



HISTORY

of the

BANARAS HINDU UNIVERSITY

HISTORY OF THE BANARAS HINDU UNIVERSITY

S. L. DAR

Registrar, Banaras Hindu University

AND

S. SOMASKANDAN

Assistant Registrar, Banaras Hindu University



BANARAS HINDU UNIVERSITY

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काशी हिन्दू विश्वविद्यालय

BANARAS HINDU UNIVERSITY

VARANASI-221 005 (India)

Phones : (0542) 2368938/230-7220 (O)

: (0542) 2368339/230-7209 (R)

Fax : (0542) 2369951

e-mail : vc_bhu@sify.com

FOREWORD TO REPRINTED EDITION

I am delighted to write these lines as a foreword of the reprinted edition of the 'History of Banaras Hindu University' being published by the Publication Cell of the Banaras Hindu University during centennial decade. The decade gives an occasion for introspection into ourselves to ponder over the long journey of almost 100 years of the University and look back with a pride on our achievement as also to tread future path of Banaras Hindu University founded by the great patriot, *Mahamana* Pt. Madan Mohan Malaviya for the reconstruction of the nation when it attains freedom. The Banaras Hindu University is a contribution of the churning of Indian renaissance. The University as a unique institution in this part of country was charged with a special responsibility not only to train the manpower for a new vibrant and self reliant India but also to inculcate in the ethos and value system to carve out a complete man. The journey towards that path is relentlessly on.



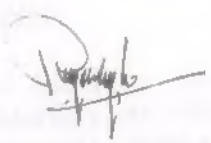
It is a tribute to the genius of Pt. Madan Mohan Malaviya who thought of a model institution, where east and west meets on the way of nurturing wisdom and to create such a momentum to work relentlessly to bring to fruition of his dream of greater India, bubbling with light and vitality. Thus, the history of Banaras Hindu University is a systematic record of that great journey till 1966. To make a little update of journey little beyond that an article had been added as an appendix to give some idea about new developments. Another article on the Architectural Plan had also been added.

I record my sincere appreciation to the Chairman of the Publication Committee, Prof. V.S. Jaiswal and other members who had taken care to navigate through many troubles for this book to see light of the day. I am also appreciative of the efforts made by Dr. Vishwanath Pandey, Member-Secretary of the Committee and Officer on Special Duty (Publications) and Public Relations Officer

who had worked very hard to bring out this reprinted volume on the occasion of 3rd International BHU Alumni Meet on 6-7 January, 2007 in the Banaras Hindu University.

I dedicate this volume to the seekers of knowledge and admirers and well wishers of Banaras Hindu University and its very large family spread all over the world to quench their thirst for information about glorious history of Banaras Hindu University carved out of great saga of romance and developments right from Indian renaissance starting in this part of country in the early 20th Century to this date.

6th January, 2007



PROFESSOR PANJAB SINGH
Vice-Chancellor

FOREWORD

The establishment of the Banaras Hindu University was a landmark in the history of the University education in this country. It was the first residential University to be established in India. In those days it was considered to be a novel experiment in the field of education. Not only the University was a residential one, it was established as an All-India University.

The prime instrument of the Divine Will in this work was Mahamana Pandit Madan Mohan Malaviyaji, one of the greatest sons of our motherland. He shone like a beacon light in the freedom struggle of India for over three decades during this century. He awakened India with his voice. His was a dedicated life. He built the edifice of freedom stone by stone with our leaders. There was not a single important and useful activity in the country—whether in the political, religious, social or educational field—with which Malaviyaji was not connected. His services to the country are much more than can be expressed in words.

In the educational field, Banaras Hindu University remains and will ever remain as a permanent monument to his life and personality. The ideal before Pandit Malaviyaji in establishing this University was to make available to the country in every field, men and women of high character filled with patriotism. For this purpose religion and ethics was made an integral part of education for he believed religion to be the surest foundation of character and patriotism to be the powerful elevating influence which inspires men and women to high-minded and unselfish action.

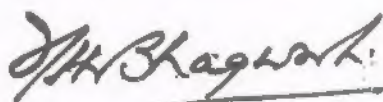
He not only dreamt of such an institution but materialised his dream and founded this great University by raising funds for it from the rich and the poor, princes and peasants of this land.

The University stands as an All-India University in the holy city of Kashi—Varanasi—the cultural and religious capital of India for preserving the national unity of this great country.

It is the duty of every student and teacher of the University and also of every patriotic Indian to know something about this great Centre of Learning so as to get inspiration for rendering similar services in the cause of our motherland.

I, therefore, commend the attempt of the authors of this book in bringing out this volume.

Banaras Hindu University,
February 4, 1966.



Vice-Chancellor.

PREFACE

Four years ago, when the birth centenary of Mahamana Pandit Madan Mohan Malaviya was celebrated, a suggestion was made that the history of the Banaras Hindu University may also be published during the second phase of the celebrations in July, 1962. The major portion of this book was written at that time and it was also sent to the press. But the book was destined to be published only now.

We decided to publish this book in two volumes: one dealing with the history of the University as a whole from 1904, and the other dealing with the growth of the various constituent colleges and the contribution made by them in the academic field.

We consider it our great privilege in presenting this book to our Alma Mater on the auspicious occasion of the Golden Jubilee. We propose to bring out the second volume during the course of the coming year.

We take this opportunity to thank all those who have helped us in this work. We are thankful to Shri Ram Krishna Dave and Shri Jyotibhushan Gupta who have been very helpful to us in securing some of the photographs of the old members of the Hindu University Society. We are also thankful to Dr. (Mis.) P. C. Dharma who supplied us some of the rare photographs. Our thanks are also due to Shri D. L. Bohra and Shri M. V. Krishnan for preparing the book jacket.

It would not have been possible for us to bring out the book but for the enthusiastic cooperation of the staff of the Banaras Hindu University Press and its Manager, Shri Lakshmi Das. Our sincere thanks are due to them.

Despite our best efforts some mistakes and omissions might have crept in. We crave the indulgence of our readers for all our shortcomings and we would request them to let us have their suggestions so that they may be incorporated if at all this book runs into another edition.

S. L. DAR

S. SOMASKANDAN

BANARAS HINDU UNIVERSITY

February 4, 1966.

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| Workshops | |
| College of Mining and Metallurgy old and new buildings | |
| Department of Chemical Engineering and Technology | |
| Department of Pharmaceutics | |
| College of Agriculture | |
| College of Music & Fine Arts | |
| Bharat Kala Bhavan | |
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| Department of Botany | |
| Department of Zoology | |
| Department of Geology and Geophysics | |
| College of Indology | |
| Teachers' Training College | |
| Department of Pharmacology | |
| College of Medical Sciences | |
| S. S. Hospital | |

Some of the other buildings

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| Town Committee Office | . | . | . |
| Multiflat Guest House | . | . | . |
| Students' Welfare Centre | . | . | . |
| Cafeteria | . | . | . |
| Squash Court | . | . | . |
| Amphitheatre | . | . | . |
| University Central Office | . | . | . |
| Cochin House | . | . | . |
| Holkar House | . | . | . |
| Old Boys' Home | . | . | . |
| Covered Badminton Court | . | . | . |
| C. H. College Pavilion | . | . | . |
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| Vivekanand Hostel | . | . | . |
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Mahamana Pandit Ma

CHAPTER I

MAHAMANA MALAVIYAJI'S DREAM

प्रतिभातश्च पश्यन्ति सर्वं प्रज्ञावता धियः

Millions of years ago India did not exist in its present geographical form. According to Geologists, its area south of the Aravalli mountain was a part of the southern land masses, comprising India, South Africa, South America, Australia, Arabia and parts of the East Indian Archipelago, known collectively as *Gondwanaland*. The Himalayas and the whole of North India were under the sea which is named by the Geologists as the *Sea of Tethys*. On the north of this sea was situated the northern land masses consisting of North America and Eurasia, known collectively as *Laurasia*. The Tethys was a great mediterranean between Laurasia and *Gondwanaland*, and it extended from China to Spain. Then there was a geological upheaval. The Himalayas gradually rose out of the Sea of Tethys. India began to drift northward or north-eastward. The Tethys became shallowed and as ages went past it was obliterated by the sediments deposited from both sides, especially from the newly risen Himalayas. The waters of the Sea of Tethys split over to what is now the Arabian Sea and the Bay of Bengal, shaping India as it is to-day.

We are then told that people belonging to different races—the Négritos from Africa, the Proto-Australoids, the Mongoloids, the Dravidians, the Alpines and lastly the Vedic Aryans—migrated into this newly formed land. The Vedic Aryans entered India with their Nature Gods, their sacrificial rituals, their cows and horses. They came into conflict with the Dasas and Dasyus. The conflict between the Aryans and the non-Aryans went on unceasingly for about five centuries and the Aryans marched victorious through the country. The races mingled, customs and beliefs became adjusted and a composite race began to come into existence.

The rich culture of the Vedic Aryans flourished in the *Ashtams* of the Vedic Rishis situated in the area of *Sapta Sindhu*, the land of seven rivers and particularly on the banks of the rivers, Sarasvati and Drishadvati. The Manu Smriti says:

सरस्वती दृषद्वत्योर्द्वेवनद्योर्यदन्तरम् ।

तं देव निमित्तं देशं ब्रह्मावर्तं प्रचक्षते ॥

The land between the two sacred rivers Sarasvati and Drishadvati was called Brahnavarta and was regarded very sacred. These two rivers

were flowing from the Himalayas and covered parts of Uttar Pradesh and Rajasthan. About the end of the Vedic period, these rivers appear to have dried up evidently due to some geological upheaval.

The Ashrams of the Vedic Rishis functioned as the main seats of learning during the Vedic period. Each Ashram was a little university under the control of the presiding *rishi*, a holy man with a dedicated life. The education aimed at the acquisition of highest knowledge and wisdom and not of ordinary knowledge for purposes of worldly life. The ideal was wisdom with knowledge *Jnanam Vijnana Sahitam*¹—to aid an individual to achieve his expansion into the Absolute, his self fulfilment. And it was pursued through *tapas* of various kinds, viz., austerities, sacrifices, penances, etc. The whole life of the Ashram was regulated by *Rita*, the Eternal law which upholds the cosmic order; and *Satya*, accord between thought, word and deed, which could translate *Rita* in life. The realization of the highest and ultimate truths, *Rita* and *Satya* was through *tapas*—inhibition of senses through a discipline involving purity of body and mind, and meditation sustained by a life of austerities—and through *yajna*, sacrifice or complete dedication of one's cherished things to higher powers.

A student was admitted to the Ashram after he entered upon the stage of studentship through the performance of the ceremony of initiation called *upanayana*. He then emerges as a Dwija, twice born. The second birth is spiritual. The pupil then becomes a *Brahmachari* and has to observe the prescribed regulations, both external and internal, for a *Brahmachari*. He has to wear a girdle of *kusa* grass (*mekhala*), the skin of a black deer (*Krishnajinam*) and carry a *danda*. These were all the external marks. Internally he has to observe the discipline of a *Brahmachari* (1) *Srama*—self restraint (2) *Tapas*—practice of penance and (3) *Deksha*—consecration to a life of discipline through prescribed regulations such as begging (*Bhiksha*), worshipping the sacred fires, rendering services to his teacher and prosecuting his studies.

The student lived in the house or ashram of the teacher as a member of his family. The Guru regarded him as his own son. The teacher and the pupil shared a common life. They shared the same simple food. A close relation between the teacher and the pupils was thus established and this relation was considered sacred and permanent. By his character, devotion to learning and the spirit of dedication, the teacher developed the spiritual nature and higher qualities of head and heart in his pupils.

¹ ज्ञानं विज्ञानं सहितं यज्ज्ञात्वा माक्ष्यमेजुभान् Gita IX 1

The period of studentship was normally twelve years. Studentship for a longer period also existed. A period of thirty two years is mentioned in the Chhândogya Upanishad *तौ ह द्वाविंशं जन वर्याणि ब्रह्मचर्यमूषतुस्तौ ।* There were others who chose to consecrate themselves to lifelong studentship and celibacy in quest of learning and truth. Such students were called *Naishitika Brahmacharis*.

Instruction was given through the method of *Sraavana*. The student learnt by hearing what flowed from the lips of the teacher. The same knowledge with the new additions of the age went from the pupil when he in turn became the preceptor of his own disciple. The hearing of texts and words uttered by the teacher has to be followed by the process of *Manana*, deliberation and *Nididhyasana*, meditation. The increasing knowledge and the system of depending upon memory alone for the preservation of that knowledge resulted in the creation of a new type of literature, the *Sūtrās*. *Sūtrās* are aphorisms stating with utmost brevity the vast mass of literary and other material of knowledge. When the art of writing came into use, they started committing the *Sruti* to palmyra leaf and granite.

The subjects of study during the vedic period included, besides the Vedas, Vedangas (Phonetics, Ritualistic knowledge (kalpa), Grammar, Exegetics, Metrics and Astronomy), the systems of Philosophy, Kshatra Vidya (the Science of the bow etc) other Sciences, music, dancing, fine arts etc. A passage in the Chhândogya Upanishad throws light on the subjects of study then existing. Narada approached Sanatkumara and requested him to teach. Sanatkumara asked him to state all that he (Narada) knew.¹ Addressing Sanatkumara, Narada said :

Most revered Sir, I have studied the Rigveda, Yajurveda, Samaveda, the fourth-Atharvaveda, the epics and puranas as the fifth veda, Grammar, Necromancy (Pitrya), Arithmetic (Rasi), Divination (Daiva), Chronology (Nidhi), Dialectics (Vakavakyan), Politics (Ekayanam), Theology (Deva Vidya) or Exegetics (Nirukta), the Doctrine of Prayer or Vedangas (Brahma Vidya), Biology (Bhuta Vidya), Military Science (Kshatra Vidya), Astronomy (Nakshatra Vidya), study of snake venoms (Sarpa Vidya), the Fine Arts (Devajana Vidya which is explained by Śankara as dancing (Nritya), vocal and instrumental music (Gita, Vadya) and other arts (Śilpādī).²

1 अथोहि भगव इति होपसमाद सनत्कुमार नारदस्तश्च होवाच यद्वेत्यतेनमोपसीद ननस्त ऊर्ध्वं वक्ष्यामीति स हवाच ॥१॥

2 ऋग्वेद भगवोऽध्येमि यजुर्वेदश्च सामवेदमाथर्वणं चतुर्थमितिहासं पुराणं पञ्चमं वेदानां वेद पित्र्यश्च गोर्गां देवं निर्दिष्टं वाक्वाक्यमेकायनं द्वाविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या, नक्षत्र विद्यां संपदेवजनविद्यामेतद्भगवोऽध्येमि ॥२॥

These subjects I have studied and I am learned in the scriptures (Mantravit) but I am not yet learned in the Atma (Atmavit). I have heard from such as are like you that one who knows the Atman vanquishes sorrow. I am in sorrow. Lead me then over, I pray, to the farther shore that lies beyond sorrows".

Sanatkumara said to him : "Whatever you have studied is but words".¹

This clearly shows that the knowledge of the books was not enough to regard the education as complete. The knowledge of the self which enables us to dispense with other knowledge was considered more important and the ultimate aim of all education as is declared by Manu :

सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।

तद्व्यस्य सर्वविद्यानां प्राप्यते ह्यमृतं तत् ॥

Though the ultimate aim of education was the knowledge of self, *Atmajnana* leading to Salvation (*Moksha*), it need not be concluded that the ancient rishis disregarded all worldly concerns. Salvation (*Moksha*) was ranked as only one of the great aims of human life. The other three aims were (1) *Dharma*—Discharge of duties (2) *Artha*—Attainment of material prosperity (3) *Kama*—Enjoyment of lawful pleasures.

धर्मायिवृच्यते श्रेयः कामार्थो धर्म एव च ।

अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः ॥ (मनु-२-२२४)

Having finished his studies in the Gurukula, the student returned to his home after performing a ceremony called *Samavartana*. It includes a number of acts signifying the end of stage of Brahmacharya. He then becomes a *Snātaka*. At the time of parting, the teacher delivered a valedictory address, a type of which we find in the *Taittiriyaopanishad*.

The Vedic Rishis developed the Vedic knowledge by discussions at Assemblies. Then they formed Sanghas where the more successful students flocked together and discussed various problems. The method of discussion in Seminars and academies and organising conferences for the promotion and diffusion of learning was first evolved by the Vedic rishis.

From the evidences available we know that three types of educational institutions existed during the vedic period. Firstly, the Gurakulas which served all the purposes of a University and carried on the pursuit of knowledge in an atmosphere charged with learning and righteousness. All round

¹ सोऽहं भगवां मन्त्रविदेवास्मि नात्मविच्छुः ११ ह्येव मे भगवद् दृशेभ्यस्तरति शोकमात्म-
विदिति साऽहं भगव. शोचामि त मा भगवान् शोकस्य पार तारयत्विति त १२ होवाच यद्
किंचित्दध्यगीष्ठा नामेवतत् ॥३॥

was peace and quiet. The natural surroundings conduced to the mental equilibrium of the learner added zest to the appetite of his intellect. The education given was all round in its character but there were exceptions to the general rule. Princes and men of the warrior classes were trained more in the arts of riding, archery and war, than in the study of religion or literature. It may be mentioned here that in the Gurukula, all pupils mingled together. The treatment accorded to the aristocracy was just the same as that received by the commoner. All formed one common brotherhood.

The second type of educational institution was the Parishads (Academies) where instruction by renowned persons and specialists was arranged.

The places of sacrifices were also the centres of learning. Conferences of great scholars were arranged here. Naimisharanya was one of such places of sacrifices. Several types of sacrifices were held in the Brahmanavarta area between the sacred rivers, Sarasvati and Drishadvati. Academic Conferences were arranged on the occasion of these sacrifices, where great scholars and rishis assembled and discussed religious and philosophical problems. These Conferences were the third type of educational institutions during the Vedic period.

The Gurukula ashrams expanded in course of time and many ashrams came into existence consisting about ten thousand students. The head of such an institution came to be regarded as a *kulapati*.

मुनीनां दश साहस्रं योऽन्नपानादि पोषणात् ।

अध्यापयति विप्रश्चिरसौ कुलपतिः स्मृतः ॥

"That Brahman sage is called a *kulapati* who teaches ten thousand students supplying them with lodging, food etc".

During the *Ramayana* period, Vasishtha was a prominent *kulapati* teaching and maintaining ten thousand students by supplying them with free lodging, food etc. The word Vasishtha (वसिष्ठ) itself means one who maintains several thousand persons by providing food etc. King Dileepa, the grand-father of Ramachandra goes to his *ashram* for penance. Visvamitra visited this ashram while he was a mighty king and was entertained by Vasishtha.

The Ashram of Rishi Bharadwaja at Prayag was another place of learning in those days. Then we find the description of the ashram of Agastya in the *Ramayana*. His ashram had several specialties viz., Agnisthana, (2) Brahmasthana, (3) Vishnusthana, (4) Mahendrasthana, (5) Vivasthana, (6) Somasthana, (7) Garudasthana, (8) Kartikeyasthana. These places have been regarded by some scholars of ancient Indian

Education as different departments of study though ordinarily they appear to be only places of worship of different deities.¹

During the *Mahābhārata* period also, hermitages continued to be the centres of learning. There were a number of hermitages of renowned teachers attracting students from distant parts. One such hermitage was that of *Kaṇva*. It was situated on the banks of the river *Mālinī*. A description of the hermitage of *Kaṇva* is given in the *Sakuntalopakhyaṇ* in *Mahābhārata* (*Adiparva Samāhaya-parva*). King *Dushyanta* finds, in the midst of the forest this beautiful *Asram* resounding with the chanting of sacred texts. The presiding Rishi of the *Asram* was *Kaṇva* who was the *Kulapati*. The *Asram* consisted of specialists in every branch of learning cultivated in that age, specialists in the four *vedas*, in the art of reciting the *samhitās* in different forms—*Paḍa*, *krama*, *jata* etc., in sacrificial

1 *Agnisthana*—place of fire worship.

Brahmasthan—Deptt of Veda.

Vishnuasthan—Deptt. of *Rajniti*, *Arthaniti* and *Vartha*.

Mahendraasthan—Military Section, *Somasthan*—Deptt. of Botany

Vivasvataasthan—Deptt of Astronomy. *Garudaasthan*—Deptt. dealing with transport and conveyances. *Kartikaasthan*—Deptt teaching military organisations (*Valmiki Ramayana*—*Aranyakanda* 12th Sarga.)

भालिनीममितो राजन्निदीं पुण्यां सुखोदकाम् ।

नैकपक्षिगणाकीर्णां तपोवनमनोरमाम् । तत्र व्यालमृगान्तीम्यान्पश्यन्प्रीडिमवाप सः ॥

तं चाप्यतिरयः श्रीमानाश्रमं प्रत्यपश्यत् । देवलोकप्रतीकाशं सर्वतः सुमनोहरम् ॥

मयीमाश्रमं सहस्रिष्टां पुण्यतोयां ददर्श सः । सर्वप्राणभृतां तत्र जननीमिव विष्टिताम् ॥

सचक्रवाकपुलिनां पुष्पफेनप्रवाहिनीम् । सकिन्नरगणावासां वानरर्क्षनिषेविताम् ॥

पुण्य स्वाध्याय संघुष्टां नियमव्रतचारिणाम् । सत्तवारणशार्दूलभृजगेन्द्रनिषेविताम् ॥

तस्यास्तीरे भगवतः काश्यपस्य महात्मनः । आश्रमप्रवरं पुण्यं महर्षिगणं सेवितम् ॥

तस्स चैत्ररथप्रख्यं समुपेत्य नरेश्वरः ।

अतीव गुणसंपन्नमनिर्देश्य च वर्चसा । महर्षि काश्यपं द्रष्टुमथ कण्ठं तपोधनम् ॥

ब्रह्मलोकं प्रतीकाशमाश्रमं सोऽभिवीक्ष्य च । षट्पदोद्गीतं संघुष्टं नानाद्विजगणायुतम् ॥

ऋचो बह्वृचमुख्यैश्च प्रेर्यमाणाः पदक्रमैः । शुश्राव भनुजव्याघ्रो विततेष्विह कर्मसु ॥

यज्ञविद्याङ्गविद्भिश्च क्रमद्भिश्च क्रमानपि । अमितात्मभिः सुनियतैः शुशुभे सतदाश्रमः ॥

अथर्ववेदं प्रवराः पूगयाज्ञिकसंमताः । संहितामीरयन्ति स्म पदक्रमयुतां तु ते ॥

शब्दसंस्कारं संयुक्तं ब्रुवद्भिश्च अपरै द्विजैः । नादितः स भभौ श्रीमान्ब्रह्मलोकं द्वाश्रमः ॥

यज्ञसंस्कारं विद्भिश्च क्रमशिक्षां विशारदैः । न्यायतत्त्वार्थविज्ञानसंपन्नेर्वेदपारगैः ॥

नानावाक्यसमाहारसमवायविशारदैः । विशेषकार्यविद्भिश्च भोक्षधर्मपरायणैः ॥

स्थापनाक्षेपसिद्धान्तपरमार्थज्ञतां गतैः । लोकायतिकमुख्यैश्च समन्तादनुनादितम् ॥

शब्दच्छन्दोनिश्चक्षुः कालज्ञानविशारदैः । द्रव्यकर्मगुणज्ञैश्च कार्यकारणवेदिभिः ॥

जल्पवादवितण्डहै व्यासधन्यसमाश्रितैः । नाना शास्त्रेषु मुख्यैश्च शुश्राव स्वनमीरितम् ॥

literature, in Śiksha (Phonetics), in Śabda (Vyakarana), in Chandas (Metrics), in Nirukta (Etymology), in Kalajnāna (Astrology), in Dravyakarma (Knowledge of properties of matter). There were Philosophers well versed in Atmajnana (Science of the Absolute), in Brahmapasana (Worship of Brahma), in Mokshadharma, and in Lokayata. There were Logicians knowing the principles of Nyaya and of Dialectics (the art of establishing propositions), solving doubts and ascertaining conclusions). There were also the specialists in the physical sciences and arts. There were Zoologists having a special knowledge of monkeys and birds.

The hermitage of Vyāsa was also a seat of learning. A story in the *Kaśikhanda*¹ clearly indicates that Vyāsa had ten thousand students studying under him. When a lady at Kaśi invites Vyāsa for taking meals in her house, he replies that there were ten thousand students with him—
अयुतं मम शिष्यायेतैः संपन्नमहवृणे । This also indicates that the preceptor and his disciples dined together.

The hermitage of Sāndipani situated at Avanti was one of the most famous schools for training in arms. Sāndipani belonged to Kaśi but had established his Ashram at Avanti (Ujjain) —काश्य साक्षात्तानं नाम हवन्ति पुरवासिनम्². Shri Krishna and Balaram had their education under him. Sāndipani had been travelling for some time with some of his pupils visiting different places and royal courts. During this tour he came to Mathura just after Kansa had been killed by Krishna. It was at this time when Krishna and Balaram were entrusted to him after their *Yajnopavita Samskara*. Along with his new pupils, Sāndipani continued his journey and arrived at his *ashram* in Avanti after about a month and a half. The school functioned regularly during the journey too. It camped for the night near some village by the side of a river or stream. The teacher and his pupils rose very early in the morning, went to the river or stream nearby, took their bath and

तत्र तत्र च विप्रेन्द्रान्नित्यान्मशितव्रतान् । जपहामपरात्मद्वन्द्वं च परिवारहा ॥
आसनानि विचित्राणि पुष्पवन्ति महीपतिः । प्रयत्नापहितानि स्म दृष्ट्वा विस्मयमागमन् ॥
देवतायतनानां च पूजा प्रेक्ष्य कृता द्विजैः । ब्रह्मलोकस्थ मान्मानं मेने च नृपसत्तमः ॥
स काश्यप तपोमुत्तमाश्रमप्रवर शुभम् । भानृष्यप्रज्ञमाणो वै तपोधनगर्भयुतम् ॥

स काश्यपस्यायतनं महाव्रतं

वृत्तं समन्ताद्विभिस्तपोधनैः ।

विवेश सामात्य पुराहिनाग्निहा

विविक्तमत्यर्थं मनोहर शिवम् ॥

1 Skandapurana Kasikhanda—Adhyaya 96.

2 Shrimadbhagavata—10-45-31.

performed their *Sandhya*. Then they practised the chanting of Vedas and started on their journey. They walked in batches, each batch under a senior disciple who taught others while marching forward. They walked on till noon and halted under a tree near some village. Sandipani offered oblations to the sacred fire. The pupils went to the village to beg for food (*Bhikṣā*). After meals they had some rest and began their journey with the educational activity. In the evening they halted again under some tree for exercise and wrestling, after which they took their bath, offered prayer, took meals and retired for the night.

Krishna and Balaram studied in the Ashram of Sandipani for sixty four days and learnt all the sixty four *Kalas*¹ besides the Vedas and Vedangas.

Another important and great seat of learning was situated in the Naimisharanya, the kulapati of which was Śaunaka. Description of Naimisharanya is found in several Puranas. According to the Skandapurana

¹ प्रोवाच वेदानखिलान्साङ्गोपनिषदो गुरुः ॥

सरहस्यं धनुर्वेदं धर्मान्यायपथास्तथा ।

तथा चान्वीक्षिकी विद्यां राजनीतिं च षड्विधाम् ॥

सर्वं नरवरश्चेष्टी सर्वविद्याप्रवर्तकौ ।

सकृन्निगदमात्रेण तौ सञ्जगृहतुर्नृप ॥

अहोरात्रैश्चतुःषष्ट्या संयत्तौ तावती कलाः । *Shrimadbhagavata* 10-45-33 to 36.

The sixty four *Kalas* are described as:—

1. गीतम् 2. वाद्यम् 3. नृत्यम् 4. नाट्यम् 5. आलेख्यम् 6. विशेष कच्छेद्यम्
7. तण्डुल कुसुम बलिविकारा 8. पुष्पास्तरणम् 9. दशतवसनाङ्गरागा 10. मणिभूमिका
- कर्म 11. शयनरचनम् 12. उदकवाद्यमुदकघात 13. चित्रयोगाः 14. माल्य ग्रथन विकल्पाः
15. शंखरापीड योजनम् 16. नेपथ्ययोग 17. कर्णपत्र भङ्गा 18. सुगन्धयुक्ति 19. भूषण
- योजनम् 20. ऐन्द्रजालम् 21. कौबुमार योगा 22. हस्तलाघवम् 23. चित्रशाकापूपभक्ष्य
- विकारक्रिया 24. पानकर सरागा संवयोजनम् 25. सूचीवायकर्म 26. सूत्र क्रीडा 27. वीणा
- डमरुक वाद्यानि 28. प्रहेलिका 29. प्रतिमाला 30. दुर्वाचक योगाः 31. पुस्तक वाचनम्
32. नाटकाख्यायिकदर्शनम् 33. काव्यसमस्या पूरणम् 34. पट्टिक वेत्रबाण विकल्पा
35. तर्क कर्माणि 36. तक्षणम् 37. वास्तुविद्या 38. रूप्यरत्न परीक्षा 39. धातुवादः
40. मणिराग ज्ञानम् 41. आकर ज्ञानम् 42. वृक्षाधुर्वेद योगा 43. मेघकुक्कुटलावक युद्ध
- विधि 44. शुकसारिका प्रलापनम् 45. उत्सादनम् 46. केशभार्जनकोशलम् 47. अक्षर
- मुष्टिका कथनम् 48. स्लेच्छित कुतर्कविकल्पा 49. देशभाषाज्ञानम् 50. पुष्पशकटिका निर्मित
- ज्ञानम् 51. यन्त्रमातृका धारण मातृका 52. संवाच्यम् 53. मानसीकाव्यक्रिया 54. अभिधान
- कोशः 55. छन्दोज्ञानम् 56. क्रिया विकल्पाः 57. छलिनकयोगा 58. वस्त्र गोपनानि
59. द्यूतविशेष 60. आकर्ष क्रीडा 61. बालक्रीडनकानि 62. वैनायिकीनाम् 63. वैजयिकी
- नाम् 64. वैतालिकीनां च विद्यानां ज्ञानम् ।

there were twenty six thousand *Rishis* living here, besides several thousand students. Several other *Rishis* appear to have visited this great ashram periodically. Sage Vyasa also made visits to this place. Once the disciple of Vyasa, Sūta, the great Paurāṇika, arrived here. Receiving him cordially, the *Rishis* of Naimisharanya, Samāsa and others, requested him to deliver religious discourses¹ which were performed at Naimisharanya, a twelve years' sacrifice which attracted several learned men. Discourses by these learned men and discussions on various subjects religious, philosophical and scientific—were the essential features of this sacrifice.

1 नैमिषारण्यनिलये ऋषयः शौनकादयः ।

अष्टाङ्गयोगनिरता ब्रह्मज्ञानैकतत्पराः ।

मुमुक्षवो महात्मानो निर्ममा ब्रह्मवादिनः ।

धर्मज्ञा अनसूयाश्च सत्यव्रतपरायणाः ॥

जितेन्द्रिया जितक्रोधाः सर्वभूतदयालवः ।

भक्त्या परमया विष्णु मर्चयन्तः सनातनम् ॥

तपस्तेषु महापुण्ये नैमिषे मुक्तिदायिनि ।

एकदा त महात्मानः समाजश्चक्रुस्तमम् ॥

कथयन्तो महापुण्याः कथाः पापप्रणाशिनीः ।

भुक्तिमुक्ते स्थापयन् च जिज्ञासन्तः परस्परम् ॥

षड्विंशति सहस्राणामूर्वाणां भावितः तमनाम् ।

तेषां शिष्यप्रशिष्याणां सङ्ख्या कर्तुं न शक्यते ॥

अत्रान्तरे महाविद्वान्वासशिष्या महामुनिः ।

अगमधर्मिपारण्यं सूतः पीराणिकोत्तमः ॥

तमागतं मुनिं दृष्ट्वा ज्वलन्तमिव पावकम् ।

अर्चयन् वीजयामासुः मुनयः शौनकादयः ॥

मुखोपविष्टं न मूढमासने परमं शुभे ।

पप्रच्छुः परमं गुह्यं लोकानुग्रहं काक्षया ॥

Skanda Purana—Bhima Khanda—I Adhyaya.

विवृथा ईजितत्र महत् प्रनिवृत्तरान् ।

भ्रमन्तो धर्मचक्रस्य यत्र नेमिरशीर्यत ।

कर्मणा तेन विख्यातं नैमिषं मुनिपूजितम् ।

तत्र न ईजिरे सत्रं नैमिषे ब्रह्मवादिनः ।

नैमिष ईजिरे यत्र नैमिषेयास्तनः स्मृताः ।

तत्प्रममभवन्तेषां समा द्वादश धीमताम् ।

Veda Purana—II Adhyaya.

भगवन् नैमिषारण्ये सत्रे द्वादशवापिके ।

गीयमानं कुलपतेः शौनकस्य मुनेः पुरः ।

Skanda Purana—Bhima Khanda—25th Adhyaya.

During the Buddhist period developed a system of education which may be called Buddhist Education. The history of this system of education is practically that of the Buddhist Order. Buddhist Education and learning centred round monasteries or Vihārās. Some of the larger Vihāras were set in the midst of a large compound with extensive grounds which were called the Ārāma or park. The ideal site for constructing an Ārāma was indicated by the Buddha to be one which was not too far from the town and not too near, convenient for going and for coming easily accessible for all who wish to visit him, by day not too crowded, by night not exposed to too much noise and alarm, protected from the wind, hidden from men, well fitted for a retired life. The best example of a Vihāra was that constructed in the Ārāma made in the garden of Prince Jeta. A number of other Vihāras and Ārāmas existed in the time of the Buddha serving as the seats of Buddhist learning, such as Yashtivana, Venuvana and Sitavana at Rajagriha; Jetavana and Purbarama at Srāvastī, Mahavana, Kātagara Hall and Mango-grove at Vaisali, Nigrodhārāma at Kapilvastu; Ghoshārāma at Kauśāmbi and the Mango grove of Chunda, the smith at Pava. These Vihārās were elaborately equipped and provided accommodation to a number of monks who lived together receiving religious education and developing their spiritual culture. There was a kind of federation of groups of teachers and pupils. Junior monks lived in dependence upon the seniors in groups, under the guardianship of a common teacher, the Upājjhava or Āchāriya. The subjects taught included besides Sanskrit, the Lokayata system together with the "low arts" of divination, spells, omens, astrology, sacrifices to gods, witchcraft and quackery. Instructions were given in Sutta, Sutta-Vibhāṅga, Suttanta, Dhamma and Vinaya. The teaching was mainly oral. Debates and discussions were held. There existed special rules for the conduct of such discussions. Learned meetings were also held every fortnight when monks from different monasteries joined together in religious congregations. Arrangements were also made for the imparting of instruction by distinguished teachers who were acknowledged as authorities and specialists in their subjects. Some of these distinguished teachers were Sariputta, Maha-Moggallāna, Maha-Kaccenana, Uḍāli, Ananda and Rahula.

It may be noted that these monasteries educated only those who were the members of the Buddhist Order and living in the monasteries. They did not admit day scholars. The monasteries were exclusive centres of Buddhist religious education. So far as general, vernacular, secular, industrial and professional education was concerned, there existed several institutions throughout the country, which carried on their work as before.

In the seventh century before Christ, Takshasila was the most famous seat of learning and a celebrated centre of Hindu Culture. This ancient city was situated some twenty miles north west of Rawalpindi in the well-watered and pleasant valley protected by a circle of hills. It was on the great trade route which used to connect India with central and western Asia. Arrian, Strabo, Plutarch and the Chinese pilgrims all testify to the fertility of its soil, its populousness and its luxuriant vegetation. Numerous references to Takshasila are found in the *Jatakas* which are the sources of historical information of the Buddhist period. References are also found in the aphorisms of Panini.

Takshasila was a seat not of elementary but higher education. The Colleges of Takshasila offered courses of study in the three vedas and the eighteen *śilpas* (Arts). There were special schools of Medicine, Law and Military Science. The Colleges had world-renowned teachers who were acknowledged as authorities and specialists in their subjects. The fame of Takshasila had spread throughout the length and breadth of India. Students from all parts of the land came to Takshasila to complete their education in the three vedas and the eighteen *śilpas*. One of the *Jatakas* indicate that king Brahmadatt of Banaras sent his son to Takshasila at the age of sixteen for completing his education. The Prince of Magadha is also said to have had training in all the arts of Takshasila and after mastering them he travelled throughout the land to acquire all practical usages.

The science of medicine was sedulously cultivated in the colleges of Takshasila. Jivaka who was the son of a courtesan of Rajagriha and had become an orphan went to Takshasila and studied medicine and surgery under Atreya, a renowned physician. After attaining proficiency in medicine and surgery he returned to Magadha and became the royal physician of the king, Bimbisara. He was also appointed the physician of Buddha and his Sangha. He made a name as a distinguished physician and surgeon. The information available about Jivaka shows that Takshasila was famous for its medical education including surgery. The courses which were both theoretical and practical extended to a period of seven years after which the student had to undergo a practical test. The physicians and surgeons coming out of Takshasila had practice covering an extensive area. From the testimony of Arrian, we know that Alexander was so much struck with the skill of the Indian physicians that he employed them in his service.

The colleges of Takshasila admitted students of all ranks, classes and castes except *Chandalas*. Payment of the prescribed fees had to be made in advance at the time of admission. But students, who were unable

to pay the fees in cash, were allowed to pay it in the shape of services to the teacher. It was not compulsory for a student to reside with the teacher. Non-resident students were also admitted. Moreover, admission was not confined to Brahmacharis alone. Even *grahastas* (householders) could study in the colleges of Takshasila. Each teacher admitted not more than 500 pupils for study under him.

Being situated in the frontiers of North West India, the political fortunes of the city of Takshasila changed with each successive wave of foreign invasion. Between the fifth century B.C. and the fifth century A.D. it fell under the dominion successively of seven different nations, namely, the Persians, the Macedonians, the Maurvas, the Bactrians, the Greeks, the Śakas, the Parthians and the Kuśhans. The city with all its great Buddhist sanctuaries and monuments was ruthlessly destroyed in the fifth century A.D. by the increased incursions of the White Huns who eventually overthrew the great Gupta Empire.

Next to Takshasila, ranked Benaras as a great seat of learning. There were certain subjects in which specialized teaching was available only at Banaras. Scholars from different parts of the country moved to Kāśī for learning these specialized subjects. Besides Kāśī, there were other centres of learning throughout the country. The hermitages also continued to be the centres of highest learning.

By the fourth century A.D., Nalanda grew to be the most important centre of learning, attracting scholars from different parts of the country. Its fame travelled even to foreign countries like China, Tibet, Korea and Tokhara. The well-known Chinese pilgrim Huen Tsang who came to India in the seventh century A.D. (629 A.D. to 645 A.D.) studied at the Nalanda University. Another Chinese traveller I-tsing who arrived in India in A. D. 672 also studied at Nalanda. He stayed there for as many as ten years. It is from the account left by Huen Tsang which has been further supplemented by an equally full account of I-tsing that we know a good deal about the working of the Nalanda University.

Nalanda was built up with royal benefactions. Its grounds were the gift to the Buddha by 500 merchants who bought them up for the purpose for "ten koti of gold coins" (ib. 164). On these grounds were built six monasteries respectively by six kings—Sakraditya, Buddhagupta, Tathāgatagupta, Bālāditya, Vajra and Harsha. Harsha built a Vihara of brass, a high wall round the buildings and a sangharāma. The University area was marked off by a lofty enclosing wall built with one gate. The gate opened into the great college from which were separated eight

other halls standing in the middle of the Sangharama (Life p 111). The buildings were majestic in their size and height with richly adorned towers.

Nalanda had received several endowments including gifts in the shape of lands from which came the wherewithal for the maintenance of the University. The income was sufficient enough to provide for all its alumni free of cost, their four requisites of clothes, food, bedding and medicine. In the time of Huen Tsang the number of the alumni was ten thousand who were all living in the monasteries and supplied with free food and clothing, abundantly. Being free from all worries about their material needs of life, the students could devote themselves whole heartedly to their studies.

Nalanda was an institution of higher learning and advanced studies. It also had a Department of secondary education to which were admitted youngsters, Brahmacharis and Manavakas. So far as admission to the University was concerned, it was regulated by a strict entrance test of a very high standard. Only about twenty per cent of the students appearing at this examination succeeded. This test did not apply to the regular internal students coming up from its Department of secondary education. The admission of students being so strict and of a good quality, the University could maintain a very high standard of academic life, both on its intellectual and moral side. Huen Tsang says that the students of Nalanda were looked up to as models by all India.

The courses of study offered by the Nalanda University covered almost the entire field of knowledge then available. Specialists and authorities on every subject of learning had been collected by the University and it is due to the reputation of these teachers that Nalanda had attained its fame as a great centre of learning. Huen Tsang says: "In the establishment were some thousands of Brethren all men of great ability and learning, several hundreds being highly esteemed and famous. Learning and discussing they found the day too short, day and night they admonished each other, juniors and seniors mutually helping to perfection."

Like Nalanda in the east, situated on the western side of India was the Valabhi University. Valabhi was the capital of the Mastraka Kings for the period 475-775 A.D. Students from all parts of India came here for higher education. According to Huen Tsang, there were "Some hundred Sangharamas with about 6000 priests" at Valabhi.

An idea of the Universities that existed in India during the sixth and seventh centuries A.D. can also be had from the description given by *Binabhatta* in his *Kadambari*. The period of Banabhatta is assigned to the end of the sixth and first half of the seventh century A.D. Bāṇa says:

"In the meanwhile, in order to prevent the possibility of over attachment to play (if his son were taught in the royal palace), king Tarapida caused to be built a special school house for Chandrapida outside the city ; it was situated on the bank of the Sipra and was exactly half a Kosa in length , it was surrounded by a very large circular rampart white with chunam and looking like a series of the peaks of the snowy mountain (Himalaya) . It was further girt by a large circular moat lying all along the rampart ; it possessed very strong folding doors (of the gates), entrance to it being obtained by one door kept open ; in one part of it were constructed sleds for horses and rows of carriages . it had a gymnasium constructed underneath ; and it resembled in shape a beautiful celestial mansion. And Tarapida took very great pains to gather there professors of every branch of knowledge. And having placed him there, with all egress forbidden, like a lion's cub confined in a cage, he, on an auspicious day, entrusted Chandrapida, along with Varsanampayana as his companion, to the teachers, that he should acquire knowledge of all the lores . There his suite consisted mostly of the sons of his teachers and of noblemen , and all possibility of over-fondness for children's sports being removed, he could study there with undivided attention."¹

As regards the branches of learning available in those days we find the following account by Bāṇa :

"Chandrapida who had been thus kept within proper control by the king, studied in a very short period all the lores as they were imparted to him by his teachers, who showed their skill each in his own department, and who were filled with enthusiasm by reason of having such an apt pupil . And all the various lores transferred themselves into him, who was exceedingly bright (clear

¹ क्रमेण कृतचूडाकरणादिक्रियाकलापस्य शैशवमतिचक्राम चन्द्रापीडस्य । तारापीडो व्यासङ्गविधानार्थं बहिरंगरादनसिप्रमर्धक्रोशमात्रायाम् अतिमहता नृहिनगिरिशिखरमालानुकारिणा सुधाधवलितेन प्राकारमण्डलेन परिवृतम्, अनप्राकारमादितेन महता परिखावलयेन परिवेष्टितम्, अतिदृढकपाटसप्तम्, उद्धाटितैकद्वारप्रवेशम्, एकान्तोपरचित तुरङ्गब्राह्मीविभागम्, अधः कल्पितव्यायामशालम्, अमरागाराकारं विद्यामन्दिरमकारयन् । सर्वविद्याचार्याणां च संग्रहे यन्मन्त्रिमाहान्तमन्वतिष्ठन् । तत्रस्थं च तं केसरिकिशोरकमिव पञ्जरगतं कृत्वा प्रतिपिद्वनिर्गमम्, आचार्यकुलपुत्रप्रायपरिजनपरिवारम्, अपनीताशेष-शिष्यजनक्रीडाव्यासङ्गम्, अनन्यमनसम्, अखिलविद्योपादानार्थमाचार्यैर्भ्यश्चन्द्रापीडं शोभने दिवसे वैशम्पायनद्वितीयमर्पया बभूव ।

headed) like a jewel mirror. Thus he gained supreme proficiency in grammar; in Mimamsa; in logic, in the Science of law; in the various branches of political sciences; in the different systems of gymnastics; in the use of all the different weapons such as the bow, the quoit, the shield, the sword, the javelin, the spear, the axe, the mace, etc.; in driving a chariot; in riding on elephant's back; in riding horses; in playing on the various musical instruments such as the lute, the flute, the drum, the cymbals, the hollow pipe, etc., in the works on dancing written by the sages, Bharata and others; in the various musical treatises such as the one written by Narada, etc; in the art of training elephants; in the science of ascertaining the age of a horse; in the characteristic marks on the body of a person; in drawing pictures; in painting the *patralatā* decorations; in making manuscript copies of books (or in making clay dolls); in engraving; in all sorts of gambling; in various systems of music; in interpreting (the omens of) the cries of birds; in making astronomical calculations; in testing precious stones; in carpentry; in ivory carving; in the art of building; in the science of medicine, in the use of the proper *yantras*; in the use of antidotes against poisons, in breaking open subterranean passages by means of mines; in swimming; in rowing; in jumping; in climbing; in the erotic arts; in magic; in the study of romances, dramas, tales, poems, the Mahabharata, the Puranas, historical works, and the Ramayana; in all the alphabets, all the dialects prevalent in different parts of the country and languages of the different countries; all the signs (i.e., language of the deaf and dumb), and all the mechanical arts; in the Vedas; and also in many other different accomplishments."¹

1 चन्द्रापीडोऽप्यनन्यहृदयतया तथा यन्त्रितो राज्ञाऽचिरेणैव यथा स्वमात्मकौशलं प्रकटयद्भिः । पात्रवशादुपजातोऽसाहेराचार्यैरुपदिश्य भाना सर्वा विद्या जग्राह । मणिदर्पण इवातिनिर्मले तस्मिन्सचकाम सकल कलाकलापः । तथा हि । पदे, वाक्ये, प्रमाणे, धर्मशास्त्रे, राजनीतिषु, व्यायामविद्यासु, वापचक्रचर्मकृपाणशक्तितोमरपरशुगदाप्रभृतिषु सर्वेष्वायुधविशेषेषु, रथचर्यासु, गजपट्टेषु, वीणावेणुमुरजकास्यतालददुरपुटप्रभृतिषु वाद्येषु, भरतादि प्रणीतेषु नृत्तशास्त्रेषु, नारदीयप्रभृतिषु गान्धर्ववेदविशेषेषु, हस्तिशिक्षायाम्, तुरङ्गवयोज्ञाने, पुरुष लक्षणे, चित्रकर्मणि, पत्रच्छेदं, पुस्तक व्यापारे, लेख्यकर्मणि, सर्वासु द्यूतकलासु शकुनि-रुतज्ञाने, ग्रहाणिते रत्नपरीक्षासु, दासकर्मणि, दन्तव्यापारे, वास्तुविद्यासु, आयुर्वेदे, यन्त्रप्रयोगे, विषापहरणे, सुरङ्गोपभेदे, तरणे, लङ्घने प्लुतिषु, इन्द्रजाले, कथासु, नाटकेषु, आख्यायिकासु, काव्येषु, महाभारतपुराणेतिसासुराभाषणेषु, सर्वलिपिषु, सर्वदेशभाषासु, सर्वसंज्ञासु, सर्वशिल्पेषु, छन्दसु, अन्येष्वपि कलाविशेषेषु पर कौशलमवाप ।

The description of the hermitage of Divakaramitra in Bana's *Harsha-charita* gives an example of another type of University—a forest University of the seventh century A.D. Divakaramitra was a learned Brahman and was living as a Buddhist recluse in a hermitage situated in the forest of Vindhya. The reputation of his learning drew scholars from distant parts. Emperor Harsha (606-648 A.D.) goes to this hermitage and finds Divakaramitra in the midst of the trees with students belonging to different schools of thought and belief, coming from different countries. Perched on pillars here and there, sitting on the stone-floors, dwelling in hidden bowers of creepers, lying in thickets or in the shades of the branches of the trees or squatting on the roots of the trees, there were Jain philosophers in white robes, Buddhist Bhikkus, worshippers or devotees of Krishna, Brahmanists, those who had pulled out their hair, Samkhyists (followers of Kapila), Lokayatikas (materialists), followers of Nyaya and Vaisheshika schools of Philosophy, students of Upanishads, those who believed in Isvara as the creator of the world, students of Dharma Sastra (institutes of law) and of the Puranas, adepts in sacrifices, Saivas, Granthamias, followers of the Pancharatra doctrines and others beside; and eagerly following their own tenets, absorbed in the pursuit of their special philosophy, putting forward objections, raising doubts and resolving them, giving explanations, discussing and explaining moot points of doctrine in perfect harmony.¹

About the same time as Nalanda and Valabhi Kanheri was a great seat of learning in the Southern India. There were more than one hundred

१ अथ तेषां तत्त्वज्ञाने मध्ये नानादेशीयैः स्थानस्थानेषु स्वाणूनाश्रितैः शिलालेखपूषविद्वं लताभवतान्यध्यावसिद्धिरण्यानीलीकुञ्जेषु निर्वाणैर्विदपच्छायासु निषण्णैः स्तम्भमूलादि निषेव-
माणैर्वीतरागैराहंनैस्त्वक्किभि इवनपटै पाण्डुरभिर्धुभिर्भागवतै वाणिभि केशकुञ्जकै शपिर्द्वैर्लो-
कायनिर्जर्जैः शशाङ्गैरपिन्द्रैरेश्वरकारणिकै कारुण्यमिभिर्धर्मचारिण्यभि योगिणिकै
साध्वन्तत्त्वैः शैवै शक्तिवै पाञ्चरात्रैरग्न्यैश्च स्वान् स्वामिन्नान्नाञ्जुष्विद्विर्मयैश्चिन्त-
याद्विद्वच्च प्रपुच्छैरद्विद्वच्च मलयानैश्च निश्चिन्तैरद्विद्वच्च युष्मदद्याद्विद्वच्च विद्वद्विद्वच्चानैश्चाभ्यस्य-
द्विद्वच्च व्याचक्षाणैश्च शिष्यैना प्रतिपन्नैर्दूगदवावेद्य मानम्,.....सत्रयास्त्राक्षर-
परमाणुमिद्वि निमित्त परम मांगतमयवत्कविनेश्वरम् अस्वक्लितमपि तमि न्यून ब्रालासमिव
यथावस्थित सकल पदार्थ प्रकाशक दर्शनार्थिना सुगतस्वाप्य भिगमनायामिव धर्मस्थायाना-
धनार्थमिव प्रसाद स्यापि प्रसादनीयमिव मानस्यापि माननायमिव वस्त्ववस्थापि वन्दनाप मित्र
आत्मनोऽपि स्पृहार्थमिव, ध्यानस्यापि ध्ययमिव ज्ञानस्यापि ज्ञयामिव जन्म जपस्य नामि
निद्रयस्य, तद्वत्तपस, शरीर शीतस्य काश कुशलस्य, वरमविश्रामस्य सत्रस्व सद्गुताया
द्राक्ष्य दाक्षिण्यस्य, पार परानुस्मयाः निर्वाण सुखस्य, मध्यम वयसि वर्तमान दिवाकरमित-
मद्राक्षीन् । अति प्रमान्तगर्भाकारारापित बहुमानश्च सादर दूरादेव सम शिरसा मनसा
वचसा च वन्द ।

monasteries in the South. Several Colleges sprang up as annexes of the Temples. The Mathas also worked as great educational organisations.

During the eighth century A.D., came into existence a University at Vikramasila. It was founded by king Dharmapala on a hillock on the bank of the Ganges in Northern Magadha. Then there was a University at Odantapuri. Another was founded at Jagaddala by king Rama Pala of Bengal and Magadha, early in the twelfth century.

Then we know of the University of Navadvipa, popularly known as Nadia, in Bengal. It attained high reputation during the period of king Lakshmana Sena of Gauda (A.D. 1106-1138). Nadia suffered a set back when the dynasty of Lakshmana Sena came to an end by the conquest of Bakhtiar in about A.D. 1197. But it rose again and continued to be a great centre of Hindu Learning without interference by the moslem rulers throughout the period from A.D. 1198-1757. The destruction of the Universities of Nalanda and Vikramasila by muslim invaders towards the close of the twelfth century afforded opportunities to develop Navadvipa as an important centre of learning.

Besides the Universities described above, there were some other important seats of learning also well known among whom was the Sharada Peetha in Kashmir for Sanskrit learning. During the Buddhist period Kashmir was the stronghold of Buddhist learning and Religion.

Most of the Hindu centres of learning disappeared during the muslim period, though some of those in the East and the South continued their work throughout the middle ages. The Mohammedan rulers encouraged the establishment of their own institutions of higher learning. These were known as Madrasahs (Colleges). Famous among them were the Madrasahs of Lahore, Delhi, Rampur, Ajmer, Agra, Lucknow, Allahabad, Jaunpur and Bidar. The curriculum of these Colleges (Madrasahs) included grammar, rhetoric, logic, law, geometry, astronomy, natural philosophy, metaphysics and theology, while poetry was a source of pleasure to all. Most of the important institutions attempted to specialize in one or more branches of knowledge as Rampur did in logic and medicine, Lucknow in theology, and Lahore in astronomy and mathematics. The medium of instruction was mainly Arabic. There were many famous scholars in Arabic, teaching in these institutions of higher learning. Besides the Mohammedan rulers, rich people also contributed liberally towards the maintenance of these institutions. Most of the students had free boarding and lodging. The teachers and the students, both Hindus and Muslims, came into close contact at these Madrasahs. During the seventeenth and eighteenth centuries, many of these madrasahs disappeared.

The Europeans started coming to India towards the end of the fifteenth century. The first among them were the Portuguese. In 1510, Alfonso de Albuquerque, Governor of Portuguese Affairs in India seized and effectively occupied the island of Goa, the principal port in the dominions of the Sultan of Bijapur. Albuquerque encouraged his fellow country-men to marry Indian wives with a view to secure permanent Portuguese population in Goa. In course of time, the Portuguese established their settlements in Daman, Diu, Bassain, Chaul, Salsetti, Bombay, San Thome in Madras and Hoogh in Bengal. Soon they started their educational efforts in India with the main object to spread Christianity. As a result, the Roman Catholic missionaries established the following types of institutions in the different Portuguese Settlements :—

- (i) Parochial schools attached to churches for providing elementary education ;
- (ii) Orphanages for Indian children providing elementary education besides agricultural and industrial training ,
- (iii) Jesuit Colleges for higher education ;
- (iv) Seminaries for theological instruction.

The Jesuit missionaries also established a College and a church in Agra and they participated in the religious discussions organised by Akbar

The Europeans who came to India after the Portuguese were the Dutch, the English, the Danish and the French. The Danish Missionaries who arrived at Tranquebar (near Tanjore) in 1706 were instrumental in founding a number of educational institutions in Madras. In Bengal they started work at the Danish settlement at Serampore in 1793. The English and French missionaries were also working side by side. All these missionaries contributed a great deal to the development of Western knowledge in India but their primary aim was to spread Christianity.

The British East India Company came to India in the beginning of the seventeenth century with rights of exclusive trading into the East Indies granted by Queen Elizabeth I, by a Charter on the 31st December, 1600, for a period of fifteen years in the first instance. Securing a firman issued by the Emperor, Jehangir, in 1613, through the efforts of Captain Hawkins and Thomas Roe, the Company established a factory permanently at Surat. Another factory was built at Masulipatam in 1633, and in 1640 foundation of Fort St. George was laid in Madras. In Bengal the Company first established a factory in the year 1650-51. Gradually expanding itself through its commercial and political activities, the East India Company

began to enjoy, by the year 1772, the rights of a ruling power in India. The British Parliament soon passed the Regulating Act of 1773 in order to regulate the affairs of the Company in India. A Board of Control was appointed over the Court of Directors of the Company. The Act also created a new post of Governor General of Fort William in Bengal with a Council of four. The Governor General was given a supervisory authority over the other two presidencies of Bombay and Madras and thus Calcutta became the effective capital of British India. The British Government now took, for the first time, some responsibility for the administration of the territories acquired by the Company. In due course of time, the control of the British Government grew and another Act was passed in 1784. The charter granted to the Company was renewed after every twenty years and an enquiry by the British Government preceded the renewal of the charter every time. Parliamentary Committees were appointed which took evidence and made reports to the Houses of Commons and Lords. Debates were held subsequently in the two Houses occupying much time and attracting much attention.

Soon after the British consolidated their position in India, they turned their attention to the education of the people. The first educational institution established in India by the British Government was the Calcutta Mohammedan College or the Calcutta Madrassah which was founded in the year 1780, at the request of several Mohammedans of distinction, by Warren Hastings, the first Governor General. The main object of the College was "to qualify the sons of Mohammedan gentlemen for responsible and lucrative offices in the State" and to produce competent officers for the Courts of Justice to which students from the Madrassah, on the production of certificates of qualification were to be drafted as vacancies occurred. The courses of studies followed the traditional pattern embracing theology, logic, rhetoric, grammar, law, natural philosophy, astronomy, geometry and arithmetic.

A few years later John Owen, Chaplain to the Bengal Presidency, requested the Government to establish schools for the purpose of teaching English "to the natives of these provinces", but the administrators do not seem to have paid much attention to this.

The next important educational institution established by the British was the Benares Sanskrit College. The initiative for the establishment of this College was taken by Mr. Jonathan Duncan, Resident of Banaras in 1791 as a means of employing beneficially for the country some part of the

surplus revenue over the estimated receipts. The College was founded "for the preservation and cultivation of the Laws, Literature and Religion of the nation, to accomplish the same purpose for the Hindus as the Madrasah for the Mohammedans and specially to supply qualified Hindu assistants to European Judges." When the College was first established in 1791, provision was made for the teaching of the Vedas and other religious books in it. Later on, some missionary gentleman took exception to the idea that a Christian Government should encourage the teaching of what they described as heathen religion. For that reason the teaching of religion was stopped in that institution.

The next important step was the establishment of the College of Fort William. It was formally opened in August, 1800 by a Minute in Council in which the Governor General detailed at length the reasons for starting such an institution. The Minute then declared that "A College is hereby founded at Fort William in Bengal for the better instruction of the Junior Civil Servants of the Company."

The Charter of the East India Company was due to be renewed in 1793. A year before that, Charles Grant who was then the Secretary of the Board of Trade under the Company wrote a book entitled "Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to Morals and on the Means of improving it". In this book, he painted a very dark picture of the Indian life and lamented the degenerated and low moral condition of the people of India. He also suggested remedies and said :

"The true cure of darkness is the introduction of light. The Hindoos err, because they are ignorant, and their errors have never fairly been laid before them. The communication of our light and knowledge to them would prove the best remedy for their disorders ; and this remedy is proposed from a full conviction that if judiciously and patiently applied it would have great and happy effects upon them, effects honourable and advantageous for us".

"The first communication and the instrument of introducing the rest must be the English language ; this is a key which will open to them a world of new ideas and policy alone might have impelled us, long since, to put it into their hands".He added :

"It would be extremely easy for Government to establish, at moderate expense in various parts of the Provinces, places of gratuitous instruction in reading and writing English, multitudes,

especially of the young, would flock to them ; and the easy books used in teaching, might at the same time convey obvious truths on different subjects . . . The Hindus would, in time, become teachers of English themselves ; and the employment of our language in public business, for which every political reason remains in full force, would, in the course of another generation, make it very general throughout the country. There is nothing wanting to the success of this plan, but the hearty patronage of Government”.

Charles Grant submitted his memorandum to the Company but it had not been published by the time the question of the renewal of the Charter of the East India Company came up for discussion before the House of Commons in 1792-93. But some of his friends had read it in manuscript and supported him.

When the question of the renewal of the Charter of the East India Company came up before the House of Commons in 1793, the leader of the evangelical party, Mr. Wilberforce brought a resolution emphasizing the need of taking such steps as would lead to the advancement in useful knowledge of the inhabitants of British India and moved that in order to attain this object, the Court of Directors of the Company should be commissioned to send to India from time to time schoolmasters and missionaries. This move was vigorously opposed by some who urged that the Hindus had “as good a system of faith and morals as most people”, and that it would be madness to give them any kind of learning other than what they possessed. One of the Directors is further reported to have observed that “they had just lost America from their folly in having allowed the establishment of Schools and Colleges and it would not do for them to repeat the same act of folly in regard to India”.

Though Wilberforce did not succeed in his attempt, he carried on the fight in the House of Commons since then and by the time the question of renewal of the Company's Charter came up in 1813, the proposal of entrusting the Company with the responsibility of the education of the Indian people had gained the support of many influential persons in England besides some of the officials of the Company in India.

Lord Minto who was the Governor General of India during the period 1808 to 1813 also wrote in his famous Minute of 1811 regretting the neglect of literature and science in India and suggesting improvements in the existing Colleges in addition to the establishment of new ones.

In 1813 when the further renewal of the East India Company's Charter was discussed, the House of Commons felt it necessary to obtain local information about the great dependency specially on the subject of the state and need of education or missionary enterprise and the House resolved itself into a Committee for this purpose. A number of witnesses were examined including Warren Hastings, Lord Teignmouth, Sir John Malcolm Sir Thomas Munro and many Indian celebrities. The evidence was generally in strong opposition to educational or missionary efforts being undertaken or even recognised by the State. However, a new clause was inserted in the Charter of 1813 stipulating that "a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India".

The Company was thus forced to accept the responsibility for education. But the Court of Directors gave their own interpretation to the clause and in their despatch of 31d June 1814 to the Governor General, wrote.

"We are informed that there are in the Sanskrit language many excellent systems of ethics with codes of laws and compendiums of the duties relating to every class of the people, the study of which might be useful to those natives who may be destined for the Judicial Department of Government. There are also many tracts of merit, we are told, on the virtues of plants and drugs and on the application of them in medicines, the knowledge of which might prove desirable to the European practitioner; and there are treatises on astronomy and mathematics, including geometry and algebra, which though they may not add new light to European Science, might be made to form links of communication between the natives and the gentlemen in our service who are attached to the Observatory, and to the Department of Engineers and by such intercourse the natives might gradually be led to adopt the modern improvements in those and other sciences.

'With a view to these several objects, we have determined that due encouragement should be given to such servants in any of those departments as may be disposed to apply themselves to the study of the Sanskrit language and we desire that the teachers, who may be employed under your authority for this purpose, may be selected from those amongst the natives who may have made some proficiency in the sciences in question, and that their recompense should be liberal.

"We shall consider the money that may be allotted to this service as beneficially employed, if it should prove the means by an improved inter-

course of the Europeans with the natives, to produce those reciprocal feelings of regard and respect which are essential to the permanent interests of the British Empire in India."

Shortly afterwards, Lord Moira in his Minute of 1815 observed that public money would be ill spent on the existing colleges but that the tuition which was then available had to be improved and diffused in places so long deprived of this benefit. This was followed by the establishment of the Hindu College, *Vidyodaya*, in Calcutta in 1817 through the efforts of Raja Ram Mohan Roy, one of the greatest Indians of the century. The foundation of this College was the first spontaneous desire manifested by the Indians for instruction in English and the literature of Europe. This was the first blow to Oriental literature and Science heretofore exclusively cultivated in the Government Colleges. When, after some years it was proposed to establish a Sanskrit College at Calcutta, Raja Ram Mohan Roy vigorously protested against it. In a letter addressed to Lord Amherst in 1823 he wrote:

"If it had been intended to keep the British nation into ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace the system of the school men, which was the best calculated to perpetuate ignorance. In the same manner, the Sanskrit system would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the Government, it will consequently promote a more liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry and Anatomy, with other useful sciences which may be accomplished with the sum proposed, by employing a few gentlemen of talents and learning, educated in Europe, and providing a College furnished with the necessary books, instruments and other apparatus'.

The Directors of the East India Company also did not like that the Calcutta Sanskrit College should be founded on the old models. They wrote in their letter dated 18th February 1824 to the Governor General:

"It is worse than a waste of time to employ persons either to teach or to learn them in the state in which they are found in the Oriental books".

Holding that the plan of the Oriental institutions was "originally and fundamentally erroneous" they said that "in teaching mere Hindoo or

mere Mahomedan literature, you bound yourself to teach a good deal of what was frivolous, not a little of what was purely mischievous and a small reminder indeed in which utility was in any way concerned."

The Directors however did not like to introduce any change immediately. On the other hand they said that "in the institutions which exist on a particular footing, alterations should not be introduced more rapidly than a due regard to existing interests and feelings will dictate".

In spite of all opposition, the General Committee of Public Instruction sanctioned the establishment of the Sanskrit College in Calcutta. The protest of Raja Ram Mohan Roy proved unavailing. His letter to Lord Amherst was not even officially acknowledged. But a few years later when the Court of Directors decided to raise up a class of persons qualified for higher employment in the civil administration of India they wrote :

"As the means of bringing about this most desirable object we rely chiefly on their becoming through a familiarity with European literature and science, imbued with the ideas and feelings of civilised Europe--on the general cultivation of their understanding, and specifically on their instruction in the principles of morals and general jurisprudence".

The views of the Court of Directors changed considerably by the year 1830 when they wrote to Bengal :

"It is highly advisable to enable and encourage a large number of the natives to acquire a thorough knowledge of English, being convinced that the higher tone and better spirit of European literature can produce their full effect only on those who become familiar with them in the original language"

In 1830 the Court of Directors communicated their policy to the Governments of Madras and Bombay also. These Governments had not so far done very much for the propagation of Western Education. Sir Thomas Munro, the Governor of Madras had been encouraging indigenous education which was cut short by his death in 1827. The Government of Madras now stepped into the new policy set forth by the Court of Directors.

In Bombay, Sir Mountstuart Elphinstone, the Governor, had a seven-point educational plan which included the establishment of schools "for teaching the European Sciences and improvements in the higher branches of education" and "for the purpose of teaching English to those disposed to pursue it as a classical language and as a means of acquiring a knowledge of

the European discoveries". In his famous Minute of 1823, he urged the need of establishing schools for teaching English and the European Sciences. But Elphinstone wanted to use the vernacular medium for the communication of useful knowledge and this was opposed by a member of his Council, Mr. Warden, who advocated the use of the English medium. In spite of this opposition, Elphinstone and the Bombay Education Society formed in 1815 tried to spread western science and knowledge through the mother-tongue.

During the days of the Peshwas, a sum of five lakhs of rupees used to be distributed every year to the learned Brahmins by way of *dakshina*. Elphinstone proposed the creation of an endowment out of the *Dakshina* amount and diverted the endowment to the foundation of an institution for Sanskrit learning which brought about the establishment of the Poona Hindu College in 1821.

In a communication to the Commissioners for Indian Affairs, Elphinstone stated :

"I conceive it is more important to impart a high degree of education to the upper classes than to diffuse a much lower sort of it among the common people. The most important branch of education is that designed to prepare natives for public employment. If English could be at all diffused among persons who had the least time for reflection, the progress of knowledge, by means of it, would be accelerated in a ten-fold ratio since every man who made himself acquainted with a science through English would be able to communicate it in his own language to his countrymen".

With this idea, Elphinstone proposed the establishment of a School at Bombay and in 1828 the first English School was opened at Bombay. About the same time an English Department was attached to the Sanskrit College at Poona. Another English School was established at Poona in 1833 and in the next year was founded at Bombay, the Elphinstone College which was to be instrumental in training "a class of persons qualified by their intelligence and morality for high employment in the civil administration of India".

In the year 1830 Raja Ram Mohan Roy sailed for England and he remained there till his death in 1833. The question of renewal of the Company's Charter came up before the British Parliament in 1833. The House of Commons appointed a Select Committee to investigate into the affairs of the East India Company. Raja Ram Mohan Roy took this opportu-

nity to place some of his suggestions before the Committee of the House of Commons. One of his suggestions was the codification of the Criminal and Civil law which was accepted and a Law Member was added to the Supreme Council. Mr. Macaulay was the first member appointed to this post. He also became the President of the General Committee of Public Instruction.

The Charter Act of 1833 abolished the rights of the East India Company to trade in India and it became entirely a ruling authority. The charter also strengthened the control of the Bengal Government over the Presidencies of Madras and Bombay. A clause in this Act said that :

“No native of the said territories, nor any natural born subject of His Majesty resident therein shall, by reason only of his religion, place of birth, descent, colour or any of them be disabled from holding any place, office or employment under the said company”.

This clause stimulated the study of the English language by Indians. The demand for instruction in English increased day by day. In order to satisfy the growing demand English classes were started in the Madrassah and the Sanskrit College at Calcutta and in the Agra College but these classes failed to bring about the desired result. Proposals then came up for making English education compulsory and for excluding Sanskrit and Arabic literature. A controversy arose between those who wanted to impart instruction through Arabic and Sanskrit and those who wanted to use English. The matter was referred to the Government by the General Committee of Public Instruction in 1835. Macaulay who was the President of the General Committee as well as the Law Member in the Government wrote his famous Minute of February 2, 1835 strongly in favour of the English education. Certain observations made by him in this Minute were very damaging. For him the classical literature of India contained only “medical doctrines which would disgrace an English farmer, astronomy which would move laughter in girls at an English Boarding School, history abounding with kings thirty feet high and reigns thirty thousand years long and geography made of sea of treacle and seas of butter.” The vernacular languages “contain neither literary nor scientific information, and are moreover so poor and rude that until they are enriched from some other quarter, it will not be easy to translate any valuable work in them.” He added : “a single shelf of a good European library was worth the whole native literature of India and Arabia” and “all the historical information which has been collected from all the books written in the Sanskrit language is

less valuable than what may be found in the most paltry abridgements used at preparatory schools in England." A person with the knowledge of the English language "has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations." He asked : "When it is in our power to teach this language, shall we teach languages in which by universal confession, there are no books on any subjects which deserve to be compared to our own ?" Macaulay wanted to create "a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect."

It cannot be said that Macaulay lost sight of the utility of vernacular as the medium of education as in the course of the Minute he also observed :—

"To hire four or five people to make a literature in a course which never answered and never will answer in any part of the world. Languages grow They cannot be built. We are now following the slow but sure course on which alone we can depend for a supply of good books in the vernacular languages of India. We are attempting to raise up a large class of enlightened natives. I hope that twenty years hence, there will be hundreds, nay thousands of natives familiar with the best models of composition, and well acquainted with western science."

Summing up his arguments, Macaulay declared :

"The Government was not bound by the Act of 1813 to any particular kind of teaching, or fettered by any pledge expressed or implied, but was at liberty to employ its funds as it thought best, and that the best way of employing them was in teaching what was best worth knowing. English was better worth knowing than Sanskrit and Arabic. The Natives themselves have found this out. They would pay to learn English but they required to be taught Sanskrit and Arabic and then thought themselves entitled to compensation from Government for having been engaged so long in so useless an acquisition, it was quite possible and very advantageous on every ground to make Natives of India thoroughly good English scholars, and to this end the efforts of the Committee should be directed."

Mr. Macaulay further declared that if the present system of Education was permitted to remain unchanged, he would resign his seat on the Committee.

Lord William Bentinck who was then the Governor General endorsed the views expressed by Mr. Macaulay saying that: 'I give my entire concurrence to the sentiments expressed in the Minute.' The Government's Resolution of 7th March, 1835 said:—

"His Lordship in Council is of opinion —

- (1) that the great object of the British Government ought to be the promotion of European literature and science amongst the natives of India and that all funds appropriated for the purposes of education would be best employed on English education alone;
- (2) that while the colleges of oriental learning were not to be abolished, the practice of supporting their students during their period of education was to be discontinued;
- (3) that Government funds were not to be spent on the printing of oriental works; and
- (4) that all the funds at the disposal of the Government would henceforth be spent in imparting to the Indians a knowledge of English literature and science."

This resolution finally set at rest the controversy regarding English education and the oriental education, in favour of the English education. Thus were laid the foundations of that system of education which continues till this date.

While the resolution of the Government was welcomed by the leading Hindus, the Mohammedans objected to it upon general principles. A petition was submitted by the Mohammedans of Calcutta including most respectable Maulvis in which they said that the object of the Government evidently was the conversion of the natives and that the Government encouraged English and discouraged Mohammedan and Hindu studies because they wanted to induce the people to become Christians. In order to allay these suspicions, Lord William Bentinck enunciated a policy of strict religious neutrality in all schools and colleges. Interference and injudicious tampering with the religious belief of the students and mingling direct or indirect teaching of Christianity with the system of instruction was forbidden.

The policy of religious neutrality was not, however, accepted by the missionaries, who had by this time founded a number of institutions in all parts of the country. The missionary activities had expanded after the Charter Act of 1813 which gave greater freedom to the missionaries from

all countries for their work in India. The Serampore College established in 1818 by the missionaries was raised in 1827 to the status of a University after obtaining a charter from the king of Denmark giving it power to confer degrees. Dr. Alexander Duff, one of the pioneer mission workers who arrived in India about the year 1830 gave a fresh impetus to English education in missionary institutions. Soon the mission workers almost universally came to accept the view that English education would lead to the spread of Christianity and so they started institutions in different parts of the country for the teaching of English and Western knowledge. Their activities in this direction increased considerably after the Charter Act of 1833. The Scottish Church College in Calcutta and the Madras Christian College were founded to provide higher education in English literature. In Bombay, Dr. John Wilson founded a college which was later named after him. In 1841 Robert Noble founded a college at Masulipatam and in 1844 Stephen Hislop opened a college at Nagpur. Propagation of the Christian Faith was the primary aim of these institutions as Dr Duff put it :

"One great object was to convey, as largely as possible, a knowledge of our ordinary improved literature and science to the young persons, but another, and a more vital object was... to convey a thorough knowledge of Christianity with its evidences and doctrines. Our purpose was therefore to combine in close, inseparable and harmonious union, what has been called a useful secular with a decidedly religious education."

Students of other faiths coming to these institutions for the acquisition of modern knowledge had to put up with compulsory religious instruction in Christianity.

In the year 1845, the Council of Education, Bengal, prepared a scheme for the establishment of a central University at Calcutta on the model of the London University and submitted it to the Court of Directors of the East India Company for approval. The proposed University was to be "armed with the powers of granting degrees in Arts, Science, Law, Medicine and Civil Engineering." The Council stated that the establishment of this University "would encourage a high standard of qualification throughout the Presidency... would in a few years produce a body of native public servants, superior in character, attainments and efficiency to any of their predecessors and would rapidly and certainly diffuse a taste for the more refined and intellectual pleasures and pursuits of the West to the gradual

extinction of the enervating and degrading superstitions of the East. It would raise the character and importance of the whole Education Department in public estimation and ultimately place the educated natives of this great empire upon a level with those of the Western world."

The proposal had the support of the Government of India but it was rejected by the Court of Directors on the ground that it was premature.

The affairs of the East India Company in India were again reviewed by the Lord's Committee in 1853 at the time of the renewal of the Company's charter. The progress of education was also reviewed. Many witnesses who were examined on this occasion expressed their opinion in favour of establishing Universities for higher education as the native education had sufficiently advanced. The result was the famous Despatch of 1854 by Sir Charles Wood to the Court of Directors. Wood's Despatch of 1854 has been described as "The Magna Charta of English Education in India". The Court of Directors stated: "It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge". The object of Indian education was declared "to be the diffusion of the improved arts, science, philosophy and literature of Europe, in short, of European knowledge". The Court of Directors were desirous of extending far more widely the means of acquiring general European knowledge of a less high order, but of such a character, as may be practically useful to the people of India in their different spheres of life". As regards the medium of Education, the Directors said: "It is neither our aim nor desire to substitute the English Language for the vernacular dialects of the country". Vernacular languages were to be employed to teach the far larger classes who were ignorant of, or imperfectly acquainted with English while a knowledge of English was considered essential for a high order of education. The Directors therefore, looked to "the English language and to the vernacular languages of India together as the media for the diffusion of European knowledge" and it was their desire "to see them cultivated together, in all schools in India of a sufficiently high class to maintain a schoolmaster possessing the requisite qualification".

As regards the establishment of Universities, the Court of Directors, who had rejected in 1845 the proposal for a central University of Calcutta, now felt that the time had arrived "for the establishment of Universities in India which may encourage a regular and liberal course of education

conferring academical degrees as evidence of attainments in the different branches of arts and science and by adding marks of honour for those who desire to compete for honorary distinction". They therefore agreed to establish Universities at Bombay and Calcutta on the model of the London University. They also agreed "to sanction the creation of a University in Madras or in any part of India where a sufficient number of institutions exist from which properly qualified candidates for degrees could be supplied". These Universities were to consist of a Chancellor, Vice-Chancellor and a Senate. The senate consisting of the Chancellor, Vice-Chancellor and Fellows was to have the management of the funds and to frame regulations for conducting examinations. The function of the Universities was to confer degrees upon the students coming from any of the affiliated institutions who having pursued a regular course of study for a given time and having passed the required examinations. The detailed regulations for the examinations were to be framed with due regard to the class of the affiliated institutions. Affiliation was to be granted to all institutions "under the management of persons of every variety of religious persuasion" but all subjects repugnant to religious beliefs were to be excluded. Professorships were to be instituted in various branches of learning such as Law, Civil Engineering, Physical and Chemical Sciences, Sanskrit, Arabic and Persian and Vernacular Languages. The affiliated institutions were to be periodically visited by Government Inspectors. It was hoped that "a spirit of honourable rivalry, leading to preserve their efficiency", would be promoted among these institutions and the division of University degrees and distinctions into different classes would direct the efforts of highly educated men to the studies which were necessary to success in the various active professions of life.

The establishment of Universities in accordance with the recommendations contained in the Wood's Despatch did not, however, materialise immediately. Lord Dalhousie, the then Governor General, considered it necessary to have certain doubts clarified before the Government of India could give assent to the recommendations. A committee was therefore appointed in January 1855 to prepare a detailed scheme for the establishment of the Universities. This Committee submitted its scheme in 1856 and it was accepted by the Government of India by their Resolution dated the 12th November 1856. The scheme prepared by the Committee provided for a University Examination to be known as the Entrance Examination for various other examinations leading to diplomas and degrees. The Committee suggested courses in Law, Medicine and Engineering in addition to those in the Arts. The scheme provided for conferring degrees in Arts,

Medicine, Law and Civil Engineering. No examination of the Master's degree was provided. It was to be conferred only on Honours graduates. The Committee's report was confined to the problems relating to examinations and conferring degrees and it did not deal with the matters relating to the constitution and management of the Universities.

While accepting the general plan of the Committee, the Government of India by their Resolution of the 12th of December, 1856 also approved the draft of a Bill for the incorporation of the University of Calcutta. The Bill was passed by the Legislative Council and it received the assent of the Governor General on the 24th January, 1857. Acts of Incorporation for the Universities of Bombay and Madras were also passed the same year. The preambles to these Acts stated that the Universities were being incorporated

- (1) for the better encouragement of Her Majesty's subjects of all classes and denominations...in the pursuit of a regular and liberal course of education
- (2) for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in different branches of Literature, Science and Art, and of rewarding them by Academical Degrees as evidence of their respective attainments and marks of honour proportioned thereunto.

The Despatch of 1854 had suggested the institution of Professorships also in the Universities. But Lord Dalhousie in his Minute on the Despatch said: "The University, as it is proposed to be constituted, will be ill suited for the superintendence of actual tuition, and according to the strict model of the London University, should be confined to the function of examination and giving degrees" The Universities of Calcutta, Bombay and Madras when they were established in 1857, were therefore purely examining Universities on the model of the London University. While the Acts of Incorporation of the three Universities were generally on the same lines, there were some minor differences to suit the local conditions

In the case of the University of Calcutta, the Governor General was the Chancellor while in Bombay and Madras Universities, the Chancellor was the Governor of the respective Presidencies. The Calcutta University senate had 38 members out of whom six were Indians, the Bombay University had five Indians in a senate consisting of 29 members. In the Madras University senate there were three Indians out of 40 members. Each of the three Universities had at first the four faculties of Arts, Law, Medicine

and Engineering to which a faculty of Science was added later. The relationship between the Universities and their affiliated Colleges was not clearly defined but the territorial jurisdiction of the Universities of Bombay and Madras was limited to the respective Presidencies while that of Calcutta was not similarly circumscribed. The regulations for the courses and diplomas were not exactly the same for the three Universities but followed similar lines. The first University Entrance Examination was held at Calcutta in 1857. 214 candidates appeared out of whom, 162 were successful. Thirteen candidates appeared for the first degree examination of 1858 and only two were successful, one of whom was Bankim Chandra Chatterji, the famous novelist and author of the national song *Vande Mataram*.

The next twenty five years from 1857-1882 had mainly been a period of growth in the number of Colleges and students. The total number of Colleges in India in 1857 was twenty-seven while in 1882 there were 72 colleges (27 in Bengal including six Oriental Colleges, six in Bombay, twenty-five in Madras, eleven in North Western Provinces, two in the Punjab and one in the Central Provinces). The total number of successful candidates in the first Entrance Examination of the three Universities was 219—(162 at Calcutta, 21 at Bombay and 36 at Madras). In 1882, 7429 candidates appeared at the Entrance Examination out of whom 2778 were declared successful. 8835 candidates passed the First Arts (Intermediate) Examination, 3284, the B.A. Examination and 536, the M.A. during the period 1857-1882.

English was the official language and the medium of instruction in all the three Universities. Very little attention was paid by the Universities to the Indian languages in spite of the fact that Wood's Despatch of 1854 had recommended a careful cultivation of the vernacular languages in the Anglo Vernacular Colleges and for sufficient instruction in the English and vernacular languages in the Oriental Colleges, "so as to render the studies of each most available for that general diffusion of European knowledge which is the main object of education in India".

The Despatch of 1854 had also suggested a gradual withdrawal of Government from direct management of colleges but this was found impracticable. On the contrary, new Government Colleges had to be established. There was, at the same time, a decrease in the number of Government and Aided Schools and the Department of Education of the Government was gradually losing its influence on Secondary Education. It was during this period that the Mohammedan Anglo Oriental College was founded in

the year 1875 by Sir Syed Ahmad Khan which later developed into the Aligarh Muslim University.

In 1865, a proposal was made by a number of influential persons supported by the Lieutenant Governor of the Punjab for the establishment of an Oriental University in that Province. A University College was started at Lahore in 1869. The aim of this institution was to encourage the study of Sanskrit and Arabic and the diffusion of knowledge through the medium of an Indian language. The College was raised to the status of a University by an Act of 1882. The Constitution of this University was more or less similar to those of the existing Universities. The University was to be an affiliating one but the Act empowered it to take up teaching work through the appointment of University Professors and Lecturers. The special features of this University were that it conferred degrees of Bachelor, Master and Doctor of Oriental learning on candidates who had gone through a course of training analogous to that prescribed for the examinations for the degrees in Arts, but through the medium, not of English, but of the vernacular. It conferred literary titles on candidates successful in its examinations in Arabic, Sanskrit and Persian. It conducted Proficiency and High Proficiency examinations in vernacular languages. It granted native titles to students of Muslim and Hindu Law and Medicine. It maintained an Oriental College and a Law College.

In 1882, the Government of India appointed a Commission "to enquire into the manner in which effect had been given to the principles of the Despatch of 1851 and to suggest such measures it may think desirable in order to the further carrying out the policy therein laid down." The working of the Indian universities was not specifically included within the scope of this Commission. It however, collected a good deal of valuable information about the affiliated colleges and made a few observations for their improvement. It recommended the gradual withdrawal of the State from the direct support and management of institutions of higher education though it felt that this withdrawal could only be by slow and cautious step, by handing over a college or secondary school to a body of Indians provided there was a reasonable prospect that the cause of education would not suffer through the transfer.

The Commission also recommended "that an attempt should be made to prepare a moral text-book based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government Colleges"; and "that the Principal or one of the Professors,

in each Government and Aided Colleges, should deliver to each of the College classes, in every session, a series of lectures on the duties of a man and a citizen". The Government of India in its Resolution dated the 2nd October, 1884, reviewing the Report of the Commission, said on this point: "It is doubtful whether such a moral text-book as is proposed could be introduced without raising a variety of burning questions; and strongly as it may be urged that a purely secular education is imperfect, it does not appear probable that a text-book of morality, sufficiently vague and colourless, to be accepted by Christians, Mohammedans and Hindus would do much, especially in the stage of collegiate education, to remedy the defects or supply the shortcomings of such an education".

The Government of India, while accepting the main recommendations of the Commission, directed the preparation of an annual report reviewing the progress of education in the country. The first of these reports was published in 1886. The recommendations of the Indian Education Commission of 1882 led to a rapid increase in the number of High Schools. Consequently the number of students appearing at the Entrance or Matriculation Examinations of the different Universities and seeking admission to the colleges for higher education also increased, resulting in new colleges coming into existence rapidly.

The Indian Education Commission of 1882 had suggested the establishment of a University in the United Provinces. The proposal to establish a Central College at Allahabad as the nucleus of a University was submitted by the Government of the North Western Provinces in 1870 itself. The Government of India sanctioned the establishment of the College but kept silent on the question of the University. The college came into existence in July 1872 with the name of Muir Central College. The demand of a University was fulfilled by an Act of 1887 which brought the Allahabad University into being.

Along with this progress on the educational side, there was developing a new social, political and economic consciousness in the country. The Brahmo Samaj under the leadership of Sri Keshab Chandra Sen was spreading its tenets far and wide. Swami Dayanand Saraswati founded the Arya Samaj in the year 1875 and kindled the national spirit in the country. In Bombay, the Prarthana Samaj, the Social Reform movement and the Industrial movement under the leadership of Mahadeva Govind Ranade were awakening the people to bring about a social and religious regeneration. The Theosophical movement had also set foot in India by this time. It

established itself in the South India in the year 1882 when Col. H. S. Olcott purchased necessary land for the Theosophical Society at Adyar, Madras. The Theosophical Society was endeavouring to bring about the recognition of a Universal Brotherhood and in order to achieve this great object, the Society was trying to revive spirituality in every land in the garb of its own religion. It regarded every religion as holy, as a path to the Supreme and was trying to serve the eternal verities of the Spiritual life on the knowledge of which rests the destiny of man. The Society proclaimed the value of Indian thought and the priceless heritage of the Indian people. It pointed out the value of Hindu teachings, held up the Vedas and the Upanishads as the glory of India and made the Indians to realise that the Hindu scriptures were not the babblings of children or the fancies of savages but were the foundation of a mighty system, the glory of the past and the life of the future.

The message of Sri Ramakrishna Paramahansa also helped in bringing about the synthesis of the Eastern and Western civilizations. He saw in every sect the same spirit working, the same God, and that God in every being. His heart wept for the poor, for the weak, for the downtrodden, for everyone in this world inside India and outside India. His teachings inspired a new light.

When all these movements were tending to bring about a National renaissance, the Indian National Congress also came into existence.

The birth of the Indian National Congress in the year 1885 marked the beginning of a new era in the history of the country. The First National Congress met on the 28th December, 1885 in the Hall of the Gokuldas Tejpal Sanskrit College, Bombay. In its very next session held at Calcutta in December, 1886 the country saw a bright star emerging on the horizon. It was Pandit Madan Mohan Malaviya. As he made his maiden speech before the distinguished assembly of National leaders, everyone sat intently absorbed. The combination of rare eloquence with remarkable sweetness and suavity captured the heart of everyone nonetheless Mr. A. O. Hume, the "Father of the Congress" who recorded, in his report of that session, as follows:—

"But perhaps the speech that was most enthusiastically received was one made by Pandit Madan Mohan Malaviya, a high caste Brahmin, whose fair complexion, and delicately chiseled features, instinct with intellectuality, at once impressed every eye, and who suddenly jumping up on a chair beside the president, poured forth a manifestly unprompted speech with an energy and eloquence, that carried everything before these"

Babu Surendra Nath Banerjee says :

"... He (Pandit Madan Mohan Malaviya) was so young that he had to be lifted up on a chair in order that the audience might have an opportunity of having a look at him. He had a fascinating appearance but the audience was more charmed by the eloquence of the youthful orator than by his good looks, and that speech—one of the very best that I have heard—made a deep impression upon the minds of the Congress gathering, and pointed him out as one of the future leaders of the Congress movement".

It was on the 25th December 1861 that Pandit Madan Mohan Malaviya was born in a poor but pious and religious family at Allahabad. His ancestors had come from Malva and settled down at Prayag (Allahabad), the Tirtharaj having the confluence of the three sacred rivers. His father, Pandit Braj Nath Vyas was a great devotee of Lord Krishna and was always absorbed in the study and preaching of the gospel of Srimad-Bhagavata. Pandit Madan Mohan Malaviya had his early education in Pandit Hardevji's Dharmopadesh Pathshala and the Valya Dharma Pravardhini Sabha Pathshala. The seeds of religion were sown in his young mind and before he attained the age of seven, he could preach to big gatherings with wonderful ease and elegance. Planting himself on a stool in the midst of the *Magha Mela* on the banks at the Triveni Prayag, young Madan Mohan, would preach to the crowds of pilgrims assembled there. His *Upanayana* was performed when he was nine years of age. He was then admitted in the District High School where he studied while continuing his sanskrit education. He passed the Entrance Examination in the year 1879 after which he took his admission in the Muir College, Allahabad. He had the good fortune here to meet Manamoharadhyaya Pandit Aditya Ram Bhattacharya who was the Professor of Sanskrit in the Muir College. Pandit Aditya Ram Bhattacharya was a great scholar commanding universal respect and confidence. He was like an acharya of old institutions who was looked up to as a father by the students. Pandit Aditya Ram Bhattacharya had a great hand in moulding the life of Pandit Madan Mohan Malaviya.

The efforts of Pandit Aditya Ram Bhattacharya brought about the establishment of the Hindu Samaj at Allahabad in the year 1880. Pandit Malaviya became a leading worker of the Samaj. Four years later the Madhya Hindu Samaj was established in the year 1884 by Pandit Madan Mohan Malaviya himself. Thus he had started his social work while prosecuting his studies in the College. He graduated from the University

of Calcutta in the year 1884. He then joined the M.A. classes but the poor financial condition of his family compelled him to leave the College soon. He accepted an appointment as a teacher in the Government High School at Allahabad. There were no restrictions imposed on the Government employees at that time in their joining political parties. The Indian National Congress which had just then been established, attracted Pandit Madan Mohan Malaviya also. He joined the Congress and attended its next session at Calcutta in December, 1886, made his maiden speech and at once became a national leader. In the year 1887 he took up the editorship of a Hindi daily *Hindustan* of which Raja Ram Pal Singh of Kalakankar (Rampur) was the proprietor. Raja Ram Pal Singh had also joined the Congress and it was he who moved an important resolution on volunteering at the second Session of the Congress held in 1886. Charmed with the power of speech and personality of Pandit Madan Mohan Malaviya, Raja Ram Pal Singh pressed him to accept the editorship of the Hindi daily. Pandit Madan Mohan Malaviya conducted the *Hindustan* so ably for a period of nearly three years that it established his fame as an able journalist. In 1891 he turned his attention to law, passed the High Court Vakil Examination and the LL.B. examination, took his LL.B. degree in 1892 and entered the bar as a junior to Shri Beni Ram Kanyakubja. With his brilliant intellect and rare powers of eloquence he soon had the ball at his feet. But he did not give his whole attention and energy to the legal profession. He sacrificed the glowing prospects of the profession to the supreme aim of his life—Service of his fellow-men and the country. He carried on simultaneously his social and political activities.

During his tours of the country while attending the Congress Sessions Pandit Madan Mohan Malaviya had the opportunity of observing the conditions in the different spheres existing in the country. He felt that religion was being neglected everywhere. Patriotism was impossible without religion, for, the Unity of Life which is the essence of religion is also the basis of morality and of all true patriotism. The greatest patriots in history had been religious men. Religion alone can develop the spirit of unselfishness. No person can be a patriot if he is selfish. Pandit Madan Mohan Malaviya therefore, came to the conclusion that in order to revitalise India as a nation, it was necessary to feed her youth with the old spiritual and moral food. This led him to organise in November 1900, a meeting of eminent persons at the Murr Central College, Allahabad for establishing "a suitable and commodious Boarding House where Hindu students coming from various parts

of the country to prosecute their studies at the Colleges at Allahabad could live under proper supervision and guidance, and receive instruction in such fundamental truths of the Hindu religion as are accepted by Hindus of all denominations."

The Muir Central College was the principal State College in the United Provinces and the best equipped Science College in the whole of upper India at that time. It had also become an important centre for the teaching of law. It was the seat of the Allahabad University, the jurisdiction of which extended over the whole of the United Provinces, the Central Provinces, Central India and Rajputana. The College attracted students from all these provinces and also from Bihar. The absence of a suitable Boarding House for Hindu students who formed more than eighty per cent of the students of the College had long been felt. Pandit Madan Mohan Malaviya therefore, prepared a scheme for the construction of a boarding house. His object was not merely to afford accommodation to Hindu students in sanitary dwellings, but also to help to form their character by placing them under wholesome moral guidance and supervision and by instilling into their minds the noble truths of the Hindu Religion. Pandit Malaviya secured the support of several leading Hindu gentlemen in this work besides that of H. H. Maharaja Prabhu Narain Singh of Banaras who agreed to be the President of the Committee constituted to promote the scheme. He also secured the support of the then Lieutenant Governor of the United Provinces, His Honour Sir Antony MacDonnell who laid the foundation of the building and allowed his name to be associated with the institution besides sanctioning a Government Grant for it. The Boarding House was therefore named "The MacDonnell University Hindu Boarding House". It was designed to accommodate 200 Hindu students. The estimated cost was Rs. 2 lakhs which was raised by collecting donations. It was also decided to raise an additional sum of Rs. one lakh to form an endowment for the maintenance of the Boarding House and for making arrangements to impart suitable religious instruction to the students. While performing the opening ceremony of the building, the then Lieutenant Governor said:

"It was only in such boarding houses that proper religious and moral training could be given. It seems that the Hindus are beginning to feel their duties to their children in this respect. Every Government college in India should have a Hindu Boarding House attached to it, governed by the Hindus".

While Pandit Madan Mohan Malaviya was trying to revitalise the nation in this way, the Theosophical movement was spreading fast throughout

the country. The movement had gained a new impetus with the arrival of Mrs. Annie Besant in India in 1893. She was a strong, forceful and dominating personality inspiring reverence and loyalty in all who worked with her. She had already made a great name for herself as a courageous and undaunted social worker and an orator of unrivalled power. Even long before she came to India, she had championed the cause of India in a pamphlet entitled "England, India and Afghanistan" published in 1875. This book is a magnificent summary of the darker side of the British Rule in India. Greatly attracted by the philosophy of the ancient Rishis of India she adopted it as her motherland and came to serve her holy land in a true spirit of humility. Mrs. Besant felt that "the Indian work is, first of all, the revival, strengthening and uplifting of the ancient religions—Hinduism, Zoroastrianism. ...". She says in one of her speeches.

"When H. P. Blavatsky and Col. H. S. Olcott, the earthly founders of the Theosophical Society first set foot on Indian soil, what was the condition of India and of Hinduism? Scepticism and materialism had eaten out the life of the nation. The crowds of the so-called English-educated class were followers of Huxley, Mill and Spencer, and they had entirely forgotten their own literature, were contemptuous of the past and hence hopeless for the future; they were copying English ways, English manners, filling their houses with English furniture to the destruction of Indian arts and crafts. They had lost all national spirit. Despiritualisation had brought about national degeneracy. There was no activity of national life, no pulsing of the national heart. Read the papers of the day and judge for yourselves. Even when I came to India, Indians told me that India was dead, they smiled sadly at my statement that India was not dead, but sleeping'.

Looking at Indian Education Mrs. Besant saw it as a great river flowing through the country divided into two main streams: (1) Missionary-guided and controlled education which attracted large number of boys belonging to Hinduism and to Islam with a sprinkling of Christians and Parsis; (2) Government institutions with all the weight and prestige of the Government behind them. So far as secular education was concerned there was no difference between them, both were guided by the demands of the Universities and the regulations of the Education Departments, both were slightly modified copies of the educational course followed in English schools for English boys, and were not adapted to Indian needs



THE WHITE HOUSE

or traditions; English history was taught rather than Indian; English heroes—warriors, statesmen, merchants—were held up for imitation, not Indian; western philosophy was taught, while the great Indian systems were ignored; English literature supplanted the noble samskrit and vernacular literatures; hence the whole atmosphere of Missionary and Government institutions was subtly denationalising and a fifth-rate English copy was turned out instead of a first-rate Indian original". "In Government institutions the education given was necessarily secular, and such religious and ethical ideas as may have crept into, or coloured, the textbooks used belonged to an alien faith and were ignored by the eastern students. But in Missionary establishments secular instruction was supplemented by the direct teaching of Christianity, and into the secular textbooks were introduced direct attacks on the religions of the boys, insults levelled at the faiths of their fathers, scoffs at that which to their parents were the holiest things in life. At best, their religions were treated as effete, and compared with the dead faiths of Egypt and of Rome. The effect of the pure secularism of the Government schools was to push religion into the background, but they left untouched the blessed influence of the home. The effect of the religious teachings in the Missionary Schools was far more disastrous; they withered up the tender shoots of faith in the hearts of the boys, and trampled the fertile soil of devotion into an arid desert, too hard and dry to nourish the germs of any religion; they made sceptics and materialists out of Hindus and Muslims, and destroyed the basis of ethics by destroying religion in their hearts. Thus, whether by pure secularism or by the inculcation of a foreign faith, Indian youths became despiritualised, and offered that saddest of all spectacles—a type naturally spiritual densified into materialism. Nothing that English education could give might avail to counterbalance that which it destroyed—nationality and spirituality".

Mrs. Besant felt that the needs of India were, among others, the development of a national spirit through an education founded on Indian ideals and enriched, not dominated, by the thought and culture of the West. She further felt that in order to develop true Indian Nationality and spirituality, religion must be part of the training of every child, must be the basis of ethics, the spring of patriotism, the inspirer of ideals, and the soul of self-sacrifice. With this idea she brought about the establishment of the Central Hindu College in Banaras in the year 1898. The college was established to give to its students the best learning of the West, while training them in religion and morality on the lines of the Hindu Shastras,

to encourage Sanskrit learning and research and to be the centre of numerous similar institutions all over India. It was decided that education in this College should have four main divisions, corresponding to four obvious parts of human nature, namely (1) Body, (2) Emotions, (3) Intellect, and (4) Spirit. Body—hence physical education; Emotions—hence moral education; Intellect—hence intellectual education; Spirit—hence religious education: this was the Ideal of a fourfold education to be imparted in this College. Such an education was considered to be the only complete education. All else was imperfect, lop-sided and incomplete. Under the able guidance of Mrs. Besant and with a band of selfless workers, both Indians and Europeans, the College started working "to make men of public spirit, men of patriotic devotion, men of noble character, men of lofty aspirations; to send out again into India men who are intent on the welfare of the masses and who see in her teeming myriads younger brothers to be guided and helped, not helpless crowds to be plundered;

... men fired with a splendid ambition—the ambition to win the glory of protecting the weak, of helping to feed and raise the poor, of lifting India high among the peoples of the world, of showing out in life the ideal of Duty which sees in the nation but a single life." Mrs. Besant began to hope that from Kashi, which had radiated spiritual light in the past, would flow the revivifying streams which would fertilise all Hindu India and that the Central Hindu College would be a centre of a great circle of related institutions all giving education on the same lines until it became the Hindu University of India.

Lord Curzon was the Viceroy and Governor General of India at this moment. Feeling dissatisfied with the state of Indian education, he had set out to frame a good educational policy. In September 1901 he called a conference of the highest educational officers of Government throughout India and some other educationists to discuss the whole question round a table at Simla with a view "to devise a brand new plan of educational reform, which is to spring fully armed from the head of the Home Department and to be imposed *volens volens* upon the Indian people." This Simla Educational Conference sat six hours a day continuously for a fortnight. While the missionaries were represented at this conference, Indian educationists were excluded. The Conference was held in camera and its deliberations were never published. The exclusion of the Indian educationists coupled with the secretive nature of the Conference led to suspicion as to the real motives of the Government.

A few months later, Lord Curzon appointed on the 27th January 1902, an Indian Universities Commission with the Hon'ble Mr. T. Raleigh as President "to enquire into the condition and prospects of the universities established in British India; to consider and report upon any proposals which have been, or may be, made for improving their constitution and working, and to recommend such measures as may tend to elevate the standard of university teaching, and to promote the advancement of learning". When the appointment of the Commission was announced, it contained no Indian representative. Later the names of Justice Gouroodas Banerjee and Syed Hassan Bilgrami were added as a result of the protest of the Indian press.

Some of the important recommendations made by this Commission were :—

- (1) The legal powers of the older Universities should be enlarged so that all the Universities may be recognised as Teaching Bodies but the local limits of each University should be more accurately defined and steps taken to remove from the Calcutta list the affiliated Colleges in the Central Provinces, United Provinces etc.
- (2) The undergraduate students should be left mainly to the Colleges and the University should justify their existence as teaching bodies by making further and better provision for advanced courses of study.
- (3) The study of English should not be permitted to be begun till a boy can be expected to understand what he is being taught in that language, that the classes at schools should be of manageable size and that teachers, whose mother-tongue is not English should be passed through a training college where they may be tested in expression and elocution by an Englishman before they are given certificates to teach. The Commission found that notwithstanding the place given to English throughout the Secondary and University Education, the results were "most discouraging. Students after matriculation were found unable to understand lectures in English when they join a college many students pass through the entire University course without acquiring anything approaching to a command of the language and proceed to a degree without even learning to write a letter in English correctly and idiomatically".

The Commission made an observation regarding the establishment of denominational Universities. Since the year 1898-99, the Trustees of the Mohammedan Anglo-Oriental College were making efforts to raise the College to the status of a University. Referring to this, the Commission observed :—

“In connection with the Mohammedan Anglo-Oriental College at Aligarh, proposals have been put forward from time to time for the creation of Mohammedan University. It does not appear that these proposals have received the support which would be necessary to give the scheme a practical character. And even if resources adequate to the formation of a complete University were forthcoming it is for Government to decide as to the expediency of creating a denominational University. In the present circumstances of India, we hold that while no obstacle should be placed in the way of denominational Colleges, it is important to maintain the undenominational character on the Universities..”

But the movement for a Muslim University gained strength and at the Mohammedan Anglo-Oriental Educational Conference held at Bombay in December, 1903, H. H. The Aga Khan who was the Chairman of the Reception Committee made a strong plea for the establishment of a Muslim University at Aligarh with affiliated colleges all over India. He said :

“Most muslims I think would most gladly welcome a Hindu University at Banaras. We would gladly welcome another at Poona, a third in Bengal and Madras. But because there is evidently no desire on their part to have a sectarian university with a Brahmanical atmosphere, it is absurd to deny us a university at Aligarh with affiliated colleges all over India”.

There was, however no mention about the denominational Universities, in the Resolution passed by the Government of India in 1904 on their educational policy. As regards the University Education, the Government of India's Resolution 1904 said :

“In founding the Universities of Calcutta, Bombay and Madras the Government of India of that day took as their model the type of institution then believed to be best suited to the educational conditions of India, that is to say, the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realize the inevitable shortcomings

of a purely examining university, and the London University itself has taken steps to enlarge the scope of its operations by assuming tutorial functions. The model, in fact, has parted with its most characteristic features and has set an example of expansion which cannot fail to react upon the corresponding institutions in India. Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitudes direct them, and does not at the same time compel them to study those subjects systematically under first rate instruction, tends inevitably to accentuate certain characteristic defects of the Indian intellect—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts, and the taste for metaphysical and technical distinctions”.

Embodying the main recommendations of the Universities Commission of 1902, the Govt. of India brought a legislation in 1904. The main principles of the Universities Bill as explained by Lord Curzon were :

“to raise the standard of education all round, particularly of higher education. What we want to do is to supply better and less fallacious tests than at present exist, to stop the sacrifice of everything in the college which constitute our university system to cramming, to bring about better teaching by a superior class of teachers, to provide for closer inspection of colleges and institutions which are now left practically alone, to place the government of the universities in competent, expert and enthusiastic hands, to reconstitute the Senates, to define and regulate the powers of the Syndicates, to give statutory recognition to elected Fellows who are only appointed on sufferanceto show the way by which our universities which are merely examining boards can ultimately be converted into teaching institutions ; in fact, to convert higher education in India into a reality instead of a sham.”

The Bill in effect tightened official control on the working of the Universities and evoked universal opposition from the Universities and the educated classes on the ground that the effect of the Bill would be to convert the Universities into departments of the State. Speaking in the Legislative Council on the final stage of the Bill, on the 21st March, 1904, Sri Gopal Krishna Gokhale said that he could not look upon the Bill as anything but a retrograde measure, which cast an unmerited aspersion on the edu-

cated classes of the country and was destined to perpetuate "the narrow, bigoted and inexpansive rule of experts." In spite of opposition, however, the Universities Bill was passed after a discussion lasting over a period unprecedented in the proceedings of the Legislative Council and became law.

The Indian Universities Act, 1904 put rigid geographical limitations on the Universities. It enhanced the cost of education. It centralised all educational control in Government hands. It crushed colleges and schools which were useful and effective in their respective places. All these and other disadvantages afforded the best possible stimulus to the people to provide for themselves the education which they required.

Whatever might have been the result of the Act, there appears to be no doubt that Lord Curzon was inspired by high ideals in bringing forth the reforms. He wanted to see in India a University which would really deserve the name, as he said :—

"A University which shall gather round it collegiate institutions proud of affiliation and worthy to enjoy it ; whose students, housed in residential quarters in close connection with the parent University, shall feel the inner meaning of a corporate life ; where the governing body of the University shall be guided by expert advice and the teachers shall have a real influence upon the teaching ; where the courses of study shall be framed for the development, not of the facial automation, but of the thoughtful mind ; where the Professors will draw near to the pupils and mould their characters for good ; and where the pupils will begin to value knowledge for its own sake ; and as a means to an end, I should like this spark of the sacred fire that has been brought across the seas lit in one or two places at least before I leave the country, and I would confidently leave others to keep alive the flame."

These memorable words coupled with the stimulus afforded by the Universities Act of 1904, the burning desire to restore India to its past glory, the urge to combine religion with education for the purpose of developing the national spirit which was the foremost and pressing need of the country, the necessity of reorganising the utterly disintegrated Hindu Society—all these worked together in the great mind of Pandit Madan Mohan Malaviya. The ashrams of ancient rishis, the forest Universities, the Gurukulas, the Universities of Takshasila and Nālanda, all passed through his eyes as a

flash and he at once conceived the idea of a University which would revive the best traditions of the ancient Gurukulas of India and which would combine with them the best traditions of the modern Universities of the West where highest instruction was being imparted in Arts, Science and Technology.

CHAPTER II

IDEA PUT INTO ACTION

गिरं समाधौ गगने समीरितां

निशम्य वेधाम्निदशानुवाच ह ।

गां पौरुषी मे शृणुतामराः

पुनर्विधीयतामाशु तथैव मा चिरम् ॥

Srimadbhagavat-10-1-21

Kaśī, Banaras or Varanasi has been the epitome and embodiment of Hindu thought and culture radiating spiritual light and wisdom from time immemorial. It is here that the great Vyāsa wrote Mahabharata and the eighteen Puranas. It is here that Lord Buddha preached his first sermon after attaining Enlightenment and "set in motion the Wheel of Dharma". From here spread, far and wide, his message of Ahimsa and Truth, Arya Satya. It is here that Śankara obtained real light and triumphantly preached his Advaita philosophy. It is again here that Tulsī Das composed his Ramayana, the Ram Charit Manas. Several others also obtained light only at Kaśī. Pandit Madan Mohan Malaviya, therefore, decided to start his great work from Kaśī. His Highness Maharaja Sir Prabhu Narayan Singh of Banaras had already come under the charm of Pandit Malaviya and had accepted to be the President of the Committee constituted for the establishment of the Mac Donnell University Hindu Boarding House at Allahabad. Maharaja Sir Prabhu Narayan Singhji became over-whelmed with joy to know about Malaviya's new proposal. A meeting was immediately arranged in the Mint House at Banaras. It was early in the year 1904. This meeting was presided over by Maharaja Sir Prabhu Narayan Singh of Banaras. And at this meeting Pandit Madan Mohan Malaviya inaugurated his idea of a Hindu University. The main features of the scheme of the University were first made public. It was received with great enthusiasm. The greater portion of the prospectus had then been reduced to writing, and after many months of discussion and deliberation it was sent to press in July 1905. Copies of it, were circulated privately in October, 1905, among a number of leading Hindu gentlemen of different provinces for consultation and the scheme was warmly approved by them. The prospectus that was circulated is given in the following pages.



Portrait of St. Michael the Archangel
by the artist St. Michael the Archangel



FOR PRIVATE CIRCULATION AND CONSULTATION

Prospectus of a . . . Proposed Hindu University

TOGETHER

Promotion of Scientific, Technical and Artistic Education

CONSIDERING

Religious Instruction and Character Education

‘यतोऽय्यदयान् प्रयस्यसिदिः भवति.’ वैशेषिक दर्शनम्

That is religion which ensures temporal prosperity and
eternal bliss—*Vaiśeṣhika Darsana*.

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MONDAY, 10 OCTOBER, 1938 (RAMKRISHNA WORKS)

A PROPOSED HINDU UNIVERSITY

PART I. THE NEED FOR IT.

DECAY OF THE HINDUS.

The present condition and future prospects of the Hindu community throughout India are a subject for serious reflection by all thoughtful Hindus. Some idea of the material condition of the Hindus may be formed by a comparison of their average income with that of a prosperous nation like the English. The average daily income of the people of India, consisting of Hindus, (only about a sixth of the population being Mahomedans) is about one anna per head, that is about $1/20$ th of the daily income per head in England. Even this low average is tending to decline as may be seen by comparing it with the average fifty years ago, when it was about two annas. The condition of the Hindus as regards education may also be gauged by comparative statistics which show that 94·1 per cent. of the population of India, as a whole, is illiterate. In some provinces, such as the United Provinces, the percentage of illiterates rises as high as 97. In Great Britain, the percentage is 4·7 and in Germany, 0·11. The bare bones, the sunken eyes, the ill-clad persons and the squalid homes of the agricultural and labouring classes, who form the bulk of the Hindu community in all parts of India are a far more eloquent index to the condition of that community than any statistics can be. Millions die of famine every decade and hundreds of thousands die of plague every year. It is well-known that Hindus fall victims to plague much more easily than the people of other communities. The physique and feature of Hindus are rapidly deteriorating. Every decennial census discloses diminishing vitality, decreasing longevity and declining power of procreation among the Hindus. The upper classes are languishing, or dying out, for want of careers; the lower classes are suffering from excessive competition. The Hindu tenantry, who are the mainstay of the country, are, in most provinces, forced by keen competition for culturable land to pay rack-rents, and consequently live on starvation rates of sustenance. The proprietary body are, in many parts of the country, subject to chronic indebtedness. Such of them as are well-to-do are, in many cases, torn by factions, impoverished by litigation or debased by sensuality.

THE PRINCIPAL CAUSE OF THE DECAY

There is a disposition in many quarters to ascribe this state of things mostly to the action or inaction of the Government under which we live. Although the system of government and laws to which a people are subject is an undoubtedly important factor in determining their prosperity, it is not the only influence, nor always the most powerful influence, which shapes their destiny. Although the warmest supporters of our Government have to admit its many short-comings, its severest critics cannot deny that it is effectively discharging the most important of the duties of a Government, viz., maintenance of peace and protection of the lives and property of the people; that it has conferred upon us many other benefits of a civilized Government; and that we can, under its aegis, acquire knowledge and wealth. The enterprising Bhatias and Parsis of Bombay and the Marwaris of Calcutta are instances of Indian communities flourishing under British rule. Other communities can, it would seem, flourish equally or even surpassingly. What is it then, it may be asked, that has reduced Hindus as a body, to their present condition? They live in a country which abounds in natural wealth. Their land is as fertile as any in the world, and grows the best grains and the daintiest fruits. The forests of their country are rich in fuel and timber. The mines of their country are rich in valuable ores and minerals. Their peasantry are industrious, sober and thrifty; their artisans are apt and skilful; their labourers are patient and hardworking; their upper classes include large numbers of highly intelligent men who can compete, on equal terms, with the most gifted races, and can be trained to the highest functions which citizens of civilized countries may be called upon to perform. In the past, they have produced great men and achieved great things. Hindu Society was formerly a lofty and noble structure. It is now a shapeless heap. Whatever other causes may have contributed to bring about this state of things, all thoughtful and well-informed men will probably agree that one of the most important causes is the relaxation among the Hindus of the power which, according to the Hindu scriptures, sustains society, viz., the power of religion, as the very name *dharma*¹ signifies.

RELIGION IN ANCIENT INDIA

Hindus have for thousands of years been pre-eminent for the predominance they gave to religion over all other concerns. Professor Max

¹ धारणाद्धर्मं मित्याहुः धर्ममेव विधृता प्रजाः । महाभारते

Müller, than whom there is no greater modern authority on the history of ancient India, bears witness to this fact in the following memorable words :

“As far back as we can trace the history of thought in India, from the time of King Harsha and the Buddhist pilgrims, back to the descriptions found in the *Mahabharat*, the testimonies of the Greek invaders, the minute accounts of the Buddhists in their *Tripitaka*, and in the end, of the Upanishads themselves and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interest into the shade—a world of thinkers, a nation of philosophers”.¹

THE PRESENT CONDITION OF THE HINDU RELIGION

The society of which this noble picture has been drawn has now unhappily undergone a sad change. Religion is now mainly the pursuit of a few persons here and there. Barring a few exceptions, men who are endowed with intellectual gifts are mostly absorbed in the cares of office or professional business, and scarcely ever think of religion. Those who are possessed of wealth and power are, in too many instances, so engrossed in their temporal concerns that they have little thought of the spiritual interests of their dependants or neighbours, or even their own. The rest of the Hindu society consists of ignorant agriculturists, petty traders, ill-trained artisans, half-starved labourers, all forming a mass of abject humanity, oppressed by poverty and decimated by disease. Excepting a few earnest souls here and there, every Hindu is pursuing his own aims regardless of the effect of his actions on the society to which he belongs. Mutual trust and mutual co-operation which are the soul of the corporate life have all but disappeared. There are not many capable leaders, and among such as there are, there is not much unanimity and combined action. In short, Hindu Society is utterly disorganized and disintegrated.

THE REMEDY

This deplorable condition cannot be remedied without a wide diffusion of knowledge and the restoration of religion to its rightful place. The ancient religion of India teaches each man to regard himself as a unit of a great whole, and to live and work for the good of that whole. As no man can live and work for the good of the whole to which he belongs without living and working in harmony with his fellow-men, the ancient religion has prescribed duties and imposed restrictions which, if properly understood, and

1 (Six Systems of Hindu Philosophy 1st. Ed. p. 42).

duly observed, make for peace and good-will among men, and lead to harmonious co-operation by them for the good of the society of which they are members, and of the world they live in.

RELIGION AND SOCIAL PROSPERITY

Some people are apt to think that the ancient religion of India leads men to disregard all worldly concerns and to become mystics and quietists. It is true that Hindus never were mammon-worshippers, at any rate, they were not so in their most prosperous days. They pursued far higher aims and achieved success in those pursuits of which any nation may be proud. But the great founders of the Hindu society recognized wealth as a legitimate object of human pursuit. Indeed it has been ranked as one of the four great aims of human life, viz., *dharma* (duty), *artha* (wealth), *kama* (enjoyment of lawful pleasures), *moksha* (final beatitude). There was an *artha-sastra* as well as a *dharma-sastra* and an *adhyatma sastra* (*moksha dharma*). An individual who sought only one or two of the great aims was regarded as lacking in balance of character.

The ancient religion takes cognizance of all human concerns, whether of the present or future life. The whole fabric of Hindu civilization is the product of Hindu religion. The remnants of the records of that civilization, preserved in the existing Sanskrit Literature, contain a complete scheme of society providing for the physical, intellectual, moral and spiritual welfare of individuals, and for their organization into prosperous communities. Protection of life and preservation of health were the first care of the ancient religion. Medical science, *ayurveda*, was considered an important part of the scriptures, it being classed as an *upa-veda*. The Ayurveda of India is now recognized as the forgotten parent of the medical science of Europe ; and although little or no advance has been made in it during the last seven or eight centuries, ayurvedic practitioners who have a decent knowledge of *Charaka*, *Susruta* and other Hindu medical works are thriving in a Europeanised city like Calcutta in the midst of the practitioners of the European system of medicine which has, for a long time, been making rapid advances in consequence of the life-long labours of a host of scientific men in Europe and America, and under the patronage of all the Governments of those continents. The rules of personal and domestic hygiene and regulations and restrictions regarding food and drink enjoined by Hindu laws and custom, and religiously, though not in all cases very intelligently, observed by faithful Hindus down to the present day, are borne out by the most modern developments of western science.

THE INTELLECTUAL STATUS OF THE ANCIENT HINDUS

The means provided, and the methods prescribed, by the sages of India for the discipline and culture of the mind, and for the acquisition of knowledge are highly rational. Language, which is the first and most important means of mental development and culture and the most indispensable medium of communication between man and man, was cultivated, purified and systematised with an amount of labour and skill that has not been bestowed upon it anywhere else in the world. The Sanskrit language is acknowledged to stand pre-eminent among the languages of the world. It has been found capable of expressing the highest thoughts conceived by mankind in the most elegant and majestic forms. It has been elaborated with such a keen sense of the laws of harmony and rhythm that it stands unrivalled as a means of recording, conveying and remembering knowledge and thought. Its study, as remarked by Sir Monier Williams "involves a mental discipline not to be surpassed". No other country has, it is well known, produced a system of grammar and philology at all approaching the marvellous product of the genius and labours of the long succession of linguistic philosophers of whom Panini and Patanjali are the most famous representatives. Methods of arriving at truth and rejecting error and illusion, and of thus storing up true knowledge, which are laid down in the systems founded by the line of philosophers which culminated in Gautama and Kanada, are as sound and effective as any invented by human ingenuity. The scheme for the cultivation of the power of thought and intuition unfolded in the *Yoga Sutra* of Patanjali, has not been approached, if attempted, by any other nation in the ancient or modern history of the world. It is true that the aim of all recognised systems of Hindu Philosophy is the acquisition of spiritual knowledge and the emancipation of the soul; but their methods are no less conducive to the promotion of temporal knowledge. A mind habituated to those methods ceases to be credulous, and is not easily satisfied with anything short of a *siddhanta*—well-established truth. It is *siddhantas* which form the basis of every true science and every sound institution. The Rishis who founded the Hindu society were ardent votaries of truth, and they reared their civilization on the solid foundation of well-ascertained truths.

THEIR MORAL AND SPIRITUAL GREATNESS

The morality inculcated by the sages of India comprehends all the virtues which are necessary for the unmolested existence and harmonious

co-operation of mankind. It requires even lower animals to be protected from injury. Abstinence from all injury (*ahimsa*) is reckoned among the highest virtues and is enjoined upon all members of the society. One who resolves to prepare himself for leading higher life has to begin with a vow of *ahimsa* (Manu VI, 39).¹ Truth is recognised as the highest duty or religion (सत्याश्रान्ति परोधम्मं) *Srutis, smritis, itihisas* and *puranas* are full of injunctions and exhortations declaring allegiance to truth under all conditions and at all hazards as the foremost duty of man. The first lesson taught to a boy under the old system of teaching begins with "*Sattiyam vada dharmam chara*" (speak the truth, do thy duty). Traditions of men like Harischandra Yudhishtira; and Dasaratha who sacrificed their fortunes, affections and their very lives at the altar of truth are cherished with the greatest reverence and treasured with the utmost care in the ancient literature of India. Another predominant injunction of the Hindu scriptures is one which is so urgently needed at present for producing real benefactors of society, viz., unselfish action. No teaching is more emphatic in the vast body of Hindu sacred literature than the effacement of self. It is the burden of the "Lord's Lay",—the Bhagavadgita—which is justly regarded as the essence of Hindu scriptures. It sheds lustre on the Hindus of old inasmuch as it indicates that they had reached that stage of true civilization where men are actuated by the motive of universal rather than personal good. Animals will care and act for no one but themselves, their mates, and their offspring, upto a certain age. Individualism is the prevailing feature of societies of men before they reach a high state of civilization. It is people who have lived for thousands of years in the midst of a high state of civilization who are capable of acting from the motive of the good of all beings. Beneficent activity in aid of social prosperity (लोकसंग्रह) is enjoined even on those who have realised the transitory nature of all temporal concerns and are free from all desires.² Rectitude of conduct is taught to be a far more valuable possession than wealth (वृत्तं यत्नेन संरक्षेद्विस्तृतायाति यातिच) A pure life is assigned a far higher place than a knowledge of all the Vedas (सावित्रीमात्रसारोपि वरं

¹ यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात्
तस्य तेजोमया लोकाभवंति ब्रह्मवादिनः

² सक्ताः कर्मरायविद्वांसो यथा कुर्वन्ति भारत
कुर्व्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् । भगवद्गीता
लोकसंग्रहेवापि सपश्यन्कर्तुमर्हसि ।

विम्रः सुयन्त्रितः । नायन्त्रितस्त्रिवेदोपि). Forgiveness (क्षमा), fortitude (वृत्ति), control of senses (दम), and of the mind (शम), compassion (अनुकम्पा), philanthropy (परोपकार), in short, all virtues which elevate human character, support human society and promote harmony among men, are inculcated by means of solemn injunctions, touching anecdotes and eloquent discourses. Hindu philosophy co-operates with Hindu poetry in the task of leading man into the path of righteousness, inasmuch as it teaches him that every creature around him is his own self in another guise, and that he rises in the scale of being by doing good to those with whom he comes in contact and degrades himself by injuring his fellow creatures. Thus a belief in the two great laws of transmigration and *karma* is an incentive to virtue.

The methods of spiritual culture prescribed in the sacred literature of India have produced sages, saints and seers whose greatness stands unique in the history of the world.

THE GREAT INSTITUTIONS OF ANCIENT INDIA AND THEIR BEARING ON NATIONAL SOLIDARITY AND PROSPERITY

No intelligent and thoughtful student of the older and more important works of the Sanskrit literature can fail to perceive that the aim of the founders of the Hindu Society was to create powerful, enlightened, prosperous and well-organized communities of men. Their very prayers¹ place their aim in this direction beyond doubt.

NUMERICAL STRENGTH

It will be readily conceded that the first condition of a powerful community is its numerical strength ; and it is well known that, at present, the necessity of securing this condition is seriously exercising the minds of the leaders of the French and American republics. In the case of Hindus, this condition is assured by the religious duty imposed upon every citizen of begetting legitimate sons, the only exemption from this duty being in favour of Naishthika Brahmacharis, who may elect to consecrate their lives to the pursuit of knowledge and take a vow of life-long celibacy.

¹May the Brahmans in our kingdom be refulgent with piety and knowledge. May the Kshatriyas be brave, skilled in arms, terrible to foemen, and capable of facing formidable odds. May the cows of the sacrificer be good milkers ; his oxen, powerful in draft : his horses, fleet ; his wife, the mistress of a thriving household ; his son a conquering warrior and a youth who will adorn an assembly. May rain fall as copiously as we desire. May our crops ripen with abundant grain. May we have, and maintain, prosperity (Shukla Yajurveda, Vajasansyi, Sanhita, XXII-22).

THE PURITY OF RACE

As numerical strength is not in itself sufficient to make a community powerful, marriage laws and rules were formed as to secure purity of race, and, thus produce men of superior physical, intellectual and moral qualities.

THE FOUR ASRAMS OR STAGES OF LIFE

The development and fructification of these qualities was provided for by prescribing that men of twice-born classes should, in their boyhood, be initiated by a competent preceptor and undergo a long course of study and discipline (ब्रह्मचर्य) under conditions of rigid abstinence and purity, after which they should marry and rear up families, and may acquire wealth and indulge in legitimate enjoyments, and should be engaged in acts of beneficence, and thus ripen with the experience of the world. The duties of a house-holder were required to come to an end when the family was grown up and signs of old age were visible. Then came the stage of retirement into solitude, where free from the cares and toils of domestic and civic life, the mind enjoyed undisturbed repose and tranquillity and was in moods favourable for the discovery of great truths and conception of elevated and elevating thoughts. Last of all came the stage in which all thoughts concerning this world were to come to an end and the mind was to be devoted solely to the highest concern of humanity (परमपुरुषार्थ) viz., purification, elevation and enlightenment of the soul until it is fit to dwell eternally in the presence of the Supreme Soul or to become one with that Soul (ब्रह्मभूय)

DIVISION OF LABOUR AND HEREDITARY TRANSMISSION OF TALENTS AND APTITUDES

The interests of social prosperity were provided for by assigning different functions of human society to different classes, whose duty and interest it was to perform these functions efficiently and hand down their knowledge, talents, skill and aptitude to their descendants. The advancement and preservation of knowledge, the regulation of society by laws and socio-religious institutions, and the promotion of civilization by educational, literary and scientific work were committed to the care of a class who were taught to regard knowledge and virtue as their most valuable possession and to despise wealth and power from their very childhood, and were trained to lead a life of rigorous self denial and fearless independence. The protection of society was entrusted to a class who were known to be endowed with martial qualities and administrative capacity. The production,

distribution and custody of wealth were in the hands of a class who excelled in intelligence, industry, thrift and aptitude for business. While Kshattriyas and Vaisyas were trained for the special functions of their respective classes, they were required to receive the same *sanskaras* and the same high standard of education in the Vedas and other branches of learning as Brahmans. Labour and service were the lot, as in all countries and ages, of the mass of people of humble birth and inconspicuous mental powers. The functions thus assigned to each class as its *jati-dharmas* were specialised by different families as their *kula-dharmas* and were faithfully and efficiently performed for the well-being of the whole society, which was thus served by the classes and families composing it, as an organism is served by its constituent organs.

THE NET RESULTS OF SOCIAL INSTITUTIONS

This organization (*varna-vibhaga*) was in accordance with the great laws, now known as the laws of *Division of Labour* and *Hereditary transmission of aptitudes and talents*, and, working in conjunction with the wise institution of *asrama-vibhaga*, it produced results which made India one of the wealthiest and most civilized countries of the world for thousands of years. Herodotus declared Indians to be the greatest nation of his time, not excepting Thracians, the most advanced people of Greece in that age. The enormous wealth of India excited the cupidity of foreigners from the days of Alexander down to modern times. Her manufactures were the admiration of the world. Her merchandise found markets in the remotest countries of Asia and Europe. Her warriors were famous for their valour, chivalry, and heroism, even down to the degenerated times treated to in Tod's *Annals of Rajasthan*. Sanskrit literature is full of vivid descriptions of prosperous communities and powerful kingdoms of opulent cities and thriving marts, of splendid palaces, mansions, gardens and theatres, of flourishing trades, handicrafts, arts and learning. That these descriptions are not mere poetical fiction is proved by the testimony of foreigners like Megasthenes and Huen Tsang who visited India and recorded their experiences; and no thoughtful student of sociology who has a knowledge of the conditions existing in ancient India can have any difficulty in believing in these descriptions when he contemplates what can be accomplished by an intelligent race inhabiting a fertile country full of mineral resources, and living under institutions framed and controlled by wise and unselfish men. Sanskrit scholars of Europe are now convinced that religion, philosophy, mathematics, astronomy, medicine, poetry, drama,

architecture, music, and in short all departments of learning, arts and handicrafts were originated and cultivated by Hindus for themselves with scarcely any extraneous help.

LACK OF CLASSICAL CULTURE AND OF RELIGIOUS EDUCATION AND CONTROL

The lamentable condition into which Hindus have now fallen is, in a great measure, due to their divorce from the ancient religion and literature of India. There is no organisation among them to train teachers who should impart instruction to the people in the great lessons of truth, purity, rectitude, self-control and unselfish devotion to duty which are so impressively and so copiously taught in their ancient literature. Hindu princes, nobles, gentry, and—barring exceptions here and there—even Brahmans receive no systematic Hindu education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the prosperous countries of Europe and America where religion, as a rule, forms a necessary part of education; where large congregations assemble in well-appointed churches every week to listen to sermons preached by well-educated clergymen discharging their duties under the control of a well-established church-government; where the aristocracy, the gentry, and other rich people go through a course of instruction in the ancient literatures of Greece and Rome, which gives them the training, culture and refinement so necessary to men who occupy eminent positions and control important affairs. While the classical languages of Greece and Rome form a necessary and important element of a respectable education in Europe and America, very few of the most highly educated Hindus are proficient in the sacred and classical language of their country, and fewer still have explored the priceless treasures still contained in that language.

INDEBTEDNESS OF EUROPEAN CIVILIZATION TO THE LITERATURE OF ROME AND GREECE.

It is well known to students of European history that the culture, refinements, arts and sciences of modern Europe are largely the result of the great movement known as the Renaissance, which consisted chiefly of the revival of the ancient learning of Greece and Rome, and which, originating in Italy, the old home of Roman civilization, gradually extended to France, Spain, Germany, Great Britain and other countries of Europe.

NEED FOR THE REVIVAL OF SANSKRIT LEARNING.

A great revival of Hindu learning must precede any real advancement of the Hindus. No scheme for their elevation can be regarded as sound

which ignores the principle of historical continuity and the achievements of their great ancestors. No modern Hindu language or literature can thrive which is not fed from the fountain-head of Sanskrit literature.

Those who are conversant with this literature are convinced that it is full of the elements of moral greatness and material prosperity. Even European scholars of Sanskrit compare what they know of that literature¹ favourably with the Latin and Greek literatures² from which the modern literatures and civilization of Europe are chiefly derived.

ENGLISH EDUCATION IN INDIA

English education can, in the nature of things, be availed of by only a very inconsiderable portion of the Hindu community. Of the total population of India only 6·8 males out of every 1,000 are literate in English, and these figures include Europeans and Eurasians. English education in India has produced a number of men many of whom are ornaments of the professions and services to which they belong, and others are efficiently and honourably discharging the duties which they are called upon to perform. But the positions in which a knowledge of English is required can provide careers for only a very small fraction of the Indian population, and the education of men for these careers is a serious tax on the energy and resources of the community; for education through the medium of a foreign language necessarily costs far more time and expense, and puts much greater strain on the mind and body, than education through one's

1 That there is much in the Sanskrit literature of which they have little knowledge is admitted by so high an authority as Professor Max Muller, who, with his characteristic candour, says: "In fact, there is still plenty of work left for those who come after us, for with all that has been achieved, we are on the threshold of a truly historical study of Indian philosophy and literature. Here, also, we are still like children playing on the sea-shore and finding now a pebble or a shell, whilst the great ocean of that ancient literature lies before us undiscovered and unexplored" (*Six Systems of Hindu Philosophy*, first Ed pp. 383).

2 This comparison has been instituted, among others, by Sir Monier Williams in the preface of his *Sanskrit English Dictionary*, where he says: "No one person indeed, with limited powers of mind and body can hope to master more than one or two departments of so vast a range in which scarcely a subject can be named with the single exception of historiography, not furnishing a greater number of treatises than any other language of the ancient world. In some subjects, too, especially in poetical descriptions of nature and domestic affections, Indian works do not suffer by comparison with the best specimens of Greece and Rome, while in the wisdom, depth and shrewdness of their moral apothegms they are unrivalled. More than this the learned Hindus had probably made great advances in astronomy, algebra, arithmetic, botany and medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated by most ancient nations of Europe".... "The East is, we must candidly own, the first source of all our light".

vernacular. Of those who have spent as many as fifteen or twenty years of their early life in receiving English education, a very small portion can effectively use the English language as a means of communication, and fewer still can use it as an instrument of thought. India, which was once pre-eminent as a land of thinkers, is not now producing much in the way of original thought. A foreign language can scarcely be so favourable to original thought as one's own mother-tongue. A foreign language may be a very useful accomplishment to those who have the means and parts necessary for acquiring it; but it cannot serve as the vehicle of original thought and medium of instruction for a whole community. English education will continue to be sought by aspirants to Government service and by those who wish to join the professions for which it is a necessary passport. It should also be sought as a means of acquiring and popularizing the sciences, arts and manufacturing processes which have sprung up in Europe and America during the last seventy or eighty years owing to the introduction of steam and electricity as motive powers and of chemistry as an important economic agent. But the bulk of the Indian population must be educated through the medium of Indian vernaculars, and these must, as has been observed before, be nursed by their mother, Sanskrit.

DECLINE OF HINDU CIVILIZATION.

There was a time when India could claim to be the largest contributor, at least in the Aryan portion of the human race, not only to religion and philosophy, but to sciences, arts, manufactures and all else that makes up civilization. European scholars and investigators now acknowledge that India is the birth-place of arithmetic, algebra, geometry, astronomy and medicine, and own their indebtedness to our ancestors for the discovery of another most important factor of civilization, viz., the use of metals. But, for the last eight or nine hundred years, Indian civilization has not only been making no progress, but has been steadily declining. Mathematics has made no progress in India since the age of Bhaskaracharya, and medicine has advanced little since the days of Vaghbhatta. Each generation sees the decline or disappearance of some branch of Indian learning which was once cultivated with assiduity, or some art or trade which was once in a flourishing condition. Even the most cherished possession of our race, viz., the knowledge of the Vedas, is now at a low ebb. In fact, Vedic studies are being pursued with greater zeal in Europe than in India. Within the memory of living men, Hindu mathematicians, physicians, logicians, and musicians have died without leaving successors approaching their eminence. The

art of making steel from the ore, which was extensively practised in many parts of India, is said by the present generation of Indian blacksmiths to have come down to the time of their fathers, but to be a well-nigh forgotten art now. The manufacture of the exquisite cotton fabrics known as *Shabnam* and *ab-i-rawan* has only been recently lost.

RAPID RETROGRESSION IN RECENT TIMES.

As this process of retrogression has been going on for about a thousand years, some idea of the ground lost by the Indian civilization can be formed from the losses which it has suffered in recent times. In spite of all her losses, India was not much behind other countries in material civilization upto the first quarter of the nineteenth century, when she still exported fine cloths and other products of skilled workmanship to European and other countries. But the advances made in Europe and America during the last three-quarters of a century in physics and chemistry and in their application to the production of wealth, and more especially, the introduction of steam and electricity as aids to manufacturing industries and as means of locomotion, have thrown India far behind the countries in which experimental sciences are studied and made subservient to social prosperity.

NEED FOR SCIENTIFIC AND TECHNICAL EDUCATION

India cannot regain her prosperity until the study and application of the modern sciences becomes, so to speak, naturalised in the country. Science cannot become a national possession so long as it has to be studied through the medium of a foreign language. A wide diffusion of science in India as a means of rescuing the people from the abject poverty into which they have fallen is not possible until science, both theoretical and practical, can be learnt by Indians in their own country and in their own vernaculars.

The patriotic endeavours which are being made to send students to foreign countries for technical education are most praiseworthy. But they can only serve, as they are no doubt meant to serve, as a small beginning. Technical education cannot be expected to make any real progress until there is at least one well-appointed polytechnic institution in the country capable of giving efficient instruction in the principles and practice of the technical arts which help the production of the principal necessities of life of the Indian population.

NEED FOR RELIGIONS EDUCATION

But mere industrial advancement cannot restore India to the position which she once occupied among the civilized countries of the world. And even industrial prosperity cannot be attained in any large measure without mutual confidence and loyal co-operation amongst all concerned, and these can only prevail and endure amongst those who are fair in all their dealings, strict in the observance of good faith and steadfast in their loyalty to truth. Such men cannot be found in sufficiently large numbers to keep a society in an organised, efficient and healthy condition, when the society to which they belong is not under the abiding influence of a great religion acting as a living force.

The foregoing considerations point to the need for bringing the Hindu community under a system of education which will qualify its members for the pursuit of the great aims of life (*trivarga*) as laid down in the scriptures, viz.,

- (1) Discharge of religious duties (*Dharma*),
- (2) Attainment of material prosperity (*Artha*), and
- (3) Enjoyment of lawful pleasures (*Kama*).

The fourth great aim, salvation (*moksha*) must be pursued by each individual by his own efforts under the guidance of his spiritual preceptor and in accordance with the methods of his own particular creed or denomination.

PART II. THE PROVISIONAL SCHEME

A HINDU UNIVERSITY

It is proposed to make the beginning of such a system of education by founding a University (a) for the promotion of Sanskrit learning as a means of preserving and popularising, for the benefit of the Hindus and the world at large, all that was good and great in the ancient civilization of India, especially the high standard of morality, and those teachings which led to the formation of the solid types of character which were content with plain living and high thinking and delighted in beneficence and generosity, and of enriching the modern vernaculars with the results achieved by modern science and learning, and (b) for providing scientific and technical instruction of a superior order as a means of developing the vast resources of the country and of supplying prosperous careers for its people.

SANSKRIT LEARNING

The study of Sanskrit, is, at present, chiefly confined to Brahmins, and even within that class its range is not wide and it is not pursued with any definite aim. Brahmin boys here and there take it up partly from a sense of religious duty but mainly from the force of immemorial custom, and such of them as have a sufficiently keen intellect to acquire a proficiency in some branch of Sanskrit literature become its votaries, rather from its inherent fascination, than from motives of worldly benefit; for, the scanty remuneration of a Pandit is far from being commensurate with the time and mental exertion which his studies cost, or with the order of intellect which they demand. Ordinary Pandits have no conception of the possibilities of the Sanskrit literature as a source of worldly prosperity. They are not aware of the value of the Sanskrit language as a means of invigorating the intellect for occupations which call for superior intelligence, and of the Sanskrit literature as a source of the teachings and models required for the formation of great characters, who alone can achieve great things. One of the principal aims of the University will be to extend the sphere of Sanskrit learning to all classes who are capable of benefiting by it, and to utilise it as a means of nourishing and training the minds and elevating the characters of the alumni and of thus preparing them for the great tasks and high positions which they will find awaiting the worthy, in the various departments of social activity. Sanskrit will thus become, as it was in olden times, the language of the elite of all classes in all parts of India.

THE SCOPE OF SANSKRIT STUDIES

It is proposed to arrange for giving efficient instruction in all branches of Sanskrit literature, of recognized value, and more especially to promote the study of the Vedas, Vedangas, Upavedas, Kalpa Sutras, Dharma Sastra, Itihasas, Puranas and other works containing the principles on which Hindu polity is based. This scheme of studies is practically identical with that originally proposed for the Sanskrit Department of the Queen's College at Banaras by Mr. Jonathan Duncan¹, the large-hearted British administrator to whom this country is indebted for the establishment of that highly useful institution. But the study of the Vedas, and other works intimately connected with the Hindu Religion, was afterwards abolished in consequence of the scruple that it was not right for a Christian Government to encourage studies calculated to promote a non-Christian religion.

THE VEDAS

There being no other institution for the encouragement of Vedic studies, these have come to be grievously neglected in this country. Some

1 Extract from the history of the Queen's College, Banaras, preserved in the archives of the College.

"The Resident paid his first visit to the new College on the 17th November, 1791 and in his report to Government he proceeds to give the following Analysis of Hindu Literature, pointing out to the Professors, the several branches of learning it would be their object to cultivate, and perhaps in time to improve.

The analysis of Literature from the Agni Purana.

EIGHTEEN VIDYAS

- Vedas : Rig Veda, Yajur Veda, Sam Veda, Atharva Veda
 Up Vedas : Ayurveda (Medicine, Botany, &c.) Gandharva Veda (Music, &c.) Dhanur Veda (Arms), Artha Veda (Mechanic Arts)
 Vedanga : Siksha (Orthoepy), Vyakaran (Grammar), Chhandas (Prosody), Nirukta (Sacred lexicography), Kalpa (Ritual), Jyotish (Mathematics)
 Darsana : Mimamsa, &c. (Metaphysics), Nyaya, &c. (Logic)
 Dharma : Samhita (Law)
 Puranas : 18 Puranas, &c. (18 History, Ethics &c.)

REDUCED TO NINE VIDYAS

- (1) Veda : (Chiefly Upanishads) Theology
- (2) Ayurveda : Medicine and Natural History
- (3) Gandharva Veda : Theory of Music, Lyric and Dramatic Poetry
- (4) Vyakarana : Grammar, Prosody and Kavyas
- (5) Jyotish : Astronomy, Geography and Pure Mathematics
- (6) Mimamsa and Vedant : Philosophy and Metaphysics
- (7) Nyaya : Logic and Philosophy
- (8) Dharmashastra : Law, Civil and Spiritual
- (9) Purana : History, Ethics, Heroic Poetry, &c.

European scholars have for the last fifty or sixty years been devoting much attention to Vedic studies; but they are deprived of the facilities available in India, and candidly admit that a large number of Vedic texts remain uninterpreted. Moreover, they chiefly pursue their studies for philological and historical purposes, and their labours cannot be of much benefit to India so long as Indians remain apathetic to this important department of Sanskrit literature.

It is proposed to encourage the study of the Samhitas, Brahmanas, and Upanishads, the Srauta, Grihya and Dharma Sutras and the codes of Manu and Yajnavalkya, the Ramayana, Mahabharat, Srimadbhagavat and other puranas with special reference to their bearing on the evolution and constitution of the Hindu society. Such a study will lead to the right understanding and intelligent working of Hindu institutions, and will ensure the supply of a race of religious teachers qualified by their learning and character to instruct the people in the high moral precepts and spiritual truths which are treasured up in the sacred books of the Hindus, and which are calculated to raise them to a higher level of living and acting than at present prevails.

THE VEDANGAS

Of the *Vedangas*, *Vyakarana* is the only one which is taught and learnt with some zeal. *Jyotisha* is learnt here and there; but a competent knowledge of it is now somewhat rare. *Chhandahsastra* is also learnt by some, but the *Vedic* prosody has come to be almost entirely forgotten. *Siksha*, *Kalpa* and *Nirukta* are known to very few. It is proposed to make the teaching of *Vyakarana* more practical, and to revive the study of the other *Vedangas* and especially *Jyotisha*. It is proposed to establish an observatory for the study of the Phenomena of astronomy and meteorology, and to make endeavours to bring the Sanskrit literature on these subjects up-to-date.

THE DARSANAS

Arrangements will be made for founding a chair for each *Darsana*, and special steps will be taken to resuscitate the study of the *Purva Mimansa* and *Sankhya* which have come to be more or less neglected. A knowledge of *Pada*, *vakya*, and *pramana* will be required of all who wish to qualify for higher studies in Sanskrit literature and to become teachers of religion.

THE UPAVEDAS

(A) AYURVEDA

Of the Upavedas, particular attention will be bestowed on the Ayurveda. It will be brought up to date by the incorporation of the results achieved by other nations in anatomy, physiology, surgery and other departments of the medical science. The ultimate aim of this department will be to provide the whole country with Vaidyas well qualified both as physicians and surgeons. Botanical gardens will be maintained for the culture of herbs and roots for medicinal use, and vegetables and plants for economic uses and for the study of fibres, dyes and tans. There will be laboratories for teaching the preparation of *rasas*, *tailas*, *asavas* and other medicines and for carrying on original investigation and experiments. Eminent graduates and licentiates in European medicine and surgery will be employed to give instruction and training to the students of Ayurveda and to help the Vaidyas in preparing works in Sanskrit and Indian vernaculars, on anatomy, physiology, surgery, hygiene and other sciences auxiliary to the Ayurveda.

(B) STHAPATYA VEDA (SCIENTIFIC AND TECHNICAL)

One of the most important functions of the institution will be to build up anew the *Sthapatya Veda* or *artha sastra* which, as a written science, has been so completely effaced from the Indian literature that its very name has ceased to be annular. The task to be performed in this direction will be most difficult and most expensive. Physics and chemistry, both theoretical and applied, will be taught. There will be large classes for teaching the arts of spinning, weaving, dyeing, calico-printing, glass making and other useful arts. There will be workshops for turning out skilled mechanics such as carpenters and blacksmiths. There will be well equipped physical and chemical laboratories for practical instruction and for original research. Mechanical, electrical and mining engineers will be educated and trained for developing the resources of the country. Civil engineering will also be taught. The manufacture and use of machinery will be taught with special care.

(C) AGRICULTURAL SCIENCE

As India is an agricultural country, a knowledge of agricultural chemistry and of the scientific methods of agriculture adopted in the advanced countries of the West, whereby the soil is made to yield more abundant and richer harvests than are obtained in our country, should be promoted and diffused widely among the people. It is a matter for congratulation

that the Government of India has now recognised the importance of promoting a knowledge of agricultural science and research in India. But it seems that in view of the great importance to the country of such knowledge and of the benefits which are expected to be immediately derived from it, the proposed University which will be the people's University should make it an important part of its duty to help in diffusing such knowledge among the people and in making it a national possession. With this end in view, an Agricultural College will also be established, where the highest instruction will be given through the medium of the vernacular, both in the theory and practice of agriculture in the light of the latest developments of agricultural science.

(D) THE GANDHARVA-VEDA AND OTHER FINE ARTS

While the interests of religion (*Dharma*) and social prosperity (*artha*) will be provided for by supplying sound instruction in the foregoing subjects, the third aim of life, viz., the enjoyment of lawful pleasure (*kama*) will not be neglected. The founders of Indian civilization, while prescribing and insisting on the most austere morals, were never averse to aesthetic culture. With a clear perception of the nature of true civilization, our ancestors cultivated and cherished the graceful arts of music, poetry, drama, painting, sculpture and architecture which afford refined enjoyment to superior natures. Some of these arts having been partially, and others totally, lost in the vicissitudes through which the Indian civilization has passed, steps will be taken to revive these arts so that they may once more form the graces of Hindu homes.

THE COLLEGES

THE UNIVERSITY WILL COMPRISE—

1. A College of Sanskrit Learning where the *Vedas*, *Vedangas*, *Smritis*, *Darsanas*, *Itihasas* and *Puranas* and other departments of Sanskrit literature will be taught. An astronomical and meteorological observatory will be attached to the Jyotisha section of the Vedangas, and will form a part of this College.¹

¹ When the first prospectus was finally issued in March 1906, the name of this College was put as "Vaidik College" and the following note was added below it.

N.B.—This College and all religious work of the University will be under the control of those who accept and follow the principles of Sanatanadharma as laid down in the *Śruti*, *Smṛiti* and *Puranas*. Teachers of religion will be trained and examined here. Admission to this College will be regulated in accordance with the rules of the *Varnasramadharma*. All other Colleges will be open to students of all creeds and classes. The secular branches of Sanskrit learning will be taught without restriction of caste or creed.

2. *An Ayurvedic College*, with its laboratories and botanical gardens. This College will have a first class hospital and a veterinary department with its cattle, farms and studs for improving the breeds of cattle and horses.

3. *A College of Sthapatya Veda or Artha Sastra*, having, three distinct departments which will be located in separate buildings, viz.,

- (a) A Department of Physics, theoretical and applied, with laboratories for experiments and researches, and workshops for the training of mechanical and electrical engineers ;
- (b) A Department of Chemistry with its laboratories for experiments and researches, and workshops for teaching the manufacture of acids, dyes, paints, varnishes, cements, and other chemical products ;
- (c) A Technological Department for teaching the manufacture, by means of machinery, of the principal articles of personal and house-hold use for which India is now dependent on foreign countries. Mining and Metallurgy will form two important sections of this department.

4. An Agricultural College where instruction will be imparted both in theory and practice of agriculture in the light of the latest developments of agricultural science.

5. *A College of the Gandharva Veda* and other fine arts. The work of this college will be—

- (a) To recover the world of beauty and sublimity which was reared in ragas by the aesthetic minds of ancient India and to bring it within the reach of the cultured classes ;
- (b) To restore the dramatic art to its pristine purity and to make it a popular means of moral education ;
- (c) To encourage painting and sculpture by providing competent instructors for those who have a natural aptitude for these arts ;
- (d) To preserve purity of design in the production of art wares, to arrest the spirits of a slavish imitation of foreign models, and to encourage the various decorative arts.

6. *A Linguistic College* where students will be taught English, and such other foreign languages as it may be found necessary to teach, in order to enrich the Indian literature with all important sciences and arts. Languages will be taught in the most approved and expeditious methods extant, and

upto such a degree of proficiency that a learner of a language shall be able to speak and write it with accuracy and ease, and to read its literature with facility. Teachers of the other colleges, and Pandits outside the colleges, who are not too old, will be induced to seek instruction in this college so that they may become competent to help in the task of enriching the Indian literature with the result of modern sciences and learning.

RESIDENTIAL QUARTERS

Besides these colleges and their adjuncts there will be residential quarters for teachers and pupils. Earnest endeavours will be made to revive the great ancient institution of *brahmacharya*. Promising students will be attracted from all parts of the country and admitted to the *asrama* of brahmacharis directly after their *upanayana*. Men of light and leading in all parts of the country will be invited to send their sons and other relations to the *Asrama*.

There will be a large school in connection with the *asrama* where the students will receive education preliminary to their admission to the colleges where they will be trained for the discharge of higher functions, and control of ordinary functions, in the social economy. It will be the duty of the resident teachers to mould the characters of the students on the great models which are delineated in the Sanskrit literature. The students will be required to carry out in their daily life, and intercourse with one another, those great lessons of *satya* (truth), *daya* (compassion), *tapas* (physical endurance and mental discipline), *soucha* (purity of body, mind and dealings), *titiksha* (forbearance) *sama* (control of passion), *dama* (control of the senses), *ahinsa* (abstinence from causing injury), *brahma-charya* (continence), *tyaga* (self-sacrifice), *dhriti* (fortitude), *kshama* (forgiveness), *arjava* (straight forwardness), *vinaya* (propriety of conduct and behaviour), *sila* (good conduct and disposition), *nirmamatva* (unselfishness), *nirahankara* (humility), *pourusha* (enterprise), *utsaha* (aspiration), *dhairya* (firmness), *virya* (courage), *audarya* (generosity), *maitri* (friendliness to all beings) and other virtues which they will learn at first hand from the Sanskrit literature.

THE COURSES OF STUDY

The courses of study will be so fixed that a student of average intelligence, taught in the modern methods, may, in twelve years, (a) acquire, without excessive strain on his powers, a proficiency in the Sanskrit language and literature which will make him a *dharmajna* or firmly grounded in the

principles of religion and morality, and will be able to understand, with facility, those branches of Sanskrit learning which can be read without the help of a specialist, and (b) be skilled in some art of producing wealth, and versed in the principles upon which it is based. The students of the *brahmacharyasrama* who have maintained an unblemished character, and completed their courses of study, and who are, on examination, found to have attained the prescribed standard of proficiency, will be awarded the *pada* (degree) of *Snataka* (graduate). Those who, after becoming *Snatakas*, pursue their studies in or out of the University, and achieve distinction in some branch of science or learning, by producing some works of merit, or by some useful discovery or invention, will be awarded the title of *Acharya*. Those who will come to the University after the age of 14 or 15 to receive technical education, will, when they have completed their course of studies and passed the prescribed tests, receive diplomas as *Adhikaris* (licentiates) in their respective professions. While in the University, they will also receive religious and moral education in vernacular if they do not know Sanskrit.

THE CHARACTER AND FUNCTIONS OF THE SNATAKAS (GRADUATES)

The instruction and training in the direct production of wealth which the students will receive in the technical colleges will, it is hoped, place them above want, and they will begin to produce wealth before they have completed their term at the University, and it may be possible to give them stipends out of their own earning during their apprenticeship. They will be established in life as employers of labour, organizers of industries, managers of landed estates and business houses, scientific and literary men, engineers, professors, religious teachers, conductors of researches in literary fields, and investigators into the phenomena and laws of nature. Being able to earn wealth by honourable means, they will be above temptations to unworthy conduct, and being inspired by high principles imbued from Sanskrit learning, they will be men of unswerving rectitude and incorruptible integrity. Their *brahmacharya* will give them physical and mental robustness which will enable them to bear the strain of intellectual work, whether professional or civic. Their culture will command respect. Their character will inspire confidence. The guarantee of their word will attract capital for great industrial enterprises. Their direction and control will ensure success to religious, educational, mercantile, industrial and philanthropic undertakings. They will establish schools and colleges in different parts of the country, which will diffuse education similar to

that given at the University and will be affiliated to it. They will establish harmony and co-operation where there is discord and strife.

MEDIUM OF INSTRUCTION

Instruction will be imparted in Sanskrit to all who desire it. It will be insisted on in the case of those who wish to qualify themselves to be teachers of religion, and of those who wish to obtain the Highest degree in medicine. In the case of others, only such a knowledge of Sanskrit will be required as will enable them to easily understand simple religious texts and to acquire a mastery over the vernacular. For the rest, instruction will be imparted wholly through the medium of the Indian vernacular which is most widely understood in the country, viz., Hindi. It is hoped that Indian students who are willing to learn Japanese in order to attend lectures at the Tokyo University will not regard it a hardship if they are required to pick up a sufficient knowledge of Hindi in order to receive instruction at the proposed University. Even at present a considerable number of students come to Benares from Madras, which is the only part of India where Hindi is not understood by most people. They come to learn Sanskrit, and as a rule, they acquire a knowledge of Hindi in a short time. As the resources of our community are at present limited, it seems wise to concentrate all energies and resources to build up one great institution at a central place, where the knowledge of the various arts and sciences, needed to promote prosperity among the people, should be made available to as large a number of the youth of the country as possible. When this institution has been well established and fully equipped, it will be time to consider the desirability of establishing branches of the University at one or more centres in each presidency or province.

It may be asked why not employ English as the medium of instruction, at least in the beginning, as it will be easier for the professors, not only for such of them as will be foreigners, but also for those who may come from Bengal or Madras to teach through it. The reason is that, as the object is to make the benefits of the lectures available to the largest possible number of the youth of the country, that language should be the medium of instruction which the majority of them will be familiar with, or will find it easy to acquire. It is felt that the time which Indian students have to spend in acquiring that degree of familiarity with a difficult language like the English which is necessary to enable them to follow lectures in that language, would suffice to enable them to acquire a fair practical knowledge of the subject of their study if it is pursued through the medium of the

vernacular. Another reason is that if lectures are not required to be delivered in the vernacular from the beginning, the preparation of text-books in Indian vernaculars will be delayed, which will lead practically to a continued use of English as the means of instruction

PREPARATION OF TEXT BOOKS

One of the first steps to be taken by the University will be to have treatises on various sciences and arts written in Sanskrit and modern Indian languages by specialists who, while possessed of expert knowledge in their respective subjects, will also have a thorough command over the elegant and accurate language, and the ingenious and impressive methods, employed in the standard works in Sanskrit on medicine, astronomy, meteorology, philosophy, music and other technical subjects. The treatises will be designed to bring their respective subjects within the comprehension of Indian students who do not know any foreign language. They will treat the sciences and arts as if they had been developed in India. In short, all that is useful and beneficial in the modern civilization will be adapted for easy absorption and assimilation with the civilization of India.

The task of creating a vernacular literature which will serve as a medium for higher instruction in technical and scientific subjects is, no doubt, a difficult one, and will require much time and labour to accomplish it. But there is no difficulty which will not yield to earnestness and perseverance; and whatever has to be done must be begun, however long it may take in doing. The progress achieved in that direction by nations which did not inherit a national literature such as ours, also affords an example which ought to encourage us in the endeavour.

THE TEACHERS

It is proposed that the services of the most competent teachers should be secured, whether they be foreigners or Indians, to impart instruction in the different branches of learning at the University. The lectures of some of the teachers may in the beginning have to be translated into Hindi. But it is hoped that they will, in the course of time, acquire a sufficient practical knowledge of Hindi to be able to deliver lectures in that language. Whenever a professor is unfamiliar with the vernacular, an assistant will be given to him to translate his lectures to the students.

FUNDS FOR THE UNIVERSITY

A scheme of this magnitude will necessarily cost a large amount of money. Large sums will be required to meet the initial expenses of acquir-

ing land, constructing and fitting up the necessary buildings, furnishing libraries, laboratories and workshops, securing the services of the teaching staff, and providing stipends for deserving but poor students. It is proposed to raise one hundred lakhs of rupees to meet the initial expenses and to create an endowment, the interest of which will be sufficient to maintain the institution. At least one half of this sum will be allotted to the promotion of scientific, technical and industrial education. Yearly, half-yearly and monthly subscriptions will also be invited, and will, it is hoped, bring in a considerable sum to supplement the income from the endowment. A hundred lakhs, is, no doubt, a large sum to raise in India for a non-official educational institution. But there is reason to believe that if Hindu chiefs, noblemen, and other leading members of the Hindu Community in all parts of India are once convinced that the scheme is a sound one, that is to say that it is calculated to promote in a sufficient degree the happiness and prosperity of the people, the money will be forthcoming. Thousands of hearts are distressed to think that in a country so fertile in natural resources as India, the great bulk of the people who have inherited a noble religion and an advanced civilization, should be wallowing in the mire of ignorance and poverty and pressed down by so many social and economical evils and disadvantages. Many institutions have been started during the past few decades in different places, with the one object of ameliorating the condition of the people. These efforts have done and are doing much good. But as they derive their support from limited area and circles, they are handicapped for want of adequate resources, and the benefits they confer are necessarily limited. It is, therefore, high time to create an institution which will derive its support from the resources of the Hindu Community in all parts of India, and will work for the moral and material advancement of the whole of that community. If such an institution is brought into existence, it is believed that thousands of earnest well-wishers of their country will gladly contribute their time, energies and resources towards its success.

THE SEAT OF THE UNIVERSITY

Subject to approval by leaders of the community in different parts of the country, and conditional on the acquisition of sufficient land, the seat of the University will be on the banks of the Ganges at Benares, which has from time immemorial been the centre of Hindu learning. Attempts will be made to revive the old institution of *kashivas* in old age and to invite Hindu gentlemen of rank and learning in different parts of the country to spend the days of their retirement on the precincts of the University. Even

now many Hindus resort to Kashi, to spend the declining years of their life there. It is reasonable to hope that when the proposed University has been established, many more learned and pious men will be attracted to Benares and will regard it a privilege to devote the last years of their life to the cause of their country and their religion.

THE CONSTITUTION OF THE GOVERNING BODY

The proper constitution of the governing body of such a national institution is a matter of very great importance for the success of the scheme. It is proposed to invite all Hindu ruling chiefs, and nobles of high rank to become patrons of the institution, and to appoint their representatives in the governing body which will be composed of the principal noblemen and gentlemen of light and leading in the Hindu community in different parts of India. The rules and regulations of the society will be framed, and the necessary steps taken to place it on a sound and legal footing, when the scheme has been generally approved.

CONCLUSION

The scheme is now submitted for the consideration of Hindu Chiefs and other Hindu gentlemen of light and leading with the request that they will favour the promoters with their views regarding it and their suggestions for its modification and improvement, so that it may prove to be effective means of training people to promote material wealth with the aid of advancing scientific knowledge, and to lead virtuous and happy lives in conformity with the injunctions laid down in our sacred books.

CHAPTER III

BHARATIYA VISHVAVIDYALAYA

उत्तरं यत्समुद्रस्य हिमवदक्षिणं च यत् ।
वर्षं यद्भारतं नाम यत्रेयं भारती प्रजा ॥
भरणाच्च प्रजानां वै मनुर्भरत उच्यते ।
निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतम् ॥

Vayu Purana-Ad.-45

The twenty first session of the Indian National Congress was held in the sacred city of Banaras in 1905 under the presidentship of Gopal Krishna Gokhale. A number of distinguished Indian leaders, among whom were the eminent educationists, had assembled in Banaras for the Congress. This opportunity was taken by Pandit Madan Mohan Malaviya to convene a select meeting of distinguished educationists and representative of the Hindu community of almost every province of India, at the Town Hall at Banaras on the 31st December, 1905. The prospectus of the Hindu University which had already been circulated was discussed at this select meeting and a Provisional Committee was appointed to give final shape to the prospectus and to promote the scheme. Soon after this, the scheme was laid before the Sanatan Dharma Mahasabha (Congress of the Hindu Religion) held at the time of the kumbha at Allahabad from the 20th to the 29th January, 1906, under the presidentship of Paramahansa Parivrajakacharya Jagadguru Shankaracharya of Govardhan Math. The Mahasabha was attended by representatives of the Hindu Community from all Provinces of India and among them were a large number of eminent Sadhus and Shastris. The causes of the decline of the followers of the Hindu Religion in number and prosperity were considered, and with a view to promote religious and secular education as the best means of securing prosperity and happiness to the people, the following resolutions were passed, at this conference.

"I That a Hindu University be established at Benares under the name of the Bharatiya Vishvaavidyalaya—

- (a) To train teachers of religion for the preservation and promotion of Sanatana Dharma which is enalcatcd by the Srutis, Smritis and Puranas, and which recognizes *varna* and *asrama*;
- (b) To promote the study of the Sanskrit language and literature ; and

- (c) To advance and diffuse scientific and technical knowledge through the medium of Sanskrit and the Indian vernaculars.

II. That the University comprise—

- (a) A Vaidic College where the Vedas, Vedangas, Smritis, Darśanas, Itihasas and Puranas shall be taught. (An astronomical and meteorological observatory to be attached to the Jyotish section of this College);
- (b) An Ayurvedic (Medical) College with laboratories and botanical gardens, a first class hospital and a veterinary department;
- (c) A College of Sthapatya Veda or Artha Śāstra, having three distinct departments, viz., a Department of Physics, theoretical and applied, with laboratories for experiments and researches, and workshops for the training of mechanical and electrical engineers;
- (d) A Department of Chemistry, with laboratories for experiments and researches, and workshops for teaching the manufacture of chemical products;
- (e) A Technological Department for teaching the manufacture, by means of machinery, of the principal articles of personal and household use; Geology, Mining and Metallurgy to be also taught in this department;
- (f) An Agricultural College where instruction should be imparted both in the theory and practice of agriculture in the light of the latest developments of agricultural science;
- (g) A College of the Gandharva Veda and other fine arts; and
- (h) A Linguistic College, where students should be taught English, German and such other foreign languages as it may be found necessary to teach in order to enrich the Indian literature with the results of the latest achievements in all important sciences and arts.

III. (a) That the Vaidic College and all religious work of the University be under the control of Hindus who accept and follow the principles of the Sanatan Dharma as laid down in the Śrutis, Smritis and Puranas;

- (b) That admission to this College be regulated in accordance with the rules of the *Varnasrama Dharma*;

- (c) That all other Colleges be open to students of all creeds and classes ; and the secular branches of Sanskrit learning be also taught without restriction of caste or creed.
- IV. (a) That a Committee, consisting of the following gentlemen (vide list A*), be appointed with power to add to their number, to take all necessary steps to give effect to the scheme of the University, as indicated in the preceding resolutions, with the Hon'ble Pandit Madan Mohan Malaviya as its Secretary ;
- (b) Resolved also that the members of the Provisional Committee which was formed at the meeting held at the Town Hall at Benares on the 31st December, 1905, to promote the scheme of a Hindu University be requested to become members of this Committee.
- V. (a) That all subscriptions and donations for the Vishva-vidyalaya be remitted to the Hon'ble Munshi Madho Lal at Benares, and be deposited in the Bank of Bengal, Benares, unless the Committee named above should otherwise direct.
- (b) That no part of the subscriptions or donations paid for the Vishva-vidyalaya be spent until the Committee of the Vishva-vidyalaya has been registered as a Society under Act XXI of 1860 (an Act for the Registration of Literary, Scientific, and Charitable Societies), and its articles of association settled ; all the necessary preliminary expenses to be met till then out of the general fund of the Sanatan Dharma Mahasabha".

At the Triveni Sangham, the Hon'ble Pandit Madan Mohan Malaviya took a resolve to dedicate his life for the establishment of the proposed Hindu University.

The above Committee began its work immediately. The sum needed for the establishment of the Hindu University was a crore of rupees. It was, however, proposed to have the foundations of the University laid as soon as a sum of thirty lakhs of rupees was collected or an annual income of one lakh of rupees was secured.

On the 12th March, 1906, the Hon'ble Pandit Madan Mohan Malaviya issued, as Secretary of the above Committee, the first prospectus of the University to the public with his foreword incorporating the decisions of the Sanatan Dharma Mahasabha held at Allahabad in January, 1906. It was

*This list is not available

stated in his foreword that endowments and subscriptions would be assigned to special purposes or departments of the University, or appropriated to its general funds, as might be desired by the donors.

The scheme met with much approval and support both from the press and the public. The *Pioneer*, in a leading article said

"... To the scheme for establishing a Hindu University, however, the most cordial encouragement may be offered. It is a bold conception, but... financial difficulties will fade away before the generosity of the distinguished and wealthy members of the great Hindu community. There is an increased demand for higher education, and everywhere the lament may be heard that insufficient means exist for meeting it, although State expenditure steadily increases, and is supplemented by a good deal of private generosity. Clearly, therefore, a University which 'would combine the best in the East and the West,' which would 'be non-sectarian,' and 'conducted on national lines by national agency', is assured of ample recognition and ought to meet a crying want. A crore of rupees does not seem to be an excessive sum to aim at for a purpose so clearly excellent, and which no doubt appeals to a very numerous class ***** Even Mahomedans and Christians do not hasten to embrace the opportunities offered under the most liberal constitution of this new centre of learning, there are two hundred million Hindus to whom it should appeal as a true Alma Mater, and surely no greater constituency could be desired".***

"In his presidential address at the Congress, Mr Gokhale put forward as things wanted by the people from the Government, 'a large extension of primary education', 'and facilities for industrial and technical education'. The Government needs no prodding to do what it can, but it would like to see among those who pay the greatest deference to Mr. Gokhale, a keener appreciation of the virtues of self help than is generally displayed, and it will accept the University movement as a sign of awakening which merits cordial acknowledgment.****

"At home and on the continent of Europe, there has been a rapid development of high education, and many new Universities have been established. They are a necessity under the new conditions of industrial enterprise for which the highest scientific training on carefully specialised lines is required. In England the endowment funds have been provided by private citizens who seek nothing but the public good, and the work of organisation is almost entirely in the hands of men who receive no pay for the valuable services they render. That is what Englishmen understand

by 'public spirit'. It is a thing they honour wherever it is found, and if the leaders of the National Congress show that they are possessed of the quality, there is no limit to the increase of respect in which they will be held".

Shri G. Subramania Iyer wrote in the *Indian Review* as follows : -

"No enlightened Hindu can fail to be moved by a reflection on the achievements of his ancestors in the field of religion, philosophy and science, nor can he be blind to the features of the new cycle in which human destiny now revolves amidst influences of the Western civilisation. While his patriotism fixes his eyes on the rapid changes taking place in the world, his national bias attaches him to the rich legacy he has inherited, which he values and cherishes all the more as it is threatened to be absorbed by the commercial spirit of Europe. The modern Hindu, in fact, is learning to identify his love of the country with a reverence for the religion and traditions of his nation".***

"The whole scheme, so grand, so patriotic, and so inspiring to every true Hindu, is, it will be seen, permeated by a spirit of revival combined with that of progress, and though the difficulties that beset its accomplishment, both in regard to the getting up of the vast organisation necessary for the preliminary labours and the collection of the funds estimated at a crore of rupees-***** are truly staggering and calculated to cow down the spirit of every one but the most robust and optimistic patriot, still the very magnitude and magnificence of the scheme, the lofty ideals it places before all lovers of Aryavarta, its past glories and its future greatness, all constitute its claim on the devoted service of every individual ruling chief, nobleman and educated Hindu in fulfilling the aim of this grand movement, our regeneration on truly national and progressive lines. Whether our race is doomed to that condition of mental exhaustion and arrest of original progress, as Mr. Townsend and other Western critics believe, or whether the new impact of the West has released it from mediaeval stagnation and rendered it capable of rejuvenation and setting itself working again along new lines of rich productivity, will be tested by the success or failure of this great educational enterprise, so eminently worthy of the traditions of the Aryan race and so highly honourable to the ambition of the people that have inherited them".

Soon, Pandit Madan Mohan Malaviya appears to have fixed a date for laying the foundation stone of the proposed University. He decided that the foundation stone should be laid by Jagadguru Sri Sankaracharya of

Śringeri. Having fixed an auspicious date he deputed Sri Dattatreya Krishna Damle to Śringeri to request Sri Jagadguru Sacchidanand Śivabhinava Narasimha Bharati Swami, Śankaracharya of Śringeri to come to Banaras to lay the Foundation Stone with his holy hands.

Shri Damle met the Diwan of Mysore, Sir P. N. Krishnamoorthy, took an introductory letter from him to His Holiness the Śankaracharya and then went to Śringeri. He represented to His Holiness that many years had passed since his devotess residing in the Northern India had the *Darsan* of His Holiness, that many lakhs of people were eagerly waiting to have his *Darsan*, and that at least on this occasion he should fulfil the desire of his devotees by making a visit to Banaras. Hearing the pious idea of Pandit Madan Mohan Malaviya, His Holiness appreciated his enterprise. He, however, regretted that he had to decline the invitation, the date chosen for the function being near and the time for travelling such a long way being insufficient. He felt that it was impossible to reach the place by the appointed time. Shri Damle suggested that a special train or motor car could be arranged for his speedy travel and return. His Holiness said that travel by any sort of vehicle was prohibited according to the code prescribed for his Āśrama, that travelling on foot was the only method adopted by his predecessors and that the long established precedents of the Math had to be respected. He further said that only about 600 years back, i.e., in the fourteenth century A.D., Vidyaranya Swami who was famous among the Gurus of Śringeri Math had accepted and used the external signs of pomp and show such as *Chhatras*, *Chamaras*, use of palanquins, etc. His Holiness agreed that it was not *Adharma* to travel by train or in any other vehicle but he did not like to be the first person to introduce a change in the tradition.

During his long conversation with Shri Damle, His Holiness explained all his difficulties and gave a pair of his Guru's *padukas* to Shri Damle which, he said, had greater power than what he could ever possess, to ensure the prosperity of the great institution which was to be established in the most sacred city of Bharatvarsha for the revivification of the culture of India ¹

1. A full account of this is given in the biography of Sri Jagadguru Sacchidanand Śivabhinava Narasimha Bharati Swami Śankaracharya of Śringeri, by Sri Nagapattini Kuppuswami Ayya.

[illegible]

CHAPTER IV

THE PROGRESS OF THE MOVEMENT

श्रेयासि बहु विघ्नानि

It will be seen from the first prospectus that the scheme envisaged the establishment of a University "(a) for the promotion of Sanskrit learning as a means of preserving and popularising, for the benefit of the Hindus and the world at large, all that was good and great in the ancient civilization of India, especially the high standard of morality, and those teachings which led to the formation of the solid types of character which were content with plain living and high thinking and delighted in beneficence and generosity, and of enriching the modern vernaculars with the results achieved by modern science and learning, and (b) for providing scientific and technical instruction of a superior order as a means of developing the vast resources of the country and of supplying prosperous careers for its people."

Secondly, instruction was to be imparted in Sanskrit to all who desired it. It was to be compulsory in the case of those who wished to become qualified as teachers of religion and those who wished to obtain the highest degree in medicine. For the rest, instruction was to be imparted wholly through the medium of Hindi. Of course, a knowledge of Sanskrit was considered necessary for them also, to enable them to understand easily simple religious texts and to acquire a mastery over the vernacular. English was going to be taught in the Linguistic College only along with other foreign languages in order to enrich the Indian literature with all important sciences and arts. Religious and moral education was compulsory for all.

The courses of study were to be so fixed that a student of average intelligence, taught on the modern methods, may, in twelve years,

- (a) acquire, without excessive strain on his powers, a proficiency in the Sanskrit Language and Literature which would make him firmly grounded in the principles of religion and morality, and enable him to understand, with facility, those branches of Sanskrit learning which can be read without the help of a specialist; and
- (b) become skilled in some art of producing wealth, and versed in the principles upon which it is based.

Thirdly, the proposed University was to be a residential University like the Gurukulas of ancient times and the Universities of Takshashila and Nalanda. It was to be located, subject to the approval of leaders of the Hindu community in different parts of the country and conditional on the acquisition of sufficient land, on the banks of the Ganges at the ancient holy city of Banaras which has from time immemorial been not only the seat of religion but also the centre of learning in India. It was contemplated that ten thousand students of the University would perform Sandhyopasana on the banks of the river Ganges and offer *Arghya* to Suryanarayana every morning and evening.

Thus, the scheme proposed the establishment of a University on a pattern altogether different from that of the other Universities existing in the country at that time, viz., those of Calcutta, Bombay, Madras, Lahore and Allahabad. These were all mainly examining Universities established on the lines of the University of London.

To secure the help of the Government for establishing such a University as was proposed was rather a difficult problem. Of course, every individual and body of individuals were free to establish and maintain an institution of University rank, if he or they could find the funds necessary for the purpose. But it is only when an institution receives the seal of Royal approval and authority to confer degrees, that it attains the full status and dignity of a University.

The weight of the opinion collected in respect of the scheme, it is understood, was against one essential feature of it, viz., the giving of instruction in Sanskrit and Hindi, which was considered impracticable under the existing conditions. Although the press and the public approved and supported the scheme whole heartedly the general feeling was that it was rather an ambitious one. There were many who looked at it as entirely chimerical. But with sincerity and earnestness of his conviction, fortified by a sense of robust optimism, the Hon'ble Pandit Madan Mohan Malaviya marched forward.

Let us now turn our attention to the political atmosphere in the country at that time. The first decade of this century was a critical period in the history of India. The years 1900-1905 witnessed the strenuous days of Lord Curzon's rule. His term was characterised by breathless activity. He had a scheme of twelve reforms and he appointed several Commissions. His curtailment of the powers of the Calcutta Corporation, his Official Secrets Act, his officialization of the Universities which made education

costly, his tirade against the untruthfulness of Indian people, his Tibetan Mission and finally his Partition of Bengal resulted in the violent surge of a new stir in the nation. The signs of self-consciousness among the people increased day by day as the retrograde policy of the Government became more and more assertive and naked. The repressive policy of the Government only helped the National spirit to develop more rapidly. The cause of Bengal was made a national cause. The twenty-first session of the Congress held in Banaras in 1905 under the presidentship of Gopal Krishna Gokhale lodged its protest against the Partition of Bengal and asked for its annulment or modification so as to keep the entire Bengali people under one administration.

The year 1907 witnessed new slogans of Self Government, Swadeshi, Boycott and National Education implemented in practical programme. The trial and deportation of Lala Lajpat Rai, one of the popular leaders of young India, under an old and almost defunct Regulation of 1818 worsened the situation. The Press Act of 1908 and the Seditious Meetings Act of the same year created further troubles. Press prosecutions were witnessed everywhere. Aurobindo Ghosh was prosecuted for sedition. Lokmanya Bal Gangadhar Tilak was arrested in July 1908 and after five days' trial, was given six years' transportation.

Then came the stage of the Minto-Morley Reforms. The Muslim claim for separate representation was recognised by the Government. The Minto-Morley Reforms provided for separate electorates for the Muslims, yet their rights to vote in the general electorate were left intact. The 24th Session of the Congress held at Lahore in 1909 passed four resolutions dealing with the Reforms. It recorded its disapproval of the creation of separate electorates on the basis of religion.

This 24th Session of the Congress was presided over by Pandit Madan Mohan Malaviya. This was the first time that he presided over the Congress. He was suddenly called upon to take the place of Sir Pherozshah Mehta who was the duly elected President but who, for certain unknown reasons, declined the honour, six days before the due date.

The political upheaval continued in the country during the entire period of the Viceroyalty of Lord Minto. By this time Lord Morley, the then Secretary of State, became conscious of the failure of Lord Curzon's Policy. It was found necessary to get out of the impasse created by the Partition of Bengal without which there was no chance of any peace in the country.

The King-Emperor Edward VII passed away in May, 1910, and was succeeded by his son, George V. It was decided to celebrate the King's Coronation in England as well as in India. The Delhi Durbar was held on the 12th December, 1911. Advantage was taken of the King's Coronation in India to annul the Partition. The Capital of India was shifted from Calcutta to Delhi. Thus, the political tension was somewhat relaxed by the end of the year 1911.

It will be interesting to note that the first prospectus of the proposed University was published and circulated in October, 1905, just at a time when the Partition of Bengal was effected, which was on the 16th October, 1905. The events ending in the Partition of Bengal led to the awaking of a new national spirit in India, followed by serious political unrest during the period, 1905-1910. The attention of the entire country was focussed on greater problems; conditions were most unfavourable for an active propaganda in favour of the proposed University. The Hon'ble Pandit Madan Mohan Malaviya was occupied with the important political events taking place in the country. An organised endeavour to carry out the proposal had, therefore, to be put off year after year. No wonder that the scheme of the proposed Hindu University could not make any appreciable progress during the period, 1905-1910. The scheme was, however, kept alive by Pandit Madan Mohan Malaviya through discussions and consultations with leading educationists, patriots and leaders of the Hindu community.

CHAPTER V

ANNIE BESANT AND HER PROPOSED UNIVERSITY OF INDIA

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान्गुणान्व्यापयन्तः ।
स्वार्थान्संपादयन्तो विततप्रथुतरारम्भयन्नाः परार्थे ॥
ज्ञान्त्यैवाऽऽक्षेपरुक्षाक्षरमुखरमुखान्दर्जनान्दुःखयन्तः ।
सन्तस्साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥

Bhartrihari's Nectisatakam

"Thirty years ago, on a certain July afternoon, a remarkable event took place within the precincts of the House of Commons - an event that served to stamp the impress of a woman's personality on the British people. Inside the Chamber itself there was being enacted one of the fiercest episodes that marked the long and dramatic struggle then being waged by Charles Bradlaugh a struggle, crowned, as we know, by a complete victory for the member for Northampton. Outside, blocking the traffic, thronging the corridors, passages and lobbies, was a crowd of many thousands, not Londoners only, but sturdy miners from the North, factory hands from Northampton, Lancashire lads from the mills, all of whom had come flocking to London in their tens of thousands to "back Charlie". To control them there was only a handful of amazed policemen, and when the rumour ran from lip to lip that their hero was being ejected by force, the few constables on the spot—there was no time to get reinforcements—despaired, for the mob, angry, sullen, and masterful, surged up into the central lobby, and, with a roar, faced about to rush the Commons. "Nothing can save it", said an old officer on duty at the doors. For the first time since the days of Lord George Gordon, the Imperial Parliament was going to be stormed. It was then that the incident I refer to occurred. A slight, rather fragile woman advanced from behind the police, who told her that she was attempting the impossible. But she went on. She held up her hand; she spoke, quietly, simply, effectively, scarcely raising her voice, and with only that one forbidding gesture. Even as she spoke the crowd paused, listened, hung back, and within a couple of minutes had drawn off orderly and subdued. That woman was Annie Besant".¹

¹ C. Sheridan-Jones. This event took place in 1881.

Born on the 1st October, 1847, in London, she was married in 1867 to Rev. Frank Besant, and had a son and a daughter. She got herself legally separated in 1873, and came under the influence of Charles Bradlaugh and was appointed Vice-President of National Secular Society and Co-Editor, *National Reformer*, in 1877. She formed the Malthusian League. She came in contact with Madame Blavatsky in 1882 and joined the Theosophical Society in 1889. The Theosophical Society was, at that time passing through a crisis. The regrettable misrepresentation and the malicious lies of the Coulombs had created an artificial uncertainty about theosophical doctrines and tenets and had cast its leaders and officers into undeserved public odium. To join it at that time required considerable self-confidence for anyone, the more so for one with the secularist views of Mrs. Besant. From the moment she embraced theosophy, she began to work for its cause with her characteristic zeal. As a result of her strenuous work for and in the name of the Society, the Coulombs died a natural death. Under her guidance, the work of the Society ran into fruitful channels.

The Theosophical activities, while developing a spirit of international brotherhood, check-mated the sense of rationalist superiority of the West. The Theosophical movement spread throughout the world. It laid a special emphasis on a rediscovery and rehabilitation of all that was great and glorious in the Oriental Culture.

Mrs. Besant came to India in 1893 and since then she made India her Home. India was fortunate in having a gifted and high-souled woman like Mrs. Besant in her midst. The preliminary grounding she had in England stood her in good stead here. Her rationalistic surroundings in early age, her love of knowledge, her association with Mr. Charles Bradlaugh and the school of political and religious thought he represented, her work for the Free-thought and the Socialist causes, her intense hatred of oppression and cruelty in every form and shape, and her high spirituality had each and all their effect in preparing her for her life's work in India—the bringing of the outer world in touch with the spiritual wealth of India for the benefit of humanity. How to re-invigorate India and how to make her take her destined place and fulfil her mission in the scheme of the Universe was the foremost thought in the minds of Mrs. Besant. Her plain and unmistakable answer was, "Revivify its peoples, revivify its literature, revivify its religion".

The services of Mrs. Annie Besant to the cause of India were innumerable. Not only confined to the field of education, culture and religion; she

stepped into politics as soon as the circumstances demanded. She joined the Indian National Congress in 1914 and, speaking on the question of Reciprocity, said :

“there had been talk of a reward due to India's loyalty ; but India does not chaffer with the blood of her sons and the proud tears of her daughters in exchange for so much liberty, so much right. India claims the right, as a Nation, to Justice among the peoples of the Empire. India asked for this before the War. India asks for it during the War. India will ask for it after the War but not as a reward but as a right does she ask for it. On that there must be no mistake”.

She brought new ideas, new talents, new resources and altogether a new method of organisation and new outlook into the Congress. She published her book “How India Wrought For Freedom” in the year 1914, covering the history of the freedom movement from 1885, the year of the birth of the Congress, to 1914, the year of the outbreak of the first Great War. Working with an inexhaustible energy, she infused a new spirit into Indian politics.

In the year 1916, she launched her great Home Rule movement. She disaffiliated her Theosophical Educational institutions at Madanapalle from the Madras University. A national High School was established at Adyar, Madras. Poet Rabindranath Tagore was its Patron. Similar institutions were established at other places also. A Society for the promotion of National Education was organised. She started a daily, the *New India* and later, a weekly, the *Commonweal*. The Home Rule movement worked through the daily, ‘New India’ Lord Pertland promulgated the G. O. 559 prohibiting the students, who had become a great force in the agitation, from taking part in politics. Mrs. Besant was called upon to furnish a Security of Rs. 20 000 for her press and papers. The whole amount was forfeited in 1917 under the Press Act. She was then interned in June 1917, with her associates, Dr. G. S Arundale and Mr. B. P. Wadia. They were released in Sept. 1917.

Mrs. Besant was elected President of the Congress Session held in Calcutta in December 1917. Till then the Presidentship of the Congress was a matter of only three days' activity. The view of Mrs. sant was that the President of the Session should continue as such throughout the succeeding year. Though the idea was not new, it was not enforced in the history of the Congress till then. She was the first to act upon it. It was at this Session of the Congress that the question

of the National flag was formally raised. The Home Rule League had already adopted and popularized the Tricolour flag. The Congress appointed a Committee to recommend a design but this Committee never met. The Home Rule Flag, with the Charka added on it later on, virtually became the Congress flag till 1931, when the saffron colour was substituted for the red. Mrs. Besant was actively connected with the Congress till the year 1929. She passed away on the 20th September, 1933.

Let us now go back to the year 1898, when Mrs. Annie Besant established the Central Hindu College at the holy city of Banaras. It was the passion to rehabilitate all that was great and glorious in the oriental culture that led Mrs. Besant to start the Central Hindu College. She felt that religion is the foundation of all true education as it is the foundation of the Family and the State. Religious and moral instructions were, therefore, introduced by her as a part of School and College teaching. The principal objects, for which the College was started—as given in the Memorandum of Association—were :

- (1) To establish educational institutions, including boarding houses, which shall combine moral and religious training in accordance with the Hindu Shastras with secular education.
- (2) To promote the imparting of similar religious and moral training in educational institutions.
- (3) To found scholarships and fellowships for the encouragement of learning and research.

The institution was opened on the 7th July, 1898, with Vedic rites and *hom*, in a small hired house in the interior of the city of Banaras with the aid of a few generous sympathisers. Dr. A. Richardson offered his invaluable services as Honorary Principal. The institution started functioning with fifteen teachers and 177 students. The accommodation soon proved insufficient but the difficulties were overcome through the unexampled generosity of the first Patron of the institution, His Highness the Maharaja Sir Prabhunarayan Singh of Banaras, who, recognising the value of the new movement made a princely gift of a magnificent building with the surrounding lands at Kamachha for the College. The institution was shifted to the new buildings in March, 1899.

The College applied to the Allahabad University for affiliation which was granted by the Senate of the Allahabad University, on the 6th August, 1898, upto the F.A. Standard (Intermediate) on the management furnishing





a security of Rs. 30,000/- in G. P. Notes as guarantee of the stability of the College and subject to confirmation by the Chancellor of the University, the then Lieutenant Governor of U.P., Sir Antony MacDonnell. A monthly income of Rs. 600/- had also to be guaranteed. The G.P. Notes for Rs. 30,000/- were furnished by Babu Upendra Nath Basu with the help of Justice Sir S. Subrahmaniam Aiyar and Sirdar Umrao Singh. A dispute arose between the College authorities and the Chancellor of the Allahabad University, Sir Antony MacDonnell who said that the College had a political bias and was disloyal, using education as a cloak for politics. Some officers of the Govt. were punished for helping the College. The rich men shrank away fearing Government's displeasure, but other brave souls came forward to the aid of the College. After prolonged enquiries the Chancellor gave his sanction for the affiliation of the institution to the Allahabad University.

An idea of the progress of the College may be had from the fact that within the first six years of its existence four lakhs of rupees were collected for the Permanent fund mainly through the instrumentality of the beloved President of the Board of Trustees, Mrs. Annie Besant. The Maharajas of Banaras, Kashmir, Bhavnagar, Baroda, Travancore and Alwar, and the Rajas of Faridkote and Mayurbhanj were the Patrons of the College. The Board of Trustees included the Hon'ble Dr. Ashutosh Mukhopadhyaya, the Hon'ble Mr. Justice N. G. Chandavarkar, the Hon'ble Justice P. C. Chatterji, the Hon'ble Justice Sir S. Subrahmaniam Aiyar, MM. Pt. Mahesha Chandra Nyayaratna, the Hon'ble Mr. Justice Sarada Charan Mitra, the Hon'ble Pt. Bishambhar Nath, Colonel H. S. Olcott and Seth Dharamsey Morarji Gokuldas.

The most important and enduring piece of work accomplished by the College was the issue, in 1902, of the Sanatan Dharma Series of Hindu religious text-books comprising (1) the Catechism (2) the Elementary Text-Book and (3) the Advanced Text-Book. These books give, in a form suitable to students, a graduated outline of the fundamental principles of the Hindu religion. It received the approbation of eminent Pandits throughout India.

We shall deal with the detailed growth of the College at a later chapter of this book. Suffice it to say here that under the able guidance of Mrs. Annie Besant and with the selfless service of her associates, the institution became a model for other Schools and Colleges throughout the land. The spirit of love, and of self-sacrifice was its foundation. Very soon, Mrs. Besant began to hope that the Central Hindu College would be a centre of

a great circle of related institutions, all giving education on the same lines, until it became the Hindu University of India.

The idea of establishing a National University was gradually shaping in the minds of Mrs. Besant and in the year 1907 she put forward the idea of establishing such a University at Banaras under the name of "The University of India". The scheme was for an all-denominational University of India. It included Trustees and representatives of all the important creeds and its main idea was that the University should be in the beginning an examining body to be developed into a teaching one later on and should affiliate Colleges of all denominations each of which would teach its own religion to its students. Mrs. Besant prepared a Memorial, intending to secure the promise of a Royal Charter first and then to appeal for funds which, she felt sure, would be forthcoming at once, when it was understood by the public that the Charter had been promised on condition of the funds being found. The following is the petition for the Royal Charter for the establishment of this University of India.

To

THE KING'S MOST EXCELLENT MAJESTY IN COUNCIL

The humble petition of the undersigned inhabitants of India

SHEWETH AS FOLLOWS :

1. That for some time past your petitioners have felt the need for and are desirous of establishing a new University in India, having a field of activity of a distinctive character from the existing Universities, and possessing special features of its own ; moreover your petitioners believe—in accordance with the declarations of the Imperial Government on many occasions—that higher education should more and more devolve on private and voluntary endeavors, thus lessening the burden on the State, and that the establishment of a University resting on such endeavors is absolutely necessary for unifying and rendering effective Indian initiative in educational matters.

2. The most marked speciality of the proposed University will lie in the fact that it will affiliate no College in which religion and morality do not form an integral part of the education given ; it will make no distinctions between religions, accepting equally Hindū, Būddhist, Pārsī, Christian and Muhammaḍan, but it will not affiliate any purely secular institution. It will thus supply a gap in the educational system of India, and will draw together all the elements which regard the training of youth in honor and virtue as the most essential part of education. It will be a

nursery of good citizens instead of only a mint for hall-marking a certain standard of knowledge.

3. The second important speciality will be the placing in the first rank of Indian philosophy, history, and literature, and seeking in these, and in the classical languages of India, the chief means of culture. While western thought will be amply studied, eastern will take the lead, and western knowledge will be used to enrich, but not to distort or cripple, the expanding national life.

4. The third important speciality will be the paying of special attention to manual and technical training, to science applied to agriculture and manufactures, and to Indian arts and crafts, so as to revive these now decaying industries, while bringing from the West all that can usefully be assimilated for the increasing of national prosperity.

5. Your petitioners desire that, in the beginning, the University of India shall be only an examining body like the Government Universities in India; and the well-established Central Hindū College, Benāres, has given permission to the proposed University to use its building for Examination and Office purposes; they trust however, that the University will, later, become a teaching body, and so fulfil the true ideal of University life, unknown at present in India, and for this they have made preparation in the powers asked for.

6. Your petitioners believe that the interests of Education in India will be greatly advanced by the proposed undertaking, and that the success of the said undertaking will be greatly promoted if it should seem fit to your Majesty by your Royal Charter to incorporate and establish a University in India under the name of the University of India, with such powers as to your Majesty may seem proper for the purpose of carrying out the objects aforesaid.

Your petitioners therefore most humbly pray that your Majesty may be graciously pleased in the exercise of your Royal prerogative, to grant a Charter of Incorporation creating the University of India, and extending to it all the powers, privileges and provisions fully set forth in the accompanying draft Charter, or such of them as to your Majesty may seem meet.

Annie Besant

*Benares City and
Madras*

President of the Theosophical Society, and the Central Hindū College Board of Trustees. *Theosophist.*

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| Hon. Sir S. Subrahmania Aiyar, K. C. I. E. | <i>Madras</i> | Late Judge, High Court, and late Vice-Chancellor of Madras University. <i>Hindū.</i> |
| Hon. Sir Nārāyana Chandravarkar, Kt. | <i>Bombay</i> | Judge, High Court, and Vice-Chancellor of Bombay University <i>Hindū.</i> |
| Hon. Dr. Ashutosh Mukerji, D.L., D.Sc. | <i>Calcutta</i> | Judge, High Court, and Vice-Chancellor of Calcutta University <i>Hindū.</i> |
| Hon. Sir P. C. Chatterji, Kt., LL.D., C. I. E. | <i>Lahore</i> | Late Judge, High Court, and late Vice-Chancellor of Panjab University. <i>Hindū.</i> |
| Sir Gooroo Das Banerjee, Kt., M.A., D.L., Ph.D. | <i>Calcutta</i> | Late Judge, High Court, and late Vice-Chancellor of Calcutta University. <i>Hindū.</i> |
| Govinda Dāsa, Esq. | <i>Benares City</i> | Retd. Hon. Magistrate and Banker. <i>Hindū.</i> |
| Hon. Khan Bahādur N. D. Khandalvala, B.A. LL.B. | <i>Poona</i> | Late Special Judge and late Member of the Bombay Legislative Council. <i>Pārsī.</i> |
| Hon. Sardar Partap Singh, of Kapurthala, C. S. I. | <i>Jullundhar City</i> | Land-owner, member of H. E. the Viceroy's Legislative Council and of the Provincial Council, Panjab, <i>Sikh.</i> |
| Hirendranath Datta Esq. M.A., B.L. | <i>Calcutta</i> | Solicitor, High Court. Calcutta. <i>Hindū.</i> |
| Syed Husein Imam, Esq. | <i>Bankipur</i> | Barrister-at-Law. <i>Muhammaḍan.</i> |
| Hon. Mazharul Haque | <i>Bankipur</i> | Barrister-at-Law, Member of H. E. the Viceroy's Legislative Council. <i>Muhammaḍan.</i> |

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| Hon. Lala Sultan Singh | <i>Delhi</i> | Banker and Hon. Magistrate, and Member of the Panjab Legislative Council. <i>Jain.</i> |
| Hon. Sachchidananda Sinha | <i>Allahabad</i> | Bar-at-Law, Member of H. E. the Viceroy's Legislative Council, Editor <i>Hindustan Review. Hindū.</i> |
| Hon. Abdullah-al-Mamun Suhrawardy, D.L., Ph.D. | <i>Calcutta</i> | Bar-at-Law, Member of the Bengal Legislative Council. <i>Muhammadan.</i> |
| Hon. Ganga Prasad Varma | <i>Lucknow</i> | Member of the United Provinces Legislative Council, Editor <i>Lucknow Advocate. Hindū.</i> |
| Rai Bahādur Shyam Sundar Lal, B.A., C. I. E. | <i>Gwalior</i> | Finance Minister of Gwalior State. <i>Hindū.</i> |

GEORGE THE FIFTH by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, To all to whom these presents shall come, greeting :

Whereas a humble petition has been presented to Us in Our Council from which it appears that the petitioners and other persons are desirous that a new University be established in India and incorporated under the name of the University of India, for the purposes and with the powers hereinafter appearing, *and whereas* the said petition states that the interests of education in India will be greatly advanced by the proposed undertaking, and that the success of the said undertaking will be greatly promoted if it should seem fit to Us by Our Royal Charter to incorporate the petitioners and other persons into a University in India with such powers as to Us may seem proper for the purpose of carrying out of the objects aforesaid, *and whereas* We have taken the said petition into Our Royal consideration and are minded to accede thereto :

Now therefore know Ye That we by virtue of Our Royal prerogative and of all other powers in that behalf enabling Us of Our special Grace certain Knowledge and mere Motion by these Presents Do for Us Our Heirs and Successors grant will direct and ordain as follows :

I. The said petitioners and all such other persons as from time to time become and are members of the University of India by these presents constituted shall for ever hereafter be One body Corporate and Politic by the name of the University of India (hereinafter referred to as the University), and by the same name shall have perpetual succession and a common seal with power to break alter and make anew the said seal from time to time at their will and pleasure, and by the same name shall and may sue and be sued in all Courts and in all manner of actions and suits and shall have power to do all other matters and things incidental or appertaining to a body Corporate, and without further license to purchase, take on lease or in exchange, hire or otherwise acquire property movable or immovable and any rights or privileges which may be deemed necessary or convenient for the purpose of the University and in particular any lands, buildings and easements, and to improve, develop, manage, sell, lease, mortgage, dispose of, turn to account or otherwise deal with all or any part of the property of the University.

II. The University shall have the powers following :

- (1) To impart and promote the imparting of Education—Literary, Artistic, and Scientific, as well as Technical, Commercial and Professional—on National lines and under National control, not in opposition to but standing apart from the Government system of Collegiate Education—attaching special importance to a knowledge of the Country, its Literature, History and Philosophy, and designed to incorporate with the best Oriental ideals of life and thought, the best assimilable ideals of the West, and to inspire students with a genuine love for a real desire to serve the country.
- (2) To promote and encourage the study chiefly of such branches of the Arts, Sciences, Industries and Commerce as are best calculated to develop the material resources of the country and to satisfy its pressing wants, including in Scientific Education generally a knowledge of the scientific truths embodied in Oriental Learning, and in Medical Education, specially, a knowledge of such scientific truths as are to be found in the Ayurvedik and Hakimi systems.
- (3) To found and affiliate National Colleges, such Colleges being institutions which recognise religion and ethics as integral parts of a true education, whether they teach these in the College or in denominationa. Hostels connected therewith.

- (4) To grant and confer degrees and other academic distinctions to and on persons who shall have pursued an approved course of study in the University and the Colleges founded by or affiliated to it and shall have passed the examinations of the University under conditions laid down in its Regulations: Provided that Degrees representing proficiency in technical subjects shall not be conferred without proper security for testing the scientific and general knowledge underlying technical attainments.
- (5) To admit Graduates of other Universities to Degrees of equal and similar ranks in the University.
- (6) To confer Degrees of the University on any persons who hold office in the University as Professors, Readers, Lecturers or otherwise who shall have carried on independent research therein.
- (7) To grant Diplomas or certificates to persons who shall have pursued a course of study approved by the University under conditions laid down by the University.
- (8) To confer Honorary Degrees or other distinctions on approved persons: Provided that all degrees and other distinctions shall be conferred and held subject to any provisions which may be made in reference thereto by the Regulations of the University.
- (9) To provide for instruction in such branches of learning as the University may think fit and also to make provision for research and for the advancement and dissemination of knowledge.
- (10) To examine and inspect schools and other educational institutions and grant certificates of proficiency and to provide such lectures and instruction for persons not members of the University as the University may determine.
- (11) To accept the examinations and periods of study passed by students of the University and other Universities or places of learning as equivalent to such examinations and periods of study in the University as the University may determine and to withdraw such acceptance at any time.
- (12) To admit the members of other institutions to any of its privileges and to accept attendance at courses of study in such institutions in place of such part of the attendance at courses of study in the University and upon such terms and conditions and subject to such regulations as may, from time to time, be determined by the University.

- (13) To accept courses of study in any other institution which in the opinion of the University possesses the means of affording the proper instruction for such courses and to withdraw such acceptance at any time: Provided that in no case shall the University confer a Degree in Medicine or Surgery upon any person who has not attended in the University during two years at least courses of study recognised for such Degree or for one of the other Degrees of the University.
- (14) To enter into alliance with any of the Indian Educational bodies working on similar lines to the University.
- (15) To co-operate by means of joint Boards or otherwise with other Universities or authorities for the conduct of Matriculation and other Examinations, for the examination and inspection of schools and other academic institutions and for the extension of University teaching and influence in academic matters and for such other purposes as the University may from time to time determine.
- (16) To enter into any agreement with any other institution or Society for the incorporation of that institution in the University and for taking over its property and liabilities and for any other purpose not repugnant to this our Charter.
- (17) To institute Professorships, Readerships, Lecturerships, and any other offices required by the University and to appoint to such offices.
- (18) To institute and award Fellowships, Scholarships, Exhibitions and Prizes.
- (19) To establish and maintain Hostels and Boarding-houses for the residence of students.
- (20) To do all such other acts and things whether incidental to the powers aforesaid or not as may be requisite in order to further the objects of the University as a teaching and examining body and to cultivate and promote Arts, Science and Learning.

III. The University may, from time to time, found and endow Fellowships, Scholarships, Exhibitions, and other Prizes for which funds or property may by bequest donation, grant or otherwise be provided and may make regulations respecting the same and the tenure thereof, but except by way of Prizes or Reward the University shall not make any gift, division or bonus in money unto or between any of its members.

IV. The University may demand and receive such fees as it may, from time to time, appoint.

RULES OF MANAGEMENT

V. The University shall consist of a Protector and Vice-Protector, so long as H. M. the ruling King Emperor and His Heir, H. R. H. the Prince of Wales shall consent to accept these offices: of Patrons, who shall be Ruling Chiefs of India, invited by the Governing Body; of a Chancellor, Vice-Chancellor and Registrar, a Board of Trustees, Senate and Syndicate.

VI. The Governing Body of the Indian University shall be the Board of Trustees and the Senate.

VII. (a) The First Board of Trustees shall be the persons following:—

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| Annie Besant | <i>Benares City and Madras</i> | President of the Theosophical Society, and the Central Hindū College Board of Trustees. <i>Theosophist.</i> |
| Hon. Sir S. Subrahmanya Aiyar, K. C. I. E. | <i>Madras</i> | Late Judge, High Court, and Late Vice-Chancellor of Madras University, <i>Hindū.</i> |
| Hon. Sir Narayana Chandravarkar, Kt. | <i>Bombay</i> | Judge, High Court, and Vice-Chancellor of Bombay University. <i>Hindū.</i> |
| Hon. Dr. Ashutosh Mukerji, D.L., D.Sc. | <i>Calcutta</i> | Judge, High Court, and Vice-Chancellor of Calcutta University. <i>Hindū.</i> |
| Hon. Sir P. C. Chatterji, Kt., C. I. E., LL.D. | <i>Lahore</i> | Late Judge, High Court, and Late Vice-Chancellor of Panjāb University. <i>Hindū.</i> |
| Hon. S. Sinha | <i>Allahabad</i> | Barrister at-Law, Member of H. E. the Viceroy's Legislative Council. Editor. <i>Hindustān Review. Hindū.</i> |

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| Govinda Dāsa, Esq. | <i>Benares City</i> | Hon. Magistrate. <i>Hindū.</i> |
| B. Cowasjee, Esq. | <i>Rangoon,</i> <i>Burma</i> | Barrister-at-Law. <i>Pārsī.</i> |
| Khan Bahādur N. D. Khandalvala LL.B. | <i>Poona</i> | Late Special Judge, Late Member Bombay Legis- lative Council. <i>Pārsī.</i> |
| Hon. Sardar Partap Singh of Kapurthala, C. S. I. | <i>Jullundhar City</i> | Land-owner, Member of H. E. the Viceroy's Legislative Council and of the Provincial Council, Panjāb. <i>Sikh.</i> |
| B. Hirendranath Datta, Esq. M.A., B.L. | <i>Calcutta</i> | Solicitor, High Court. <i>Hindū.</i> |
| D. B. Jayatilaka, Esq. | <i>Ceylon</i> | General Manager of Buddhist Schools Ceylon (8 Colleges, 227 Schools) <i>Buddhist.</i> |
| Syed Hasan Imam. Esq. | <i>Bankipur</i> | Barrister-at-Law <i>Muhammaḍan</i> |
| Hon. Mazharul Haq. | <i>Bankipur</i> | Barrister-at-Law. Member of H. E. the Viceroy's Legislative Council, <i>Muhammaḍan.</i> |
| Hon. Abdullah-al Mamun Suhrawardy Barrister-at- Law, D.L., Ph.D. | <i>Calcutta</i> | Member of the Bengal Legislative Council. <i>Muhammaḍan.</i> |
| Hon. Lala Sultan Singh | <i>Delhi</i> | Banker and Hon. Magis- trate and Member of the Panjāb Legislative Council. <i>Jain.</i> |
| Hon. Gangā Prasaḍ Varma | <i>Lucknow</i> | Member of the Provincial Council United Pro- vinces. Editor, <i>Luck- now Advocate. Hindū.</i> |
| Rai Bahādur Shyam Sunder Lal, C. I. E. | <i>Gwalior</i> | Finance Minister, Gwalior State. <i>Hindū.</i> |

(b) The Board shall have power to fill vacancies and to add to its number by co-option ; if a member resigns, is removed, or dies, the member co-opted in his place should be of the

same faith as that of the outgoing member and, in making additions, the Board should have regard, within reasonable limits, to the principle of the proportional representation of religions.

- (c) The financial control of the University shall be vested in the Board of Trustees which shall administer all the property of the University.
- (d) The Board of Trustees shall elect its own President, Vice-President, Secretary and Treasurer.
- (e) The Board shall meet at least twice a year, in December, and in the Summer: seven shall form a quorum.
- (f) A special meeting may be called at any time by the President, and shall be called by him at the request of seven members of the Board.

The Senate shall consist of: (i) Life-Fellows; (ii) Elected Fellows.

VIII.(a) The educational control of the University shall be vested in the Chancellor, the Vice-Chancellor, and the Elected Fellows of the Senate; but this body may delegate any of its power to a Syndicate, which shall be appointed by it, and it may remove any member of that Syndicate by a majority vote of its whole number, voting in person or in writing.

- b) Life-Fellows of the Senate shall be persons who will bestow Rs. 10 000 or upward on the University. They shall have the right to vote in all elections in which the Senate takes part.
- (c) The first Senate shall consist of Life-Fellows, under Rule VIII. (i) and 49 Elected Fellows, appointed for their educational eminence by the first Board of Trustees. The regular term of office shall be seven years, but such members of the First Senate as shall be determined by ballot at the first meeting shall hold office respectively for one, two, three, four, five and six years, so that one seventh of the whole number shall come up for election in any one year. Any Fellow, at the expiration of his term of office, shall be eligible for re-election; Patrons, Members of the Board of Trustees, and Life-Fellows of the Senate shall be eligible to become Elected Fellows thereof.

- (d) The Senate shall elect, from among its own Fellows, the Chancellor, who shall be the President of the Senate, the Vice-Chancellor, who shall be the President of the Syndicate and the Registrar, who shall be the Secretary of the Senate and of the Syndicate. The elections shall be made for the first time at the first meeting of the Senate, and the officers then elected shall not be included in the ballot which allots the terms of office in the first Senate. The Chancellor, Vice-Chancellor and Registrar shall hold office for seven years, and shall be eligible for re-election.
- (e) The method of election of the Senate after the first, shall be such as shall be hereafter determined by the Governing Body.
- (f) All terms of office shall date from the day on which the University becomes a working organisation, such day to be fixed by the Governing Body.
- (g) The Elected Fellows of the Senate shall be divided into the Faculties of Literature, Theology, Law, Medicine, Science, Arts and Crafts; and such other Faculties as may, from time to time, be constituted by the University, every Fellow must belong to more than one. The Convener of each Faculty shall be appointed by the Senate, and he shall choose his own colleagues, subject to the ratification of the Senate.
- (h) Each Faculty subject to control by the Senate shall be responsible for the courses of study in the subjects assigned to the Faculty by the Senate and shall have such other powers and duties as are conferred upon it by Regulations to be framed by the Governing Body.

IX. The Governing body, at a special meeting to be called for the purpose, of which at least a month's notice shall be given, may, by a three fourth's vote of its whole body, given in person or in writing, remove any one of its own members

X. The Governing Body shall, from time to time, make such additional Regulations as may be necessary and may repeal or amend the above Rules of Management.

XI. All Examinations held by the University shall be conducted in such manner as its Regulations shall prescribe.

The petition was sent up to the Secretary of State for India by H. E. the Viceroy in September, 1910, and subsequently, it was referred back by the Secretary of State for India, to the Government of India for opinion on various points.

During this period several developments took place in the Country. The Aligarh College trustees began to think of turning their College into a residential University. The idea of sectarian educational instruction was being deliberately fostered not only by the leaders of the Muslim community in India but was also receiving the inspiring blessings of the British officials in high quarters. Lord Curzon himself, when he paid a visit to the College, expressed the insinuating hope that the Muslims of this country, Shias and Sunnis alike, would exert themselves not to be left behind while their rivals were pressing forward in the race. Record subscription was raised in 1904 for the Aligarh College in the Conference held at Lucknow. In the beginning of 1911, the Muslims, under the leadership of H. H. the Aga Khan, submitted their demand for a University charter for the establishment of a Muslim University at Aligarh; and because of the solidarity of the Muslim community, and the line of least resistance wisely adopted by its leaders in the shape of confining their efforts to expanding the existing Aligarh College into a University, the scheme had succeeded to the extent of highest expectations. The Government of India had practically promised them their University if they could collect a sum of twenty five lakhs of rupees. As a collateral consequence a number of Muslim gentlemen, who had given their names to Mrs. Besant's scheme, withdrew from it, leaving only a very few leaders of that community on it.

The Hindu Community was also roused to exert itself at this juncture by the sight of the success of their Muslim brothers. The workers of the Central Hindu College received invitations from several districts and held very enthusiastic and successful meetings at Hardoi, Rai Bareilly and Barabanki, collecting large sums for the Central Hindu College. Aroused by a strong feeling of emulation the Hindu population wished to have a University of their own. It was just at this time that Pandit Madan Mohan Malaviya also revised his old scheme in a modified form. The 25th session of the Congress was held at Allahabad in 1910, and Pandit Malaviya decided to resume the work of the University, which had been put off year after year, without any further delay.

Friends of India saw that there was little hope for three charters; also that the Muslim community had deliberately and finally cut themselves off from the large scheme of the University of India; and that therefore

the only course left was to modify the University of India scheme into one for the University of Benares. Mrs. Besant and Pandit Malaviya met in Calcutta in March 1911, talked over the situation and decided to join hands. A further meeting was held between them and a few other leading Hindus at Allahabad on the 8th of April, 1911, and it was agreed that the petition for a Royal Charter already submitted by Mrs. Besant to the King Emperor through the Government should be the basis of work with certain modifications. These proposed changes were printed in a circular letter dated the 11th April, 1911, issued by Mrs. Besant which was also published in various dailies and weeklies. The following is the circular letter.

BENARES CITY

April 11th, 1911

THE UNIVERSITY OF INDIA

NOW THE UNIVERSITY OF BENARES

Since the University of India scheme was first formulated, many changes have come over the position of public affairs, and when the Petition for a Royal Charter was ready for signature my three chief Musalmán supporters withdrew, Aligarh College having refused co-operation on the ground that the Muhammadans wished to have a College of their own. The Petition was sent up to the Secretary of State for India by H. E. the Viceroy in September, 1910. Since then has come the formal demand for a University Charter from the Musalmans, and the admirably carried out mission of H. H. the Aga Khan. This has aroused a strong feeling of emulation in the Hindū population, and a wish to have a University of their own.

A scheme for such a University was formulated some years ago by the Hon. Pandit Madan Mohan Malaviya, the question then arose, "Is it desirable to send up to the Government three petitions for University Charters? may not such a procedure lead to a refusal of the whole?"

As the Charter already sent up by a strong body of representative men, including no less than five present and past Vice-Chancellors of already existing Universities, asks for powers which would cover the whole of the Hon. Pandit's scheme, and as that scheme includes the immediate establishment of a residential and teaching University, which we, on our side, were not prepared to undertake at once, friends on both sides counselled the Hon. Pandit and myself to blend our schemes, so that there should go up to the Crown from India only two Petitions, one from the educated port, in

of the Hindū population of the Indian Empire, and one from the educated portion of the Musalmān; if the petitions are granted—and under the conditions both would be granted or both refused—India would then possess two Universities, in one of which Hindū culture and in the other of which Musalmān culture would be the presiding spirit, which both would be freely open to men of all faiths, thus avoiding the narrowness which threatens purely denominational Institutions.

To bring about the union between the two schemes of the Hon. Paṇḍit and myself, certain modifications in the Petition already before the Crown are necessary, and these have been formulated as below; to these the assent of those who signed the original Petition is now being sought. The most important of these is the immediate establishment of a residential and teaching University, inserted as para 2 in the preamble; the others are comparatively unimportant. A change of name is imperative, as the establishment of the Aligarh University will make the sweeping title of the "University of India" a misnomer. When I chose it, I had hoped that both communities would unite. We have therefore agreed to change this name to the "University of Benares", in Hindī, the "Kāshī Vishva-vidyālaya". Doubtless the two Universities will be popularly known as the Hindū and Moslem Universities, but territorial designations are everywhere adopted for such Institutions.

The following are the proposed changes:

Par. 2. The most marked speciality of the proposed Institution is that it will be a residential and teaching University, and will thus fulfil the true ideal of University life, at present unknown in India.

Par. 3. (late 2) The second speciality of the proposed University is that it will affiliate all educational institutions in which religion and morality form an integral part of the education given. It will thus supply a gap (etc. as now).

Par. 4. (late 3) The third important speciality will be the preservation and further evolution of Hindū culture by placing in the forefront Indian philosophy, history, and literature, and seeking in these, and in the study of Samskr̥t, the mother-language of India, a chief means of such culture. At the same time western thought will be amply studied, and western knowledge will be used to enrich the expanding national life.

Par. 6. (late 5) The already existing Central Hindū College will be used as a nucleus for the University, and several other colleges will be built to carry out the objects above-named.

Par. 7. (late 6) As now, up to "under the name of". For University of India read: The University of Benares, or the Kāshī Vishvavidyālaya.

Final Par, as now, except change of name.

UNDER RULES OF MANAGEMENT P. 5.

V. The University.(as now)..... of Patrons, who shall be H. E. the Viceroy and Governor General of India, T. E. the Governors of Bombay and Madras, T. H. the Lieut. Governors, and the Ruling Chiefs of India invited by the Governing Body (rest as now).

VII.(b) The part to end with the word "co-option", leaving the Board entirely free in the future.

It is our sincere hope that this amalgamation may serve the Indian nation and conduce to its progress.

ANNIE BESANT.

This brief public statement of the changed position was made by Mrs. Besant because she was leaving India for six months immediately and it was thought by her that such a statement would make it easier for the supporters of the original scheme to collaborate with Pandit Madan Mohan Malaviya during her absence. Otherwise it would, perhaps, have been deferred til fuller meeting and discussions between promoters of the two schemes and other colleagues had taken place.

It was hoped that the amalgamation of the scheme of Mrs. Besant and of Pandit Madan Mohan Malaviya with the modifications agreed upon would render possible the immediate foundation of a residential University, the crying need of the time. His Highness the Maharaja of Banaras had promised as much land as was needed for the carrying out of the scheme. It was also hoped that His Majesty King-Emperor George V might graciously grant a Charter before his Coronation at Delhi and that he might lay the Foundation Stone of the two Universities - Aligarh and Benares—during his royal visit to India on the occasion of his Coronation at Delhi.

Mrs. Besant thought that while she would look after the interests of the scheme in England during her stay there, Pandit Madan Mohan Malaviya would enlist the sympathies of the Ruling Princes, arouse popular enthusiasm and collect the necessary funds. Mrs. Besant left for England from Bombay on the 22nd April, 1911, believing that her circular and her public announcement of the amalgamation of the two schemes would make it easier for her supporters to work with Pandit Madan Mohan Malaviya

during her absence. But this announcement gave rise to a good deal of excitement in a few minds and some writers, mostly anonymous, and thoughtless of the consequences of the work, poured a number of invectives on Mrs. Besant through the columns of some newspapers. They found fault with anything and everything with Mrs. Besant's Theosophy on the one hand and Pandit Madan Mohan Malaviya's orthodoxy on the other. They suggested all kinds of possible mischiefs and imaginary dangers in smart and sarcastic language but none had anything definite and practical to propose. Everyone of them lamented the lack of union among the Hindus and almost everyone did his best at the same time to promote mutual distrust and discord by endless fault-finding. Briefly, the bulk of their criticism was only destructive in the most unhappy sense of the word. Very little of it was helpful and constructive. Irritation appeared to have centred and circled mainly round two points. Firstly, that too much of Theosophy had been introduced into the Central Hindu College and secondly, that in the new University Mrs. Besant would autocratically force Theosophy on all. The position was actually not so. Religious teaching in the Central Hindu College had strictly been confined to the Sanatan Dharma Text books and, of course, the imparted instruction was broad and liberal Hinduism as laid down in Sanatan Dharma Text Books. But the over-orthodox people thought that it was promoting irreligion or was being surreptitiously used by Mrs. Besant as a convenient agency for converting people to Christianity. The over-heterodox said that it was reviving superstition of priestcraft. The opinion of some who had no other specific fault to find with it, was that it was a Theosophical College. Extremists in politics thought that it was inculcating servility. The pseudo-loyalists or some over-nervous officials who could not understand self respect and upright loyalty being deep-rooted in the constitutional loyalty thought that it was teaching incipient sedition. Thus there were many mis-conceptions of the whole movement on the part of those who had not had the advantage of closely watching the lives of the two leaders, Mrs. Besant and Pandit Madan Mohan Malaviya who formulated the Hindu University scheme. Such criticism which was at times characterised by regrettable lack of regard for truth and dignity seemed to have created a difficulty for Pandit Madan Mohan Malaviya also which he had not anticipated. He kept silent for some time.

Of course, some sensible letters and editorials also appeared in the papers during this time. The "*Leader*", Allahabad, in its editorial column dated the 18th May, 1911, put the case most excellently from the stand-

point of thoughtful and judicial minded public worker. After mentioning the opposite difficulties which were felt over the amalgamation of the orthodox Hindus on the one hand and the advanced reformers on the other, it said :—

“Difficulties notwithstanding, it is as apparent as anything can be, that Hindu public opinion in the mass has quite made up its mind that there shall be a Hindu University. We accept the fact, and, accepting it, wish the scheme success. For this success we hold that it is essential that there should be not two schemes, but only one scheme before the community..... We are convinced that the resources of the people in men and money are by no means so superfluous that waste and reduplication can be afforded. With two schemes before the public, support will necessarily be divided and in the end, may be found to be insufficient for either. It is to ignore facts for any body to suggest that Mrs. Besant has no admirers among Hindus, or no influence with them....We need not go beyond the Central Hindu College—that noble educational edifice of which every Hindu has reason to be proud, and for the rearing of which every Hindu ought to feel unaffected gratitude to Mrs. Besant's great personality more than to any other man or woman, living or dead”.

“The chances of successful accomplishment of the grand project will be multiplied tenfold if the two protagonists join forces, throw their great talents into the common stock, and work in unison. There is the very initial advantage which is by no means to be despised, that a start can be made with the grand Hindu College upon which lakhs have been laid out, just as the Mahomedans start with the Aligarh College. No practical man, who has the least understanding of the huge amount of money that is required in these days even for the firm foundation of one single school or college will, we venture to think, gainsay the truth of what we urge, that the advantage is great of a start being made with the existing Hindu College. We hope and trust and pray that prejudice and prepossession will not be allowed to sway deliberation on this matter of supreme importance to the fruition of the scheme, that impartiality and liberality of thought will govern the decision of those responsible, and that whatever may once be resolved will be adhered to inflexibly, for nothing is more fatal to ultimate success than continued indecision”.

On behalf of Mrs. Besant, in the meanwhile, Pandit Iqbal Narain Gurtu, who was then the Headmaster of the Central Hindu School and who later on adorned the chair of the Pro. Vice-Chancellor of the University, went round to Kheri, Lucknow, Sitapur, Shahjahanpur, Cawnpur, Gorakh-

pur, Basti, etc., holding meetings, organising local Committees, creating interest and receiving promises of subscriptions for the amalgamated scheme of the University of Benares. The services of Pandit Gurtu were lent by the authorities of the Central Hindu College during the summer vacation. The successful tours made by him during this period resulted in the collection of a sum of over one lakh of rupees.

The first public meeting in support of the Hindu University was held at Kheri on the afternoon of Sunday, the 21st May, 1911 in the Government High School, Lakhimpur. The meeting was very largely attended. All the leading Hindu taluqdars, *raises* and prominent citizens were present. The Hon'ble Babu Ganga Prasad Verma and Pandit Gokaran Nath Misra, Vakil, from Lucknow and Pandit Iqbal Narain Gurtu from the Central Hindu College, were present. On arrival they were accorded a hearty reception. Raja Rajendra Bahadur Singh, Taluqdar of Mahewa and the Chairman of the Municipal Board, was voted to the Chair. Pandit Iqbal Narain Gurtu in an interesting speech, made a survey of the progress of education in the country, of the good work done by the present universities, and of the need of universities where religious education might be imparted along with the best secular education. He spoke highly of the work done by the M.A. O. College, Aligarh, the D.A. V. College, Lahore, and the Central Hindu College, Benares, and praised the efforts of the Mohamedans to raise the Aligarh College to the status of a University. He asked the Hindus to follow the example of the Mohamedans and to strengthen the hands of the promoters of the Hindu University by well organized and sustained work. The following resolution was passed :

"That this meeting of the Hindu residents of the district of Kheri cordially welcomes the amalgamated scheme of the Hon'ble Pandit Madan Mohan Malaviya and of Mrs. Besant for a University, and strongly supports the establishment of the University of Benares, with the Central Hindu College as its premier Arts College".

The second resolution "that funds be raised from the district of Kheri for the said University of Benares" was moved by Pandit Gokaran Nath Misra, seconded by Khar Bah Bahadur Shah. In moving the resolution, Pandit Gokaran Nath Misra made an eloquent appeal to the audience to signalise the first public meeting in support of the University by generous donations.

In response to the appeal over Rs. 52,000/ were subscribed on the spot amidst a scene of intense enthusiasm. The subscriptions ranged from

copper coins up to thousands of rupees. The principal donors were Raja of Mahewa, Rs. 12,000; Rani Saheba of Khairagarh, Rs. 15,000, Rajas Raghuraj Singh and Mangal Singh of Jhandi, Rs. 7,000, Residents of Nighaan tehsil, Rs. 5,000. In less than an hour's time the subscriptions reached above Rs. 52,000/-. The meeting which was the first of its kind in Kheri, dispersed late in the night, and was altogether a unique success.

The public meeting in support of the Hindu University at Gorakhpur was held on the afternoon of the 17th June, 1911, in the Campier Hall. The Hon'ble Munshi Narsingh Parshad was in the chair. The following resolutions were unanimously passed :

- "(1) Resolved that this meeting of the Hindu citizens of Gorakhpur heartily approves of the proposal to amalgamate the University schemes of the Hon'ble Pandit Madan Mohan Malaviya and Mrs. Annie Besant and strongly urges the necessity of the establishment of a Hindu University at Banaras, with the Central Hindu College as its Principal Arts College "
- (2) Resolved that a local committee consisting of 46 gentlemen be formed to collect funds for the said University at Benares and that this committee be empowered to add to their number."

While Pandit Iqbal Narain Gurtu was organising these meetings, enlisting the sympathy of the public in favour of the amalgamated scheme, the controversy was still going on in the Press. At last, in the *Leader* of the 1st June, 1911, Pandit Madan Mohan Malaviya stated his position in the following words :

"The question of amalgamation of Mrs. Besant's scheme of a University of India and of a University of Benares is still under consideration."

The public, however, did not like that the matter should be kept hanging, and meetings were held at various places and resolutions passed in favour of amalgamating the two original schemes and of making the Central Hindu College either the principal Arts College or the nucleus of the University.

On the 10th July, 1911, Pandit Madan Mohan Malaviya came to Banaras and had an informal talk with some members of the Central Hindu College Committee. He pointed out certain difficulties that presented themselves to his mind and the minds of some of his friends, in connection with the amalgamated scheme as published. He proposed certain altera-

tions which, to the others present, seemed, in some important respects to alter the character of the amalgamated scheme. He was, however, advised by the members of the College Committee to write to Mrs. Besant in detail about it. Then in the *Le der*, dated the 15th July, 1911, appeared the announcement of Pandit Malaviya which put in a nut shell the points that he had mentioned at the informal meeting of July 10, 1911. But this announcement did not and could not solve the real difficulties and was interpreted differently by different people.

On the 6th of August, 1911 at the usual half-yearly meeting of the Board of Trustees of the Central Hindu College, the circular letter dated the 11th April, of Mrs. Annie Besant regarding the amalgamated scheme of the University of Benares was considered with reference to the relation of the Central Hindu College thereto. Shri Sarada Charan Mitra, ex-Judge of the Calcutta High Court, was in the Chair. Pandit Malaviya was also present by special invitation, and was requested to explain the situation so far as he was concerned. Briefly he said, that he himself had agreed personally to the changes mentioned in Mrs. Besant's circular, but that new circumstances, and the views of the other supporters and colleagues rendered some farther modifications advisable, which could not be effectively discussed with Mrs. Besant while she was away from India, but which he felt sure she would agree in as soon as he was able to explain the reasons to her personally in full.

For the Trustees present in the meeting in their official capacities as members of the Board of Trustees of the Central Hindu College, the only point of contact with the proposed University was Mrs. Besant, the President and principal-founder of the Central Hindu College and they could not be expected to accept the further modifications proposed by Pandit Malaviya without knowing whether they would be accepted by Mrs. Besant or not. Unless they were sure that Pandit Malaviya and Mrs. Besant were in thorough agreement they could not say that the college would be given over to the new University. In addition to this, there were some legal difficulties pointed out by the distinguished lawyer in the chair. At the same time it was felt that it would not be possible to keep the public in entire suspense as to the general attitude of the Trustees towards the broad question of the amalgamated scheme of the University of Benares. The Board therefore decided to pass a tentative resolution as follows. -

"Resolved that in view of the legal difficulties involved in the draft resolution, the Board is of opinion that the time is not

ripe for taking any action in regard to the funds and properties of the institution, but the Board desires to place on record its willingness to join hands with Mrs. Besant and the Hon'ble Pandit Madan Mohan Malaviya and to co-operate with them in all ways in promoting the establishment of the Hindu University at Benares of which the Central Hindu College shall form an integral portion".

Subsequently, Mrs. Besant wrote to the Editor of the Lucknow "*Advocate*":

"Will you allow me to state, so as to avoid misconception, that, after waiting since last April for the amalgamation agreed on between the Hon. Pandit Madan Mohan Malaviya and myself, I am now proceeding with the scheme then agreed to. I cannot agree to throwing aside the scheme worked for, for several years, approved by the late Viceroy and forwarded by him to the Secretary of State for India last October. I have discussed with the Marquess of Crewe the modification in the original scheme, and the change of name from the 'University of India to the 'University of Benares' necessitated by the demand for a Muslim University.

"On my return to India, I shall work to raise funds. I make this statement in order that all my friends in India may know that I do not agree to drop my nearly completed work, as the Hon Pandit seems to expect".

Mrs Besant was due to arrive in Bombay on October 6, 1911, by the P. and O. "Persia". It was hoped at that time by the Central Hindu College authorities that with her might come the promise of the Government to grant a Charter to the University of Benares, i.e., the amalgamated scheme agreed upon by her and the Hon'ble Pandit Madan Mohan Malaviya.

CHAPTER VI

MALAVIYAJI'S REVISED SCHEME

प्रारभ्यते न खलु विघ्न भयेन नीचैः ।
प्रारभ्य विघ्न विहता विरमन्ति मध्याः ॥
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः ।
प्रारभ्य चोत्तम जना न परित्यजन्ति ॥

It has already been noted that as a result of the discussions and consultations which had been going on since the publication of the first prospectus of the Hindu University by the Hon'ble Pandit Madan Mohan Malaviya, the scheme had undergone some important changes. The most important of these was regarding the medium of instruction. When the idea of the Hindu University was first put forward it was proposed that the instruction should be imparted in general subjects, through the medium of Hindi. This important feature was considered impracticable under the existing conditions. Pandit Malaviya got some indication from the then Hon'ble member for Education of the Govt. of India that the Govt. would never agree to have a University teaching through the medium of a vernacular. It was, therefore, agreed that instruction shall be imparted through the medium of English, but that, as the vernaculars were gradually developed, it would be in the power of the University to allow any one or more of them to be used as the medium of instruction of subjects and courses in which they might consider it practicable and useful to do so. It was also agreed that even afterwards, English should be taught as a second language in view of the great usefulness of the English language as a language of world-wide utility. The objects of the University were now thus formulated :—

- (1) To promote the study of the Hindu Shastras and of Sanskrit literature generally as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India ;

- (2) to promote learning and research generally in arts and science in all branches ;
- (3) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country ; and
- (4) to promote the building up of character in youth by making religion and ethics an integral part of education.

The Colleges were also somewhat differently named now. The Vaidic College of the old scheme gave place to the Samskrit College with a Theological Department, where satisfactory provisions were to be made for the teaching of the Vedas also. The second college was to be the College of Arts and Literature. It was proposed that the existing Central Hindu College at Banaras should be the nucleus of this College. The third college was to be the College of Science and Technology in place of the College of Sthapatya Veda. The fourth College was to be the College of Agriculture. There was no change so far as this College was concerned. The fifth College was to be the College of Commerce and Administration. This was not included in the original scheme. The next College was to be the College of Medicine. In the old scheme it was proposed to have an Ayurvedic College with its own laboratories, botanical gardens, a first class hospital and a veterinary department. It was intended that the proposed Medical College should be able to bring the Hindu system of medicine upto date and enrich the same by the incorporation of the marvellous achievement which modern medical science had made in anatomy, physiology, surgery and all other departments of the healing art, both on the preventive and curative side. The aim of the institution was to provide the country with Vaidyas well-qualified both as physicians and surgeons. The last college to be established was the College of Music and Fine Arts which was named the College of Gandharva Veda and Fine Arts in the original scheme.

Incorporating these changes, and explaining the need of such a University and the general lines on which it was intended to be built up, the Hon'ble Pandit Madan Mohan Malaviya issued in July, 1911 a pamphlet entitled "Banaras Hindu University-Why it is wanted and what it aims at". A copy of this note was forwarded by him to all concerned, with his covering letter dated the 15th July, 1911, quoted below :

HINDU UNIVERSITY OFFICE,
ALLAHABAD,
July 15th, 1911.

Dear Sir,

I have the pleasure to forward to you with this a copy of a Note on the proposed Hindu University of Benares which attempts to explain the need of such a University and the general lines on which it is intended to build it up. I venture to hope that the scheme will meet with your approval and support.

It hardly needs saying that a large scheme like this can succeed only with the hearty co-operation of thoughtful Hindus all over the country. To secure this co-operation it is desirable to form a society, to be called the Hindu University Society, the object of which will be to organise the collection of funds and to help in other ways to bring about the establishment of the University.

I write to request you to kindly consent to be a member of the Society and to ask other Hindu gentlemen of your district also to become members of it. I would also request you to form a District Committee and to appoint office-bearers to organise the work in your district at as early a date as possible. The names of the gentlemen who agree to be members should, it is requested, be communicated to me so that they may be entered in the register of members here.

You will kindly remember that in order to take practical steps to obtain a Charter, it is necessary that we should have in hand a sum of at least 25 lakhs at the latest by the 30th of September, 1911. I, therefore, earnestly request you to be so good as to form a committee for the collection of funds without any delay.

From all the communications I have received and from what has appeared in the papers, I feel confident that sufficient funds will be forthcoming and that the University will ere long be an accomplished fact, if leading and prominent Hindu gentlemen in every district will lend the scheme their whole-hearted support.

Requesting the favour of an early reply,

I remain,
Yours truly,
Sd/- M. M. MALAVIYA

The note referred to in the letter ran as follows :—

THE HINDU UNIVERSITY OF BENARES WHY IT IS WANTED AND WHAT IT AIMS AT.

The proposal to establish a Hindu University at Benares was first put forward at a meeting held in 1904 at the 'Mint House' at Banaras, which was presided over by H. H. the Maharaja of Benares. A prospectus of the proposed University was published and circulated in October 1905, and it was discussed at a select meeting held at the Town Hall at Benares on the 31st of December, 1905, at which a number of distinguished educationists and representatives of the Hindu community of almost every province of India were present. It was also considered and approved by the Congress of Hindu Religion which met at Allahabad in January 1906. The scheme met with much approval and support both from the press and the public. "To the scheme for establishing a Hindu University", said the *Pioneer* in a leading article, "the most cordial encouragement may be offered. A crore of rupees does not seem to be an excessive sum for a purpose so clearly excellent, and which no doubt appeals to a very numerous class. Even if Mahomedans and Christians do not hasten to embrace the opportunities offered under the most liberal constitution of this new centre of learning, there are two hundred million Hindus to whom it should appeal as a true Alma Mater, and surely no greater constituency could be desired." The Hon. Sir James La Touche, the then Lieutenant-Governor of the United Provinces, was pleased to bless it in the following words :—

"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success. But if the institution is to be first-rate, the cost will be very great and the bulk of the money must be found elsewhere than in this province. At this era of the world's progress no one will desire or approve a second-rate institution".

This was in 1906. The scheme has ever since been kept alive by discussions and consultations with a view to begin work. But owing to circumstances which need not be mentioned here, an organised endeavour to carry out the proposal had to be put off year after year until last year. Such endeavour would assuredly have been begun last year. But the lamented death of our late King-Emperor, and the schemes for Imperial and Provincial memorials to his Majesty, and the All-India me-

memorials to the retiring Viceroy, came in, and the project of the University had yet to wait. Efforts have now been going on since January last to realise the long-cherished idea. As the result of the discussion which has gone on, the scheme has undergone some important changes. It has generally been agreed that the proposed University should be a residential and teaching University of the modern type. No such University exists at present in India. All the five Universities which exist are mainly examining Universities. They have done and are doing most useful work. But the need for a University which will teach as well as examine, and which by reason of being a residential University, will realise the ideal of University life as it was known in the past in India, and as it is known in the present in the advanced countries of the West, has long been felt, and deserves to be satisfied.

THE OBJECTS

The objects of the University have been thus formulated :—

- (i) To promote the study of the Hindu Shastras and of Samskrit literature generally as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India ;
- (ii) to promote learning and research generally in arts and science in all branches ;
- (iii) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country ; and
- (iv) to promote the building up of character in youth by making religion and ethics an integral part of education.

THE COLLEGES

It is proposed that to carry out these objects, as, and so far as funds should permit, the University should comprise the following colleges :—

- (1) A Samskrit College—with a Theological department ,
- (2) A College of Arts and Literature ;
- (3) A College of Science and Technology ;

- (4) A College of Agriculture ;
- (5) A College of Commerce ;
- (6) A College of Medicine ; and
- (7) A College of Music and the Fine Arts.

It will thus be seen that the faculties which it is proposed to constitute at the University are those very faculties which generally find recognition at every modern University in Europe and America. There is no proposal as yet to establish a Faculty of Law ; but this omission can easily be made good if there is a general desire that the study of Law should also be provided for.

THE SAMSKRIT COLLEGE

The Colleges have been somewhat differently named now. The Vaidik College of the old scheme has given place to the Samskrit College with a Theological department,—where satisfactory provision can be made for the teaching of the Vedas also. Over a hundred years ago (in the year 1791), Mr. Jonathan Duncan, the Resident at Benares, proposed to Earl Cornwallis, the Governor General, 'that a certain portion of the surplus revenue of the province or zamindari of Benares should be set apart for the support of a Hindu college or academy for the preservation of the Sanskrit literature and religion of that nation, at this the centre of their faith and the common resort of their tribes'. The proposal was approved by the Governor-General, and the Samskrit College was established. From that time it has been the most important institution for the preservation and the promotion of Samskrit learning throughout India. The debt of gratitude which the Hindu community owes to the British Government for having made this provision for the study of Samskrit learning can never be repaid. And it is in every way meet and proper that instead of establishing a new college in the same city where the same subjects will be taught, the Government should be approached with a proposal to incorporate this college with the proposed University. If the proposal meets with the approval of the Government, as it may reasonably be hoped that it will, all that will then be necessary will be to add a theological department to the Samskrit College for the teaching of the Vedas. When the Samskrit College was started, four chairs had been provided for the teaching of the four Vedas. But they were all subsequently abolished. This has long been a matter for regret. Mr. George Nicholls, a former Headmaster of the Samskrit College, wrote in 1844. 'Considering the high antiquity of this branch of learning (the Vedas),...

it is a pity that in a college established by Government for the express purpose of not only cultivating but preserving Hindu literature, studies of the highest antiquarian value should have been discouraged by the abolition of the Veda Professorships'. The Vedas have a more than antiquarian value for the Hindus. They are the primary source of their religion. And it is a matter of reproach to the Hindus, that while excellent provision is made for the study and elucidation of the Vedas in Germany and America, there is not one single first-rate institution in this country for the proper study of these sacred books. An effort will be made to remove this reproach by establishing a good Vaidik School at this University. This, if done, will complete the provision for the higher study of Samskrit literature at Kashi, the ancient seat of ancient learning. The Vaidik School will naturally have an *ashram* or hostel attached to it for the residence of Brahmacharis, some of whom may be trained as teachers of religion. The substitution of the name, 'the Samskrit College' for the Vaidik College in the scheme, has been made in view of this possible incorporation.

THE COLLEGE OF ARTS AND LITERATURE

The second college will be a College of Arts and Literature, where languages, comparative philology, philosophy, history, political economy, pedagogics, &c., will be taught. It is proposed that the existing Central Hindu College at Benares should be made the nucleus of this College. The self-sacrifice and devotion which have built up this first-class institution, must be thankfully acknowledged; and, if the terms of incorporation can be satisfactorily settled, as they may well be, the College should be taken up by the University, and improved and developed so as to become the premier college on the arts side of the University. This incorporation and development will be both natural and reasonable, and there is reason to hope that the authorities of the Central Hindu College will agree to this being done.

THE COLLEGE OF SCIENCE AND TECHNOLOGY

The third college will be the College of Science and Technology, with four well equipped departments of pure and applied sciences. It is proposed that this should be the first college to be established by the University. In the present economic condition of India there is no branch of education for which there is greater need than scientific and technical instruction. All thoughtful observers are agreed that the salvation of the country from many of the economic evils to which it is at present

exposed lies in the diversion of a substantial portion of the population from agricultural to industrial pursuits. This demands a multiplication of the existing facilities for technical and industrial education. Decades ago the Famine Commission of 1878 said in their Report. "At the root of much of the poverty of the people of India and the risks to which they are exposed in seasons of scarcity lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the people, and that no remedy for present evils can be complete which does not include introduction of a diversity of occupations through which the surplus population may be drawn from agricultural pursuits and led to earn the means of subsistence in manufactures and such employments". Speaking nearly a quarter of a century after, in his very able opening address to the Industrial Conference which met at Naini Tal in 1907, the Hon'ble Sir John Hewett said—"It is clear that, in spite of some hopeful signs, we have hardly as yet started on the way towards finding industrial employment, by means of the scientific improvements brought about in the art of manufacture, for the surplus portion of our 48 or 50 millions of population". * * "It is impossible for any one interested in the industrial development of this country to study the annual trade returns without lamenting that so much valuable raw produce which might be made up locally, should leave our ports annually to be conveyed to other countries, there to be converted into manufactured articles, and often be re-imported into India in that form. * * * Mr. Holland will perhaps regret most the continued export of mineral products capable of being worked up locally into manufactured articles, and I certainly share his regret; but I confess that my chief regrets are at present over the enormous export of hides, cotton, and seed because these raw products could be so very easily worked up into manufactures in our midst". * * * "We cannot regulate the sunshine and the shower; the seed time and the harvest; that is beyond the power of man. But we can control, to some extent, the disposal of the products of the earth, thereby opening new avenues to employment and spreading greater prosperity over the land". And in another part of the same address, the distinguished speaker urged that in order that this should be possible, technical education must be promoted". "It does seem to me to be an axiom", said Sir John Hewett, "that there is a very close connection between education and the progress of industries and trade. Undoubtedly this truth has not been sufficiently recognized in India, and to my mind its backwardness in industries and trade is largely due to the failure to recognize the importance of organization on a proper basis of its system of education".

The introduction of such a system was strongly advocated by the Hon'ble Mr. S. H. Butler in an excellent note which he prepared for the said Industrial Conference. Mr. Butler there drew attention to "the remarkable growth and expansion of technical education in the West and Japan of recent years", which "marks at once changes in industrial conditions and in educational ideals", and urged the need of making the beginning of a similar system of education in the United Provinces. Among many other useful recommendations was one for the establishment of a Technological Institute at Cawnpore. In speaking of it Mr. Butler said: "A few technical scholarships tenable across the seas, excellent though they are can never supply the impetus of a technological institute. *Every civilised country has its technological institutes in numbers*" (The italics are ours.) "In the beginning all these institutions were, doubtless, humble, but it is still true that in countries yearning to be industrial technical education has begun largely at the top. Technical education lower down followed as a rule after the spread of general education".

It is a matter of sincere satisfaction that accepting the recommendations of the Industrial Conference, which were strongly supported by the Government of the United Provinces, the Government of India has been pleased to sanction the establishment of a Technological Institute at Cawnpore, that the Roorki College has been greatly strengthened and improved, and that some other noteworthy steps have been taken to promote technical education in the United Provinces. Progress has been recorded in some other Provinces also. We must feel deeply thankful to the Government for what they have done and are doing in this direction. But we should at the same time remember that there is need for much more to be done in this vast country, and I should recognise that it is not right for us to expect the State alone to provide all the scientific and technical education that is needed by the people. We should recognise that it is the duty and the privilege of the public—particularly of the wealthy and charitable—among them to loyally supplement the efforts of the Government in this direction. The remarks of the late Director General of Statistics in India made about a year ago are quite pertinent to this subject and may usefully be quoted here. Wrote Mr. O'Connor:

"I hope the leaders of the industrial movement (in India) will not make the mistake of thinking that the acquisition of technical skill may be limited to the artisan class. It is, on the contrary, essentially necessary

that the younger members of families of good social status should learn the best methods of running a large factory and qualify for responsible executive positions in such a factory. Technical schools and colleges are wanted, and, as usual, the tendency is to look to the State to supply them. Let me recommend, however, that the community should found them and should be content with grants-in-aid from the State. The late Mr. Tata of Bombay gave a noble example of how such things should be done, and I wish there were even ten other men like him, patriotic, independent, far-seeing and splendidly public-spirited, ready to do something like what he did".

It is not perhaps the good fortune of India at present to discover to the world ten more such splendidly public-spirited sons as the late Jamshedjee Nuseerwanjee Tata. But it is not too much to hope that the high and the humble among her sons of the Hindu community, have sufficient public spirit to raise by their united contributions a sum equal to at least twice the amount which that noble son of India offered for the good of his countrymen, to build up a College of Science and Technology which should be a great centre for scattering broadcast among the people a knowledge of the known results of scientific investigation and research in their practical applications to industry, and thus form a necessary complement to the Research Institute at Bangalore and to the proposed Technological Institute at Cawnpore.

THE COLLEGE OF AGRICULTURE

It is proposed that the second college to be established should be the College of Agriculture. For a country where more than two-thirds of the population depend for their subsistence on the soil, the importance of agriculture cannot be exaggerated. Even when manufacturing industries have been largely developed, agriculture is bound to remain the greatest and the most important national industry of India. Besides, agriculture is the basic industry on which most of the other industries depend. As the great scientist Baron Leibig has said 'perfect agriculture is the foundation of all trade and industry is the foundation of the riches of the State'. The prosperity of India is, therefore, most closely bound up with the improvement of its agriculture. The greatest service that can be rendered to the teeming millions of this country is to make two blades of grass grow where only one grows at present. The experience of the West has shown that this result can be achieved by means of scientific agriculture. A comparison of the present out-turn per acre in this

country with what was obtained here in former times and what is yielded by the land of other countries shows the great necessity and the vast possibility of improvement in this direction. Wheat land in the United Provinces which now gives 840 lbs. an acre yielded 1,140 lbs. in the time of Akbar. The average yield of wheat per acre in India is 700 lbs.; in England it is 1 700 lbs. Of rice the yield in India is 800 lbs., as against 2,500 lbs. in Bavaria. America produces many times more of cotton and of wheat per acre than we produce in India. This marvellously increased production in the West is the result of the application of science to agriculture. The February number of the Journal of the Board of Agriculture draws attention to the fact that in the single State of Ontario which subsidises the Guelph College of Agriculture to the extent of £25,000 annually, the material return for this outlay is officially stated as follows:—"The application of scientific principles to the practical operations of the farm, and the interchange and dissemination of the results of experiments conducted at the College and the practical experience of successful farmers, have increased the returns from the farm far in excess of the expenditure on account thereof. The direct gain in yield in one class of grain alone has more than covered the total cost of agricultural education and experimental work in the Province". There is no reason why resort to scientific methods should not yield equally satisfactory results here.

In the Resolution on Education which the Government of India published in 1904, they noted that 'the provision for agricultural education in India is at present meagre and stands seriously in need of expansion and reorganisation'. Much progress has been made since then. An Imperial Agricultural College and Research Institute have been established at Pusa, and Provincial Agricultural Colleges have been improved. For all this we must feel thankful to the Government. But the need for more provision for agricultural education is still very great, and it is believed that an agricultural college, established and maintained by the voluntary contributions of the people, is likely to prove specially useful in making the study of agricultural science much more popular and fruitful than it is at present.

THE COLLEGE OF COMMERCE

It is proposed that the third college to be established should be the College of Commerce and Administration. The importance of commercial education—that is, a special training for the young men who intend to devote themselves to commercial pursuits—as a factor in national and

international progress is now fully recognised in the advanced countries of the West. Those nations of the West which are foremost in the commerce of the world have devoted the greatest attention to commercial education. Germany was the first to recognise the necessity and usefulness of this kind of education. America followed suit; so did Japan; and during the last fifteen years England has fully made up its deficiency in institutions for commercial education. The Universities of Birmingham and Manchester have special Faculties of Commerce with the diploma of Bachelor of Commerce. So has the University of Leeds. Professor Lees Smith, who came to India two years ago at the invitation of the Government of Bombay, in addressing the Indian Industrial Conference at Madras, said "The leaders of commerce and business need to be scientifically trained just as a doctor or a barrister or professional man is.. Modern experience shows us that business requires administrative capacity of the very highest type. It needs not merely technical knowledge, but it needs the power of dealing with new situations, of going forward at the right moment and of controlling labour. These are just the qualities which Universities have always claimed as being their special business to foster; and we, therefore, say that if you are going to fulfil any of the hopes which were held out yesterday by your President, if you are going to take into your own hands the control of the commerce of this nation, then you must produce wide-minded, enterprising men of initiative, men who are likely to be produced by the University Faculties of Commerce. The University Faculty of Commerce is intended, of course, to train the judgment and to mould the minds of men. It is claimed that although it must give primarily a liberal education, it is possible to give that education which has a direct practical bearing on business life. That kind of man (a man so trained) has immense possibilities in the world of commerce; he is the kind of man on whom you must depend to lead you in the industrial march in the future".

When it is remembered that the export and the import trade of India totals up more than 300 crores of rupees every year, it can easily be imagined what an amount of employment can be found for our young men in the various branches of commerce, in and out of the country, and satisfactory arrangements can be made to impart to them the necessary business education and training. The possibilities of development here are truly great, and the establishment of a College of Commerce seems to be urgently called for to help to some extent to make those possibilities real.

THE COLLEGE OF MEDICINE

It is proposed that the next college to be established should be the College of Medicine. The many Medical Colleges and Schools which the Government have established in various provinces of India, have done and are doing a great deal of good to the people. But the supply of qualified medical men is still far short of the requirements of the country. The graduates and licentiates in medicine and surgery whom these colleges turn out are mostly absorbed by cities and towns. Indeed even in these, a large portion of the population is served by Vaidyas and Hakims, who practise, or are supposed to practise, according to the Hindu or Mahomedan system of medicine. In the villages in which the nation dwells, qualified medical practitioners are still very rare. Hospital assistants are employed in the dispensaries maintained by District Boards. But the number of these also is small. The result is that it is believed that vast numbers of the people have to go without any medical aid in fighting against disease, and a large number of them have in their helplessness, to welcome the medical assistance of men who are often uninstructed and incompetent. The need for more medical colleges is thus obvious and insistent. In the last session of the Imperial Legislative Council, the Hon'ble Surgeon General Lukis, Inspector-General of Civil Hospitals in India, referring to the advice recently given to the Bombay medical men by Dr. Temalji Nariman, exhorted Indians to found more medical colleges. Said Surgeon-General Lukis :—

"In the very excellent speech which we listened to with such interest yesterday, the Hon. Mr. Gokhale when pleading the cause of primary education, said that this was a case in which it was necessary that there should be the cordial co-operation of the Government with the public. May I be allowed to invert the terms and say - 'this is a case where we want the cordial co-operation of the public with the Government'. I hope that the wealthy and charitable public will bear this in mind, and I can assure them that if they will do anything to advance the scheme for the institution of unofficial medical colleges, entirely officered by Indians, they will not only be conferring a benefit on the profession, but on their country at large... It is well known that the Government medical colleges and schools cannot accommodate more than a fraction of those who ask for admission. In Calcutta alone, as I know from personal experience, over 200 candidates have to be rejected every year, and there is therefore ample room for well-equipped and properly staffed unofficial medical colleges and schools which may be either affiliated to the University or

run on the same lines as a Government medical school but entirely conducted by Indian medical men ; and I look forward to the time when in every important centre in India we shall have well-equipped unofficial medical schools working in friendly rivalry with the Government medical schools, and each institution striving its hardest to see which can get the best results at the University examinations. As Dr. Nariman said, this may take years to accomplish, but I earnestly hope that, before I say farewell to India, I shall see it an accomplished fact, at any rate in Calcutta and Bombay ; and if I have said anything to-day which will induce the leaders of the people to give the scheme their cordial support, I feel, sir, that I shall not have wasted the time of the Council by interposing in this debate”.

The distinguishing feature of the proposed Medical College at Benares will be that Hindu medical science will be taught here along with the European system of medicine and surgery. Hindu medical science has unfortunately received less attention and recognition than it deserves. Hippocrates, who is called the ‘Father of Medicine’, because he first cultivated the subject as a science in Europe, has been shown to have borrowed his *materia medica* from the Hindus. ‘It is to the Hindus,’ says Dr. Wise, late of the Bengal Medical Service, ‘we owe the first system of medicine’. ‘It will be of some interest to Hindu readers to know,’ says Romesh Ch. Dutt in his History of Civilisation in Ancient India, ‘when foreign scientific skill and knowledge are required in every district in India for sanitary and medical work, that twenty-two centuries ago, Alexander the Great kept Hindu physicians in his Camp for the treatment of diseases which Greek physicians could not heal, and that eleven centuries ago Haroun-al-Rashid of Bagdad retained two Hindu physicians known in Arabian records as Manka and Saleh, as his own physicians’ Not only throughout the Hindu period—including of course the Buddhist—but throughout the Mahomedan period also the Hindu system was the national system of medical relief in India, so far at least as the Hindu world was concerned, and so it remains, to a large extent, even to this day. Being indigenous it is more congenial to the people ; treatment under it is cheaper than under the European system ; and it has merits of its own which enable it to stand in favourable comparison with other systems. In support of this view will be sufficient to mention that Kavirajas or Vaidyas who have a good knowledge of Hindu medical works, command a lucrative practice in a city like Calcutta in the midst of a large number

of the most competent practitioners of the European system. This being so, it is a matter for regret that there is not even one first class institution throughout the country where such Kavirajas or Vaidyas may be properly educated and trained to practise their very responsible profession. The interests of the Hindu community demand that satisfactory provision should be made at the very least at one centre in the country for the regular and systematic study and improvement of a system which is so largely practised, and is likely to continue to be practised in the country. It is intended that the proposed Medical College of the University should form one such centre. The Hindu system of medicine shall here be brought up to date and enriched by the incorporation of the marvellous achievements which modern medical science has made in anatomy, physiology, surgery and all other departments of the healing art, both on the preventive and the curative side. The aim of the institution will be to provide the country with Vaidyas well-qualified both as physicians and surgeons. It is believed that this will be a great service to the cause of suffering humanity in India.

THE COLLEGE OF MUSIC AND THE FINE ARTS

The last college to be established should, it is proposed, be a College of Music and the Fine Arts. The work of this College will be (a) to recover the world of beauty and sublimity which was reared in *ragas* by the æsthetic minds of ancient India, and to bring it within the reach of the cultured classes; (b) to encourage painting and sculpture; and (c) to preserve and promote purity of design in the production of art wares, to arrest the spirit of a slavish imitation of foreign models.

The high value of music in the economy of a nation's healthful and happy existence is fully recognised in the advanced countries of the West. A number of Universities have a special Faculty of Music, and confer degrees of Bachelors, Masters and Doctors of Music. A modern University will be wanting in one of the most elevating influences if it did not provide for a Faculty of Music.

THE MEDIUM OF INSTRUCTION

When the idea of a Hindu University was first put forward, it was proposed that instruction should be imparted in general subjects through the medium of one of the vernaculars of the country. It was proposed that that vernacular should be Hindi, as being the most widely under-

stood language in the country. This was supported by the principle laid down in the Despatch of 1854, that a knowledge of European arts and science should gradually be brought by means of the Indian vernaculars, within the reach of all classes of the people. But it is felt that this cannot be done at present owing to the absence of suitable treatises and text-books on science in the vernaculars. It is also recognised that the adoption of one vernacular as the medium of instruction at a University which hopes to draw its *alumni* from all parts of India will raise several difficulties of a practical character which it would be wise to avoid in the beginning.

It has, therefore, been agreed that instruction shall be imparted through the medium of English, but that, as the vernaculars are gradually developed, it will be in the power of the University to allow any one or more of them to be used as the medium of instruction in subjects and courses in which they may consider it practicable and useful to do so. In view of the great usefulness of the English language as a language of world-wide utility, English shall even then be taught as a second language.

THE NEED FOR THE UNIVERSITY

There are at present five Universities in India, *viz.*, those of Calcutta, Bombay, Madras, Lahore and Allahabad. These are all mainly examining Universities. In founding them, as the Government of India said in their Resolution on Education in 1904, 'the Government of India of that day took as their model the type of institution then believed to be best suited to the educational conditions of India, that is to say, the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realize the inevitable shortcomings of a purely examining University, and the London University itself has taken steps to enlarge the scope of its operations by assuming tutorial functions. Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitudes direct them, and does not at the same time compel them to study those subjects systematically under first-rate instruction, tends inevitably to accentuate certain characteristic defects of the Indian intellect—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts, and the taste for metaphysical and technical distinctions'. Besides, a merely examining University can do little to promote the formation of character, which, it is generally agreed, is even

more important for the well-being of the individual and of the community, than the cultivation of intellect. These and similar considerations point to the necessity of establishing residential and teaching Universities in India of the type that exist in all the advanced countries of the West. The proposed University will be such a University a Residential and Teaching University. It will thus supply a distinct want which has for some time been recognised both by the Government and the public, and will, it is hoped, prove a most valuable addition to the educational institutions of the country.

But even if the existing Universities were all teaching Universities, the creation of many more new Universities would yet be called for in the best interests of the country. If India is to know, in the words of the great Educational Despatch of 1854, those 'vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England'; if her children are to be enabled to build up indigenous industries in the face of the unequal competition of the most advanced countries of the West, the means of higher education in this country, particularly of scientific, industrial and technical education, will have to be very largely increased and improved. To show how great is the room for improvement, it will be sufficient to mention that as against five examining Universities in a vast country like India, which is equal to the whole of Europe *minus* Russia, there are eighteen Universities in the United Kingdom, which is nearly equal in area and population to only one province of India, namely, the United Provinces; fifteen in France; twenty-one in Italy; and twenty-two State endowed Universities in Germany, besides many other Universities in other countries of Europe. In the United States of America, there are 134 State and privately endowed Universities. The truth is that University education is no longer regarded in the West as the luxury of the rich, which concerns only those who can afford to pay heavily for it. Such education is now regarded as of the highest national concern, as essential for the healthy existence and progress of every nation which is exposed to the relentless industrial warfare which is going on all over the civilised world.

How sadly India has suffered in this new warfare was well described in an excellent paper on the industrial development of India which Sir Guilford Molesworth, K.C.I.E., contributed to the First Indian Industrial Conference at Benares in 1905. He there truly observed:—

"India presents the strange spectacle of a country, formerly rich, prosperous, and in a manner highly civilized, of which the native industries are now decadent, being crushed out under the stress of modern civilization and progress".

"Of India's vast population of 300,000,000 souls about 60 per cent. are supported by agriculture. This leaves a large residuum available for other industrial purposes, but the arts and crafts for which India has been so justly celebrated whether metallurgical or textile, whether of cutlery, glass, pottery, silks, carpets, or other industries are dead or dying."

"Throughout the country may be found old slag heaps, testifying to the former prosperity of native iron industries, the splendid native iron being now superseded by the cheap worthless metal of foreign manufacture. Everywhere may be seen evidence of flourishing industries of the past, whether in the huge forty-ton brass gun of Bijapur, in the great iron column of the Kutub, in the magnificent inlaid marble, fretwork and the carving of the tombs, palaces, and mosques. It may also be seen in the glass, pottery, shawls, carpets, and silks in the *toshakhana*s of many of the Rajahs, and also in the ruins of indigo factories". * * *

"In connection with this subject I may quote the following from an article which I contributed to the *Calcutta Review* more than twenty years ago: "India, the land of the pagoda tree. India, the mine of wealth. India, the admiration of Marco Polo, and of travellers of former times. India in poverty! Midas starving amid heaps of gold does not afford a greater paradox. yet here we have India, Midas-like, starving in the midst of untold wealth".

"For India has untold wealth: wonderful natural resources, whether agricultural, mineral or industrial, but they are to a great extent dormant. It has coal of an excellent quality, it has fine petroleum, large quantities of timber and charcoal, it has iron of a purity that would make an English iron master's mouth water, spread wholesale over the country, in most places to be had by light quarrying over the surface, it has chrome iron capable of making the finest Damascus blades, manganiferous ore, splendid hematites in profusion. It has gold, silver, antimony, precious stones, asbestos; soft wheat, equal to the finest Australian, hard wheat, equal to the finest Kabanka. It has food-grains of every description, oilseeds, tobacco, tea, coffee, cocoa, sugar, spices, lac, dyes, cotton, jute, hemp, flax, coir, fibres of every description; in fact, products too numerous to mention. Its inhabitants are frugal, thrifty, industrious, capable of

great physical exertions, docile, easily taught, skilful in any work requiring delicate manipulation. Labour is absurdly cheap, and the soil for the most part wonderfully productive”.

“Ball, in his ‘Economic Geology of India’, says . ‘Were India wholly isolated from the rest of the world, or its mineral productions protected from competition, there cannot be the least doubt that she would be able, from within her own boundaries, to supply nearly all the requirements, in so far as the mineral world is concerned, of a highly civilized community’ I may add that this remark is applicable not only to mineral products, but also to almost every other article of produce. * * *

“Some forty or fifty years ago, Japan was as backward as any Eastern nation, but she has developed her resources from within”, or, in other words, by the people in conjunction with the Government. * * * The success of this policy has been apparent in the wonderful development of Japanese industries built upon ‘a system of technical education which included every thing required to enable her to occupy her proper place among the manufacturing nations of the world’.”

The agricultural exports of Japan including raw silk formed 51·6 per cent. of her total exports in 1890. They had fallen to 37·8 per cent. in 1902, while her industrial exports had risen from 18 to 38 per cent.

Speaking a few years ago, Sir Philip Magnus said . “The intimate connection between industrial progress and scientific activity does not admit of question. But if positive proof is needed, it will be found in the concurrent development of the trade of Germany and of the facilities provided in that country for the scientific training of the people. Other causes have undoubtedly contributed to the commercial prosperity of Germany, but after making every allowance for these, we are confronted with the fact that these industries depend for their successful working upon the application of the most advanced scientific knowledge, and that the German people have recognized this dependence by providing, at a cost vastly exceeding any like expenditure by this country, the best possible facilities for scientific training and research. This fixed policy has changed Germany from an agricultural to a manufacturing nation. In 1871, Germany was a nation of 39 millions of inhabitants, of whom 60 per cent were engaged in agricultural pursuits. In 1901 it had increased to an Empire of 58 million inhabitants of whom 35 per cent were engaged in agriculture and 65 per cent nearly two thirds in industry and trade”. Between 1870 and 1900 the number of students at German Universities at technical and other high schools has increased from 17,761 to 46,520”.

India too has felt the effect of this change. Our indigo industry has been killed by the scientifically manufactured artificial indigo of Germany. The aniline dyes proclaim it everywhere. The ancient sugar industry of India is being steadily undermined by the competition of foreign sugar. In the course of an extremely valuable paper 'On the development of the mineral resources of India', which Sir Thomas (then Mr.) Holland, Director of the Geological Survey of India, contributed to the First Industrial Conference held at Benares in 1905, he said :—

"As one result of the application of science to sugar manufacture in Europe, Austria alone last year sent sugar to India to the value of 138 lakhs of rupees. (The value of the sugar imported from various countries into India amounted last year to over 10 crores) When a country, with a temperate climate, can beat the manufactures of a natural tropical product in their own climate, and at a distance of 5,000 miles, it is time for us to review our methods of work with critical faculties well alert. How many other Indian industries, depending solely on the advantages of natural conditions, are in danger of extermination by applied science in Europe?"

In concluding his paper, Sir Thomas Holland said :—

"Our poverty is not in material, but in men capable of turning the natural material into the finished product. We want more than Government provision for technical scholarships: we want a reformation in the *tastes* of our students; we want them to learn that the man with technical dexterity is of more use to the country than the writer of editorials or the skilful cross-examiner; that applied science now belongs to the highest caste of learning, and is a worthy field for the best ability we can obtain.

"As far as our mineral resources are concerned, there is unlimited room for profitable enterprise: the country is sufficiently endowed by Nature, not only to meet its own requirements, but to take advantage of its central position for competing with others in the Indian Ocean markets; but until we find the chemical, metallurgical and mechanical workshops as attractive to our high-caste students, as the class-rooms for law and literature now are, the cry of *Swadeshi*, no matter how worthy the spirit it embodies, will remain but an empty word".

The endeavour to establish the proposed University is being made in the hope and belief that a people's University, as it pre-eminently will be, will succeed in a larger measure than other Universities, in making the chemical, metallurgical and mechanical workshops as attractive to our high-caste students as the class rooms of law and literature now are.

MORAL PROGRESS

Training of Teachers of Religion.

Enough has been said above to show the need for a University such as it is proposed to establish, to help the diffusion of general, scientific and technical education as a means of preserving or reviving national industries and of utilising the natural resources of India and thereby augmenting national wealth. But mere industrial advancement cannot ensure happiness and prosperity to any people ; nor can it raise them in the scale of nations. Moral progress is even more necessary for that purpose than material. Even industrial prosperity cannot be attained in any large measure without mutual confidence and loyal co-operation amongst the people who must associate with each other for the purpose. These qualities can prevail and endure only amongst those who are upright in their dealings, strict in the observance of good faith, and steadfast in their loyalty to truth. And such men can be generally met with in a society only when that society is under the abiding influence of a great religion acting as a living force.

Every nation cherishes its own religion. The Hindus are no exception to the rule. On the contrary, probably no other people on earth are more deeply attached to their religion than the Hindus. If they were asked to-day for which of the many blessings which they enjoy under British rule, they are more grateful than for the others, they would probably unhesitatingly name religious freedom. Sir Herbert Ruseley observed in his report on the Census of 1901, that "Hinduism with its 207 million votaries is *the* religion of India ;" that "it is professed in one or other of its multifarious forms by 7 persons out of 10, and predominates everywhere except in the more inaccessible tracts in the heart and on the outskirts". The importance of providing for the education of the teachers of a religion so ancient, so widespread, and so deep-rooted in the attachment of its followers, is quite obvious. If no satisfactory provision is made to properly educate men for this noble calling, ill-educated or uneducated and incompetent men must largely fill it. This can only mean injury to the cause of religion and loss to the community. Owing to the extremely limited number of teachers of religion who are qualified by their learning and character to discharge their holy functions, the great bulk of the Hindus including princes, noblemen, the gentry, and —barring exceptions here and there— even Brahmans, have to go without any systematic religious education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the civilised countries of Europe

and America, where religion, as a rule, forms a necessary part of education; where large congregations assemble in churches to hear sermons preached by well-educated clergymen, discharging their duties under the control of well-established Church governments or religious societies. But though the fact is greatly to be deplored, it is not to be wondered at. The old system which supplied teachers of religion has, in consequence of the many vicissitudes through which India has passed, largely died out. It has not yet been replaced by modern organisations to train such teachers. To remove this great want, to make suitable provision for satisfying the religious requirements of the Hindu community, it is proposed to establish a large school or college at the University to educate teachers of the Hindu religion. It is proposed that they should receive a sound grounding in liberal education, make a special and thorough study of their own sacred books, and a comparative study of the great religious systems of the world; in other words, that they should receive at least as good an education and training as ministers of their religion as Christian Missionaries receive in their own.

Of course several chairs will have to be created to meet the requirements of the principal denominations of Hindus. How many these should be, can only be settled later on by a conference of the representative men of the community. But there seems to be no reason to despair that an agreement will be arrived at regarding the theological department of the University. Hindus have for ages been noted for their religious toleration. Large bodies of Hindus in the Punjab, who adhere to the ancient faith, revere the Sikh Gurus who abolished caste. The closest ties bind together Sikh and non-Sikh Hindus, and Jains and Agarwals who follow the ancient faith. Followers of the Acharyas of different Sampradayas live and work together as good neighbours and friends. So also do the followers of the Sanatan Dharma and of the Arya Samaj, and of the Brahmo Samaj. And they all co-operate in matters where the common interests of the Hindu community as a whole are involved. This toleration and good-feeling have not been on the wane, on the contrary they have been steadily growing. There is visible at present a strong desire for greater union and solidarity among all the various sections of the community, a growing consciousness of common ties which bind them together and which make them sharers in sorrow and in joy; and it may well be hoped that this growing feeling will make it easier than before to adjust differences, and to promote brotherly good feeling and harmonious co-operation even in

the matter of providing for the religious needs of the different sections of the community.

The constitution of the Theological Faculty which has been proposed has called forth some adverse criticism. The objections which have been urged, may well be considered, as they must be, when the conference which has been suggested above meets. But it may safely be said that good sense and good brotherly feeling will help to bring about a solution which will meet with the assent and approval of the community at large.

RELIGIOUS INSTRUCTION OF STUDENTS

This is a service which the proposed University will render to the Hindu community as a whole. It will render a special service to the youth of that community. It will be its special solicitude to instruct every Hindu young man, who comes within the sphere of its influence, in the tenets of his noble religion. In Europe and America, secular education is, as a rule, combined with religious education. In India also the sentiment in favour of combining the two kinds of instruction has come down from the most ancient times. Notwithstanding this, however, owing to the differences in the faiths followed by the British rulers of India and the people of this country, the Government felt themselves constrained, when inaugurating the otherwise excellent system of public instruction which obtains here, to exclude religious instruction from State colleges and schools.

The wisdom and liberality of sentiment which underlie this decision are highly commendable; but the imperfections and evils arising from a dissociation of two parts which go to make up a complete whole, have yet long been recognised and regretted both by the Government and the public. Many years ago, a former Chancellor of the University of Calcutta said in his address at the Convocation "that a system of education which makes no provision for religious teaching is essentially imperfect and incomplete". The Education Commission which was appointed during the time of Lord Ripon and which was presided over by Sir William Hunter, went at great length into this question. The Commissioners said in their Report:—"The evidence we have taken shows that in some Provinces there is a deeply-seated and widely spread desire that culture and religion should not be divorced, and that this desire is shared by some representatives of native thought in every Province. In Government institutions this desire cannot be gratified. The declared neutrality of the State forbids its connecting the institutions directly maintained by it with any form of faith; and

the other alternative of giving equal facilities in such institutions for the inculcation of all forms of faith involves practical difficulties which we believe to be insuperable. In Chapter VI we have shown that we are not insensible to the high value of the moral discipline and example which Government institutions are able to afford; but we have also shown that we regard something beyond this as desirable for the formation of character and the awakening of thought. To encourage the establishment of institutions of widely different types, in which may be inculcated such forms of faith as various sections of the community may accept, whether side by side with or in succession to Government institutions, is one mode in which this difficulty can be practically solved".

The Commission recognised that this mode of providing for religious education was "not free from objections and even dangers of its own." That danger, in their opinion, was that "a denominational college runs some risk of confining its benefits to a particular section of the community, and thus of deepening the lines of difference already existing". But this danger is minimised in the case of a University like the one proposed which has laid it down as one of its cardinal articles of association that "all colleges, schools and institutions of the University, except the theological department, shall be open to students of all creeds and classes", and which has provided that while "religious education shall be compulsory in the case of all Hindu students of the University", "attendance at religious lectures will not be compulsory in the case of non-Hindus, or of students whose parents or guardians may have a conscientious objection to their wards attending such lectures". But even without taking it into account that the danger which they apprehended might be minimised by a denominational institution being quite liberal in practically opening all its classes to students of every creed and class, the Commission still recommended that encouragement should be given to the establishment of denominational institutions, for they considered it to be the only proper solution of the question of religious education. And they rightly pointed out that "this is a solution of the difficulty suggested by the Despatch of 1854, which expresses the hope "that institutions conducted by all denominations of Christians, Hindus, Mahomedans, Parsis, Sikhs, Buddhists, Jains, or any other religious persuasions, may be affiliated to the Universities".

The recommendation of the Commission has received much practical support from the public of many important denominations in this country. The number of denominational institutions has been steadily growing. In

the first place there are the numerous colleges and schools maintained by Missionary societies. Then there is the Mahomedan Anglo-Oriental College at Aligarh, and many other Islamic colleges and schools. There is the Central Hindu College at Benares, the Hindu College at Delhi, the Kayastha Pathashala at Allahabad, the Dayanand Anglo-Vedic College at Lahore, the Balwant Rajput High School at Agra, the Hewett Kshatriya High School at Benares and several others besides. Mahomedans are now endeavouring to establish a Moslem University at Aligarh, and the Domiciled Christians of India are working for a University of their own. The Government have always recognised the useful part which such institutions play in the economy of Indian education. In their resolution on education, issued in 1904, the Government of India noted the complaint that "the extension in India of an education modelled upon European principles, and so far as Government institutions are concerned, purely secular in character, has stimulated tendencies unfavourable to discipline and has encouraged the growth of a spirit of irreverence in the rising generation". "If any schools or colleges," said the Government of India, "produce this result, they fail to realise the object with which they are established of promoting the moral no less than the intellectual and physical well-being of their students. It is the settled policy of Government to abstain from interfering with the religious instruction given in aided schools. Many of these maintained by native managers or by missionary bodies in various parts of the Empire supply religious and ethical instruction to complete the educational training of their scholars".

Religious and ethical instruction to complete the educational training of their scholars such are the words of the Government of India. An appreciation of the necessity for supplementing secular with religious education could not be more clearly expressed. The Government went on to say, however, that in Government institutions the instruction must continue to be exclusively secular. But the years that have passed since this was written have wrought a great change in favour of the introduction of religious education even in Government institutions. Quoting the appeal of the Maharaja of Jaipur, the author of "Indian Unrest" has urged that the resolution of the Government of India of 1904, that instruction in Government institutions must be secular, "is already out of date and certain hours should be set apart on specified conditions for religious instruction in the creed which parents desire for their children". A writer in the "Times" recently (Educ. Suppl. Jan. 3, 1911) complained of "the disastrous effect upon the rising generation (in India) of the complete

severance of secular education from all religious sanction and from the moral influences bound up with religion"... "The raising up of loyal and honourable citizens for 'the welfare of the State' cannot, it is urged, be achieved by a *laissez faire* policy in regard to the moral and religious side of education," says another. The question was discussed at the recent Educational Conference held in February last at Allahabad. The Hon'ble Mr. de la Fosse, Director of Public Instruction, U.P., gave expression to a widespread sentiment when he said there that "the public are of opinion that moral instruction must go hand in hand with religious instruction and that moral principles must be based on religious sanctions". He also rightly pointed out that "religious instruction to be effective must be dogmatic, and this stood in the way of any general adoption of such teaching in public schools".

There can be no difficulty, however, in adopting such teaching in denominational institutions. And this is one of the strongest arguments in favour of a denominational University that it will be able to make up an acknowledged deficiency in the present system of education, that it will be able, to use the words of the Government of India, to "supply religious and ethical instruction to complete the educational training of their scholars", and thus to lay the surest foundation for the formation of their character.

FORMATION OF CHARACTER

A highly esteemed English writer has well said that "character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well governed state they are its best motive power, for it is moral qualities in the main which rule the world. The strength, the industry, and the civilization of nations—all depend upon individual character, and the very foundations of civil security rest upon it. Laws and institutions are but its outgrowth. In the just balance of nature, individuals and nations, and races will obtain just so much as they deserve, and no more. And as effect finds its cause, so surely does quality of character amongst a people produce its befitting results". In another place, the same writer has rightly observed, that "although genius always commands admiration, character most secures respect. The former is more the product of brain-power, the latter of heart power; and in the long run it is the heart that rules in life". A Teaching University would but half perform its function if it does not seek to develop the heart-power of its scholars with the same solicitude with which it would develop their brain-power. Hence it is

that the proposed University has placed the formation of character in youth as one of its principal objects. It will seek not merely to turn out men as engineers, scientists, doctors, merchants, theologians, but also as men of high character, probity and honour, whose conduct through life will show that they bear the hall-mark of a great University. Such character can be most securely built upon the solid foundation of religion. It must be gratefully acknowledged that the high moral tone which generally pervades classical English literature, and the moral discipline and example which Government institutions are able to afford, have been very helpful in forming the character of English-educated Indians. But it ought to be remembered that where there was no religious instruction at home, there was an inherited religious basis upon which these influences operated. It may well be doubted, whether in the absence of such a basis, the result would have been equally satisfactory. The Education Commission expressed the correct view when they said that they were not insensible to the high value of the moral discipline and example which Government institutions are able to afford, but that something beyond this was desirable for the formation of character and the awakening of thought. This something can only be the teaching of religion.

The soundness of this view is forcing itself more and more upon many a thoughtful mind. The problem "how to train character, to create moral ideals, and to give to them a vital and compelling force in the creation of character and the conduct of daily life without basing them on religious sanction", must ever offer great difficulty in solution. The divorce of education from religion is no doubt receiving a trial in certain countries of the West ; but in this connection it should always be borne in mind that the "highly developed code of ethics and an inherited sense of social and civic duty" upon which reliance is placed to supply the place of religious sanction, are themselves largely, if not entirely the product of the religious teachings which have long prevailed in those countries. The fact is, however much some people may dispute it, that religion is in truth the basis of morality, and it is therefore the real foundation of character. Without the dominating and ennobling influence of religion, character lacks its best protection and support, and is more likely to be shaken by difficulties and to succumb to temptation than it would be, if the roots of its strength lay deep in the immutable principles taught by religion.

And what can be more helpful and effective in the training of the character of Hindu youth than the noble teachings of the Hindu religion?

That religion enjoins truthfulness, integrity, fortitude; self-help, self-respect, self-control; abstinence from injury, forgiveness, compassion; philanthropy, hospitality, unselfish action for public good, reverence for age and authority, discipline and devotion to duty, and above all, the service of God through the service of man and friendliness to the whole creation. In short, all the virtues which elevate human character, support human society, and promote peace on earth and good-will among men, are inculcated by means of solemn injunctions, touching anecdotes and eloquent discourses. Hindu philosophy co-operates with Hindu religious literature in the task of leading man into the path of righteousness, inasmuch as it teaches him that every creature around him is his own self in another guise, and that he rises in the scale of being by doing good to those with whom he comes in contact and degrades himself by injuring his fellow-creatures. A belief in the two great laws of transmigration and *karma* thus acts as an aid and incentive to virtue.

ORGANISATION COMMITTEE

Such in broad outline is the scheme of the proposed Hindu University. It represents the ideal which the promoters of the scheme desire and hope to work up to. The ideal is not an unattainable one, nor one higher than what is demanded by the condition and capabilities of the people. But the realisation of such an ideal must of course be a work of time.

The scheme outlined above can only serve to indicate the general aim. Definite proposals as to how a beginning should be made, which part or parts of the scheme it would be possible and desirable to take up first and which afterwards, and what practical shape should be given to them, can only be formulated by experts advising with an approximate idea of the funds which are likely to be available for expenditure and any general indication of the wishes of the donors. It is proposed that as soon as sufficient funds have been collected to ensure a beginning being made, an educational Organisation Committee should be appointed to formulate such proposals. The same Committee may be asked to make detailed proposals regarding the scope and character of the courses in the branch or branches that they may recommend to be taken up, regarding also the staff and salaries, the equipment and appliances, the libraries and laboratories, the probable amount of accommodation and the buildings, etc., which will be required to give effect to their proposals.

THE CONSTITUTION OF THE UNIVERSITY

The success of a large scheme like this depends upon the approval and support of (1) the Government, (2) the Ruling Princes, and (3) the Hindu public. The scheme is bound to succeed if it does not fail to enlist sympathy and support from these directions. To establish these essential conditions of success nothing is more important than that the governing body of the University should be of sufficient weight to command respect ; that its constitution should be so carefully considered and laid down as to secure the confidence of the Government on the one hand and of the Hindu Princes and public on the other. To ensure this, it is proposed that as soon as a fairly large sum has been subscribed, a Committee should be appointed to prepare and recommend a scheme dealing with the constitution and functions of the Senate, which shall be the supreme governing body of the University, and of the Syndicate, which shall be the executive of the University. It is also proposed that apart from these there should be an Academic Council of the University, which should have well defined functions—partly advisory and partly executive, in regard to matters relating to education, such as has been recommended in the case of the University of London by the Royal Commission on University Education in London. The scheme must, of course, be submitted to Government for their approval before it can be finally settled.

THE ROYAL CHARTER

Every individual and body of individual are free to establish and maintain an institution of University rank, if he or they can find the funds necessary for the purpose. But it is only when an institution receives the seal of Royal approval and authority to confer degrees, that it attains the full status and dignity of a University, and enters upon a career of unlimited usefulness.

Two conditions are necessary for obtaining a Royal Charter. The first is that sufficient funds should be actually collected to permit of the establishment and maintenance of an institution of University rank. The second is that the governing body of the University should be of sufficient weight to command public respect and to inspire confidence in the minds of the Government. It rests entirely with the Hindu Princes and public to establish these two necessary preliminary conditions. If they do so, the grant of a Royal Charter may be looked for with confidence as certain.

"It is one of our most sacred duties", said the Government in the Despatch of 1854, "to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the diffusion of general knowledge, and which India may, under Providence, derive from her connexion with England". In the pursuit of this noble policy, the Government have established and maintain with public funds, the large number of State schools, colleges and the five Universities which exist at present in this country, and which have been the source of so much enlightenment to the people. The State expenditure on education has been happily increasing, and it may confidently be hoped that it will increase to a larger extent in the near future. But in view of the immensity of the task which lies before the Government of spreading all kinds of education among the people, and the practical impossibility, under existing circumstances, of achieving that end by direct appropriations from the public revenue *alone*, it is absolutely necessary that private liberality should be encouraged to the utmost to supplement any funds, however large, which the State may be able to set apart for the furtherance of education. This necessity has been recognised from the time that efforts to educate the people were commenced by the British Government. Indeed, the introduction of the grant-in-aid system, as observed by the Education Commission, "was necessitated by a conviction of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India. And it was expected that the plan of thus drawing support from local sources in addition to contributions from the State, would result in a far more rapid progress of education than would follow a mere increase of expenditure by the Government". In the Resolution of the Government of India of 1904, on Indian Educational Policy, it is stated. "From the earliest days of British rule in India, private enterprise has played a great part in the promotion of both English and vernacular education, and *every agency that could be induced to help in the work of imparting sound instruction has always been welcomed by the State*". (The italics are ours). Instances abound all over the country to show that the Government has encouraged and welcomed private effort in aid of education.

So far as this particular movement for a Hindu University is concerned, it must be gratefully acknowledged that it has received much kind sympathy and encouragement from high officials of Government from the beginning. As one instance of it, reference may be made to the letter of the Hon'ble Sir James LaTouche, the late Lieutenant Governor of the

U. P., and now a member of the India Council, quoted at the commencement of this note, wherein he said :—"If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it, they have my best wishes for its success". Several high officials of Government who have been approached in connection with the University during the last few months, have shown similar sympathy, and offered the most helpful advice and encouragement. The attitude of Europeans generally, both official and non official, towards this movement, was very well expressed by the *Pioneer* in the article from which we have quoted before. After referring to the claim of educated Indians for a larger share of self-government, the *Pioneer* said.

"Education is certainly not the least of the great subjects with which the Governments have to deal; and if the Hindu members of the National Congress establish a noble University with branch colleges in many parts of India, and govern it so wisely that it becomes a model for other seats of learning, they will do more than can be accomplished by many speeches to prove that they possess a considerable share of the creative and administrative qualities to which claims have been made. They may be quite sure of the kindly interest and sympathy of the British Raj in all their efforts. Englishmen do not cling to office through greed of it, but from a sense of duty to the millions who are placed under their care. They desire nothing so much as to see the cultured native population taking an active part in elevating the mass of the people and fitting themselves for a full share in all the cares of the State. If it were otherwise, no anxiety would be displayed to popularise education by bringing it within the reach of every class, and no time would be spent by Englishmen in fostering the interest of native colleges where thousands of men are trained to be rivals in free competition for attractive public appointments. There is work enough in India for the good men that Great Britain can spare, and for as much capacity as can be developed within the country itself. The people need much guiding to higher ideals of comfort, and in the development of the resources which are latent in the soil and the mineral treasures which lie below its surface. In these tasks men who possess the wisdom of the East and the science of the West, must join hands in a spirit of sincere fellowship".

Noble words these. It is in this spirit that the work of the proposed Hindu University is being carried on, and the promoters therefore feel fully assured that they will carry "the kindly sympathy and interest of the British Raj in all their efforts," and that the Royal sanction and authority to establish the University will be granted, though whether it will take the form of a Charter or a Statute rests entirely with the Government.

THE OPPORTUNITY GOLDEN

The present year is particularly auspicious for the success of such efforts. The Government of India have shown that they earnestly desire that education should be pushed forward more vigorously and systematically in the future than it has been in the past, by creating a special

Department of Education, and by the allotment of a special grant of over 90 lakhs for the purposes of education in the budget of this year. The Hon'ble Mr. Butler, who has been appointed the first Member for Education, is a known friend of Education. Our new Viceroy, Lord Hardinge, is keenly alive to the importance of Education. Speaking of it in reply to the address of the Lahore Municipality, His Excellency was pleased to say: "Of its importance there is no room for any doubt, and my Government will do all they can to foster its development and ensure its growth along healthy lines". In the course of the same speech, His Excellency was further pleased to say: "The past has had its triumph; the present may have its successes; but it is on the horizon of the future that our watchful eyes should be fixed, and it is for that reason that the future needs of the students and youth of this country will always receive from me sympathetic consideration and attention". And in replying to the address of the Punjab Muslim League, after expressing satisfaction with the progress of education made in the Punjab, His Excellency was pleased to declare himself in favour of universal education. Said His Excellency: "But the goal is still far distant when every boy and girl, and every young man and maiden, shall have an education in what is best calculated to qualify them for their own part in life and for the good of the community as a whole. That is an ideal we must all put before us". This being his Lordship's view, it is but natural to find that Lord Hardinge is prepared to recognise and approve all earnest effort to promote education, even though it may, wholly or mainly, aim to benefit only one denomination of His Majesty's subjects. This was made clear by the statesmanlike appreciation which His Excellency expressed of the "corporate action" of the Muslims of the Punjab "in founding the Islamia College and its linked schools," and of their "spirited response to the appeal for a Muslim University recently carried through the length and breadth of India under the brilliant leadership of His Highness the Aga Khan". One may assume therefore, without presumption, that every well considered and well-supported scheme of education will receive the sympathetic consideration and support of His Excellency Lord Hardinge.

The last but not the least important circumstance which makes the present the most golden opportunity for an effort to realise the long cherished idea of a Hindu University is that it is the year of the Coronation of our most gracious King-Emperor George V, and that His Majesty will be pleased to visit our country in December next. Of the sympathy of His Majesty with the people of this country, it is unnecessary to speak.

In the Proclamation which our late King-Emperor addressed to the Princes and People of India in November, 1908, His Majesty was pleased to say :— “My dear Son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land, and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line, only represent, and they do most truly represent, the deep and united will and purpose of the people of this Kingdom”. In the memorable speech which our present King-Emperor delivered at Guild-hall on his return from India, he was graciously pleased to plead for more sympathy in the administration with the people of this ancient land. And now that it has pleased God to call His Majesty to the august throne of England and to be anointed Emperor of India, His Majesty has been most graciously pleased, out of the loving sympathy which he bears towards his loyal subjects here to decide to come out to India, with his royal spouse, Her Majesty the Queen-Empress, to hold a Coronation Durbar in the midst of his Indian people, than whom he has no more devoted subjects in any part of his vast Empire.

The hearts of Indians have been deeply touched by this gracious act of His Majesty. They are looking forward with the most pleasing anticipation to the time when it will be their privilege to offer a loyal and heartfelt welcome to their Majesties. There is a widespread desire among the Hindu community, as there is in the Mahomedan community also, to commemorate the Coronation and the gracious visit of the King-Emperor in a manner worthy of the great and unique event. And opinion seems to be unanimous that no nobler memorial can be thought of for the purpose than the establishment of a great University, one of the greatest needs, if not the greatest need, of the community, which shall live and grow as an institution of enduring beneficence and of ever-increasing usefulness as a centre of intellectual elevation and a source of moral inspiration, and which shall nobly endeavour to supplement, however humbly it may be, the efforts of the Government to spread knowledge and enlightenment among, and to stimulate the progress and prosperity of, vast numbers of His Majesty's subjects in India. Long after the recollection of the bright pageants and processions which must naturally mark the celebration of the Royal visit, will have faded away from the minds of men, the University will remind generations of Indians yet unborn of that gracious visit which stimulated and helped the foundation of a noble national institution.

FUNDS FOR THE UNIVERSITY

Nothing is more urgently and immediately necessary for realising the idea of such an institution than funds. A scheme of the magnitude indicated above will necessarily require a large amount to carry it out. When the scheme was first published in 1905, it was believed that a sum of one crore would be sufficient for the purpose. The Prospectus stated : "It is proposed to raise one hundred lakhs of rupees to meet the initial expenses and to create an endowment, the interest of which will be sufficient to maintain the institution" The discussions that have taken place since have made it still more clear that a hundred lakhs is the minimum amount needed to build up a fairly good Residential and Teaching University such as has been outlined above. It is extremely desirable that of this sum at least half, *i.e.*, fifty lakhs, should be raised before the foundation of the University is laid, as there is a general desire in the community that it should be laid in December next, in the happy and auspicious days when His Majesty the King Emperor will be in our midst. And in order that effective steps should be taken to realise this desire and to obtain a Charter for the University, it is essential that at least 25 lakhs should be collected as early as may be practicable.

Will this be done ? There is hope that it will be. The present condition and the future prospects of the Hindu community have for some-time past been the subject of serious reflection by thoughtful Hindus. Thousands of them are grieved to think that the great bulk of the community who have inherited a noble religion and an advanced civilisation, are yet steeped in ignorance and therefore pressed down by many social and economical evils and disadvantages. They are grieved to find that Hindus fall victims to plague and malaria much more easily than the people of other communities, and that every decennial census discloses diminishing vitality, decreasing longevity and declining power of continuing the race. They acknowledge with gratitude all that the Government has been doing to promote the well-being of the people as a whole. They expect that it will do more in the future. But there is a feeling growing among them that they owe a special duty to their community, and to the State as well, to make an organised endeavour to supplement the efforts of Government to educate and elevate the people. In some matters, as, for instance, in providing for the training of the teachers of religion and for the instruction of Hindu youth in the principles of Hindu religion, it is they the Hindus—and they alone who can serve their community. But they can

also do a great deal more than they have hitherto done though this by itself is not inconsiderable to help forward the spread of general scientific and technical education among their own community in particular and among their countrymen in general.

A conviction is growing and spreading that the educational needs of India will not be fully met unless both the State and the public will largely increase their contributions to the cause of education. It has been stated before that there are 134 Universities in America. It remains to be pointed out that many of these owe their existence to the generosity of private individuals. Sir Norman Lockyer has stated that in a period of thirty years, *i.e.*, between the years 1871-1901, the contributions made by private effort for higher education in the United States amounted to £40,000,000 or 60 crores of rupees, giving an average of two crores per year. In the United Kingdom of Great Britain and Ireland, the number of Universities has risen from 9 to 21 in the last sixty years. Many of these have been founded by private liberality. The total amount of endowments made in England from private sources between 1871-1901 was estimated to be about £5,000,000. The history of education in other countries also shows how much private effort can do to promote higher education. Besides contributing enormous sums towards the establishment and maintenance of educational institutions for the benefit of their own people, the Christian communities of Europe and America have been spending vast sums in promoting education, and the teaching of their own religion, in India and other countries of Asia. Sir F. D. Lugard and a number of other large-minded Englishmen are contributing much of their money, time and energy to build up a great University in China for the education of the Chinese; and large sums have been subscribed in England for the establishment of a University for the demoralised Europeans in India. Our Mohammedan fellow subjects also have waked up, and have, it is said, raised nearly 25 lakhs to lay the foundation of a Muslim University at Agra. Such Hindus alone remain asleep? Is not their sense of duty to their own community strong enough to rouse them to action? Will that sense not be stirred and strengthened by the examples of the various communities alluded to above?

Hindus should not really stand in need of any such extraneous stimulus. The acquisition of knowledge and the cultivation of the intellect which is to judge between right and wrong are enucleated among the ten commandments of the ancient law giver Manu, which are always to be followed by all classes and conditions of men. The hoary *shastras*

proclaim that no form of charity is more meritorious than the gift of knowledge,—not a knowledge of the Vedas only, but all kinds of knowledge beneficial to mankind. It is as the result of these noble teachings that numerous *pathshalas* and *gurukulas* have been endowed and are maintained up to this day in different parts of the country, and stipends are given to students to enable them to pursue their studies. Nor have the contributions of Hindus towards the promotion of education on European lines been insignificant. Where the benefactions have been many, it will be invidious to name a few. But by way of illustration may be mentioned the Pacheapa College and High schools at Madras, the Fergusson College at Poona, the Gokuldas Tejpal charities' institutions in Bombay, the Ranchorlal Chotalal Technical Institute at Ahmedabad, the Dayaram Jethumal College in Sindh, the Premchand Roychand Scholarship Endowment, the Dayanand Anglo-Vedic College and the Sardar Dayal Singh Majethia College at Lahore, the Khalsa College at Amritsar, the Nanak Chand Trust at Meerut, the Hindu College at Delhi, the Kayastha Pathshala at Allahabad, the Central Hindu College at Benares, the Behar National College at Bankipur, the Tejnarain Jubilee College at Bhalgalpore, the Bhumihar College at Muzaffarpore, the Metropolitan Institution, the Ripon College and the City College, the National College of the Bengal National Council of Education, and the National Medical College at Calcutta, the Brajmohan Institution at Barisal, the Krishnanath College maintained by the Maharaja of Cossimbazar, the Balwant Rajput High School at Agra, and the Hewett Kshattriya High School at Benares. The endowments for the last two only made within the last four years, amounted to nearly 25 lakhs, and were made by two generous donors, the late Raja Balwant Singh, C.I.E., of Awa and Raja Udaya Pratap Singh, C.S.I., of Bhinga.

But it is said that Hindus are disunited and disorganised, that they may establish schools and manage colleges, but there is not sufficient solidarity, capacity and public spirit among them to enable them to combine to build up a University of their own; to raise even the sum of 25 lakhs, which, it is believed in many quarters, will suffice to lay the foundation of such a University.

Let Hindus make their answer. They are the descendants of a people who established and maintained the largest Universities on the soil of this ancient land, ages before the idea of a University dawned upon the minds of men in Europe, and so far as history records, in any other

part of the world. Ten thousand students were taught and lodged and supplied with food and clothing without any charge at these Universities. The head of the institution—the Governor or the Dean was called a *Kulapati*h :

मुनीनां दश साहस्रं योजनपानादिपोषणात् ।

अध्यापयति विप्रविरसौ कुलपतिः स्मृतः ॥

“That Brahman sage is called a *Kulapati*h who teaches ten thousand students, supplying them with lodging and food, etc”. Such a one was the venerable Vashishtha, the preceptor of Dalip, the grandfather of the mighty Ramachandra. Such a one was Shaunaka. It would seem that a University of the kind described above existed throughout the halcyon days of Hindu power. Even in modern history we have evidence of one at Taxila in the Rawalpindi district. There was another at Naland, about seven miles north of Rajgir. It can easily be traced by square patches of cultivation amongst a mass of brick ruins, sixteen hundred feet by four hundred feet. Naland was a Buddhist University. But it was of the ancient national Hindu type and standard. “Ten thousand monks and novices were lodged within its walls. Towers, domes, and pavilions stood amidst a paradise of trees, gardens and fountains. There were six large ranges of buildings, four stories high. There were a hundred lecture rooms. All the inmates were lodged, boarded, taught and supplied with vestments without charge. All religious books were studied. All the sciences, specially medicine and arithmetic, were learnt by the monks”.

This was in the seventh century after Christ. Thirteen hundred years have rolled by since. After ten centuries of chequered history, the destinies of India have been entrusted to the care and guidance of a great Power, which has established the most essential conditions of progress—*viz.*, internal peace and good government—throughout the length and breadth of this vast country. It has done a great deal more. It has laboured in various ways to promote the moral and material progress of the people. It has introduced a system of public instruction—extensive and expansive—to which India largely owes all the new life which is pulsating through the veins of its educated sons and daughters. The British Government has not only given liberty to the people to establish their own educational institutions, but also generally encourages and helps them to do so. Many of the facilities for education which exist to-day, were not dreamt of in the 7th century. Placed under conditions so favourable, and with the examples of other communities and countries to guide and stimulate them,

will not the 240 millions of Hindus unite to raise sufficient funds to establish and maintain one such University in the 20th century as their forefathers maintained in the 7th? a University which should preserve the noblest traditions of the past, and break away from them, where necessary, adapt itself to the requirements of the present and of the future?—which should combine, in short, the best of the East with the best of the West? Hindu charity is neither decaying nor dead. If only a portion of its stream is properly diverted, it would easily supply the needs of the proposed new fountain of light and life in the sacred city of Benares. Truly did the *Prince* observe “that there is wealth enough among the Hindus to found a dozen Universities if the passion for education is strong enough, and if the monied classes have confidence in the ability of the graduates to administer so large a trust.” The passion for education has been growing stronger and stronger during the last five years. The second instances of the year, the approaching visit of their Majesties, and the efforts of our Mohammedan and homed Christian fellow subjects to establish a University each of their own, have given it an added force. The articles and correspondence which have appeared in the Hindu Press, both English and vernacular, during the last few months, leave no room to doubt that there is a strong and widespread desire among Hindus throughout the country, that a Hindu University should be established this year at Benares.

To realise this desire, nothing is more necessary than that all the co-operation which any Hindu citizen should be able to give. Provincial and District Committees should be formed, where they have not already been formed without any more delay to enlighten the country about the project and to collect the money. A deputation of influential persons devoted to the scheme will shortly leave for the country. But such a deputation cannot be expected to spend more than a day or two at each important place. The ground must be prepared by local workers. Let it be firmly impressed on the mind of every Hindu that in the organisation of the Hindu University lies the best hope for his social advancement and the national uplift of the Hindu community. Let every student among them feel that not only the progress and prosperity, but also the honour and honour of the Hindus are involved in the success of this great educational undertaking. And it may safely be predicted that every man and woman among them will contribute whatever time, energy, and resources he or she can, to build up the proposed Temple of Learning on the banks of mother Ganga in the holy Kashi of Vishveshwara.

Let no man falter : no great deed is done
 By falterers who ask for certainty.
 No good is certain, but the steadfast mind,
 The undivided will to seek the good :
 'Tis that compels the elements, and wrings
 A human music from the indifferent air.

Let Vedavyasa give us a motto to guide and cheer us :

उत्थातव्यं जागृतव्यं योक्तव्यं भुक्तिं कर्मसु ।

भविष्यतीत्येव मनः कृत्वा सततमव्ययैः ॥

"Awake, arise and engage yourselves unceasingly and dauntlessly in works leading to prosperity, with the firm faith that success shall crown your efforts". And let the teachings of Sri Krishna sustain us in our endeavour for the good of the Hindus in particular and of Indians in general, - for the glory of God and of the motherland.

DRAFT SCHEME OF THE PROPOSED HINDU UNIVERSITY, BENARES.

NAME

1. The Society shall be called the Hindu Vishvavidyalaya, Kashi,
anglice the Hindu University of Benares.

OBJECTS

2. The objects of the Society are—

- (a) To establish a Residential Teaching University at Benares—
 - (i) To promote the study of the Hindu Shastras and of Sanskrit literature generally, as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India ;
 - (ii) To promote learning and research generally in arts and science in all branches ;
 - (iii) to advance and diffuse such scientific, technical and professional knowledge combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country ; and
 - (iv) To promote the building up of character in youth by making religion and ethics an integral part of education.
- (b) to prepare and to encourage the preparation of suitable treatises and text-books in the principal vernaculars of India, in arts, science and technical and professional subjects ,
- (c) to print and publish such journals, periodicals, books or leaflets as the Society may think desirable for the promotion of its objects ;
- (d) to establish and maintain, and affiliate, admit, recognise or otherwise utilise colleges, schools, pathshalas, chatuspathis, hospitals, workshops, laboratories, libraries, museums, art galleries, botanical gardens, and other educational and research institutions conducive to the objects of the Society ,
- (e) to institute and maintain professorships, lectureships, scholarships, and fellowships for the encouragements of learning and research ;

- (f) to establish, maintain and construct suitable *brahmacharya ashrams*, hostels and other residences for students prosecuting their studies in institutions connected with the University ;
- (g) to establish and maintain quarters for professors and fellows residing on the premises of the University ;
- (h) to provide for the examination of students prosecuting their studies in institutions connected with or affiliated to the University, to grant degrees and to award certificates to successful students ; also to award prizes, stipends and scholarships, to enable them to prosecute further studies ;
- (i) to purchase, take on lease or in exchange, hire, or otherwise acquire and hold property, movable or immovable and any rights or privileges which may be deemed necessary or convenient for the purposes of the Society, and to account or otherwise deal with, all or any part of the property of the Society ;
- (j) to construct, maintain and alter any house, building, or works necessary or convenient for the purposes of the Society ;
- (k) to accept any gift or property, whether subjects to any special trust or not, for any one or more of the objects of the Society ;
- (l) to take such steps by personal or written appeals, public meeting or otherwise, as may, from time to time, be deemed expedient for the purpose of procuring contributions to the funds of the Society in the shape of donations, annual subscriptions or otherwise ;
- (m) to invest the money of the Society not immediately required in such securities and in such manner as may, from time to time, be determined ;
- (n) to accept and administer any trusts which may be directly conducive to any of the objects of the Society, either gratuitously or otherwise ;
- (o) to provide a superannuation fund for the professor, lecturers, officers and servants of the Society, or otherwise assist them, their widows and minor children when otherwise unprovided ;
- (p) to help students who receive education in institutions under the control of the society in finding suitable occupation or employment ;
- (q) to do all and such other acts as are incidental to the attainment of the above-mentioned objects or any of them.

3. Instruction will be imparted through the medium of English, but, as the vernaculars are developed, it will be in the power of the Trustees to allow any one or more of them to be used as the medium of instruction in subjects and courses in which they consider it practicable and useful to do so. English shall be taught as a second language.

4. The names, addresses and occupations of the First Trustees of the Society are :—

H. H. the Maharaja of Darbhanga, K.C.I.E

The Hon. the Maharaja of Cossimbazar.

The Hon. Mr. N. Subbarao, Madras.

Mr. V. P. Madhava Rao., C.I.E., Bangalore.

The Hon. Sir Vithaldas Damodar Thackersey, Bombay.

The Hon. Mr. Harchandrai Vishindas, Karachi.

The Hon. Mr. R. N. Mudholkar, Rao Bahadur, Amraoti.

Rai Bahadur Lala Lalchand, Lahore.

The Hon. Rai Bahadur Harichand, Mooltan.

Rai Ramsaran Das Bahadur, Lahore.

Raja Madho Lal, C.S.I., Benares.

Babu Motichand, Benares.

Babu Govind Das, Benares.

The Hon. Raja Rampal Singh, C.I.E., Rai Bareli

The Hon. Babu Ganga Prasad Verma, Lucknow.

Thakur Surajbaksha Singh, Sitapur.

The Hon. B. Sukhbir Singh, Muzaffarnagar.

Mahamahopadhyaya Pandit Adityaram Bnattalarya, Allahabad.

Dr. Satish Chandra Banerji, Allahabad.

Dr. Tej Bahadur Sapru, Allahabad.

The Hon. Pandit Madan Mohan Malaviya, Allahabad.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividend bonus, remuneration or otherwise, howsoever by way of profit to any of the members of the Society in respect of any services performed by them as members of the Society; provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officer or servant of the Society, who may also be a member thereof, in return for any work done or services actually rendered to the Society.

6. As, and so far as, funds will permit, the University will comprise all or any one or more of the following Colleges :

- (1) A Sanskrit College with a Theological department ,
- (2) A College of Literature, in which all or any one or more of the following subjects will be taught :—

| | |
|----------------------------|--------------------------|
| (i) Languages | (vi) History |
| (ii) Comparative Philology | (vii) Political Economy |
| (iii) Philosophy | (viii) Political Science |
| (iv) Logic | (ix) Sociology |
| (v) Psychology | (x) Pedagogics |

- (3) A College of Science and Technology which should consist of the following four departments :—

- (a) The Department of Science in which instruction will be imparted in all or any one or more of the following subjects :—

Physics, theoretical and practical

Mathematics

Astronomy

Botany

Geology

Mineralogy

Biology

- (b) The Department of Engineering, in which instruction will be imparted in all or any one or more of the following subjects :—

(i) Civil Engineering

(ii) Municipal and Sanitary Engineering

(iii) Mechanical Engineering

(iv) Electrical Engineering

(v) Architecture

(vi) Mining and Metallurgy

- (c) The Department of Chemistry, theoretical and applied.

- (d) The department of Technology where instruction will be imparted in scientific subjects combined with such practical training as is indispensable for persons who intend to pursue an industrial career either as artisans, industrial apprentices, industrial teachers or captains of industry. Instruction will be imparted in Technical and

Industrial Chemistry,' Bleaching, Dyeing, Printing and Finishing of Textiles, Manufacture of Paper, Manufacture of Textiles, Ceramics, Woollen Yarn manufacture, Worsted Yarn manufacture, Designing and Textile Engineering (mechanical and electric).

- (4) A College of Agriculture, in which instruction will be imparted in all or any one or more of the following subjects :

- (i) Science and Practice of Agriculture
- (ii) Agricultural Chemistry
- (iii) Horticulture and forestry
- (iv) Economic science as applied to Agriculture
- (v) Agriculture and Rural Economy
- (vi) Agriculture in foreign Countries
- (vii) Law of landlord and tenant in relation to agriculture
- (viii) Veterinary medicine
- (ix) Dairy, Husbandry
- (x) Agricultural Botany including the life-history of plants and plant diseases
- (xi) Land Surveying
- (xii) Agricultural Engineering, imparting a general knowledge of Engineering as directly applied to agricultural work.

- (5) A College of Commerce and Administration, in which all or any one or more of the following subjects will be taught:—

- (i) Political
- (ii) The Organization of Commerce and Industry
- (iii) Modern History
- (iv) Commercial Law
- (v) Banking and Finance
- (vi) Co-operation, Co-operative Credit Societies and Banks
- (vii) Transportation
- (viii) Manufacturing Industries
- (ix) Agricultural Industries
- (x) Administration of Firms
- (xi) Administration of Estates
- (xii) Household administration (sanitation, chemistry of food, home ceremonies, the family, &c.).

- (6) An Ayurvedic College, or a College of Medicine, where instruction will be imparted in Anatomy, Physiology, Surgery and Therapeutics, and where a knowledge of what is best in foreign

systems of medicine will be added to a knowledge of the Hindu system. Laboratories will be attached to the College for prosecuting investigations in important branches of medicine and pharmacy. A museum, a botanical garden, a hospital and a veterinary department will also be attached to the College.

(7) A College of Music and the Fine Arts consisting of—

- (i) A School of Music
- (ii) A School of Elocution,
- (iii) A School of Art, Photography and Painting, Sculpture, bronze and metal work, lacquer works.

7. The Theological department of the Sanskrit College shall be under the control of the Faculty of Theology which shall be elected, under rules to be framed by the Board of Trustees, by such Members of the Society as accept the principles of the Hindu religion as inculcated by the Shastras.

8. The Faculty of Theology shall prescribe the rules for the admission of students into the Theological department, the curricula of studies, the rules for the examination of students, and the qualifications of candidates for degrees corresponding to the degrees of Bachelors and Doctors of Religion.

9. All colleges and departments of the University, other than the Theological Department, shall be governed by the Senate of the University which will be organised according to rules and bye-laws to be framed thereafter by the Board of Trustees.

10. All colleges, schools and institutions of the University, except the Theological department, shall be open to students of all creeds and classes.

11. Religious education shall be compulsory in the case of all Hindu students of the University; provided that such religious education shall relate to the principles held in common by the principal denomination of Hindus: provided also that attendance at religious lectures will not be compulsory in the case of non Hindus, or of students whose parents or guardians may have a conscientious objection to their wards attending such lectures.

12. Funds specially subscribed for any particular branch of the work of the University shall be devoted to that branch only. Out of the general

funds subscribed for the University one-half shall be devoted to the promotion of Scientific, Technical and Industrial education, and other half to other branches in such proportion as the Board of Trustees may decide to be proper.

13. The accounts of the University shall be audited every year by duly qualified accountants, and published.

CHAPTER VII

PRINCE OF BEGGARS

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः

Pandit Madan Mohan Malaviya now came to the decision that no further time should be lost in starting the work of collection of funds for the proposed University. And he issued to the public on the 15th July, 1911, the following appeal for a crore of rupees:—

THE HINDU UNIVERSITY

“Oh, let me live in pulses stirred to generosity, for so to live is heaven”

A CRORE OF RUPEES

is the minimum amount required to establish and maintain a fairly good residential and teaching

HINDU UNIVERSITY

at Benares. Of this sum

50 LAKHS

should be raised before His Most Gracious Majesty the King Emperor visits India in December next. Of this

25 LAKHS

should be collected as early as may be, before the 30th September, 1911

Relying on the grace and guidance of the Source of all good, and on the spirit of self-sacrifice and charity of my Hindu brothers and sisters, and in the name of all that Hindus hold sacred and dear

I ask for the present for the following subscriptions

20 donations of Rs. 1 lakh each or more ;

| | | | | | |
|--------|---|---|--------|---|---|
| 10 | “ | “ | 50,000 | “ | “ |
| 50 | “ | “ | 20,000 | “ | “ |
| 100 | “ | “ | 10,000 | “ | “ |
| 200 | “ | “ | 5,000 | “ | “ |
| 500 | “ | “ | 2,000 | “ | “ |
| 1,000 | “ | “ | 1,000 | “ | “ |
| 2,000 | “ | “ | 500 | “ | “ |
| 10,000 | “ | “ | 100 | “ | “ |
| 50,000 | “ | “ | 10 | “ | “ |

Besides these I shall ask for 15 special donations.

But of course all donations, however large or small, will be thankfully received, and a record of them will be preserved in the Registers of the First Subscribers to the Hindu University Fund.

I trust that every Hindu who can contribute any one of the sums noted above will remit such sum direct to the Agent, Bank of Bengal, Benares, to be credited to the Hindu University Fund. It is requested that an intimation of every remittance so made should at the same time be sent to me.

A large sum has to be raised within a very short time. Donors are, therefore, requested to be good enough to remit their subscriptions as early as they can.

Allahabad
July 15th, 1911. }

MADAN MOHAN MALAVIYA.

Pandit Malaviya had already indicated in his letter dated the 15th July, 1911, the desirability of forming a society to be called the Hindu University Society to organise the collection of funds and to help in other ways to bring about the establishment of the University. He approached Rai Bahadur the Hon. Pandit Sundar Lal to accept the Secretaryship of the proposed Society. Pandit Sundar Lal was the recognised leader of the Allahabad bar at that time. Commanding the confidence of the people and the Government alike, he had the proud privilege of acting as the means of smoothening the wheels of the Government as well as of acquiring for the people, advantages which should sometimes have been denied but for his influence. Pandit Sundar Lal filled a large space in the public eye and the public life of the province. He had taken a very prominent part in raising funds for the MacDonnell University Hindu Boarding House of which he was the Secretary. In the year 1906 he was appointed the Vice-Chancellor of the Allahabad University during a critical and important period which followed the passing of the University Act of 1904. He held that post for a period of two years. He was also a supporter of the Congress and was the Chairman of the Reception Committee of the Allahabad Session of the Congress held in 1910. Malaviyaji's choice therefore fell upon him. But while assuring Malaviyaji of all the help required by him, Pandit Sundar Lal did not agree to associate himself officially in the movement unless the attitude of the Government in this respect was clearly known. All the persuasion of Pandit Madan Mohan Malaviya to make Pandit Sundar Lal accept the

secretaryship went in vain. Having failed in this attempt, Pandit Madan Mohan Malaviya decided to shoulder the burden himself and started on his sacred mission. Influential deputations for collection of funds for the proposed University were organised. Under the leadership of the Hon'ble Pandit Madan Mohan Malaviya, the following gentlemen joined the deputation and travelled from place to place :

- (1) Raja Rampal Singh, of Kurri Sidhauhi,
- (2) Pandit Din Dayal Sharma,
- (3) Babu Ganga Prasad Varma,
- (4) Babu Iswar Saran,
- (5) Pandit Gokaran Nath Misra,
- (6) Pandit Iqbal Narain Gurtu,
- (7) Rai Ramanuj Dayal Bahadur,
- (8) Rai Sadanand Pande Bahadur,
- (9) Lala Sukhbir Sinha,
- (10) Babu Brijnandan Prasad,
- (11) Rao Vaijnath Das,
- (12) Babu Shiv Prasad Gupta
- (13) Babu Mangla Prasad,
- (14) Babu Ram Chandra,
- (15) Babu Jwala Prasad Nigam,
- (16) Thakur Mahadeo Singh,
- (17) Pandit Parmeshwar Nath Sapru,
- (18) Pandit Bishambhar Nath Bajpai,
- (19) Pandit Rama Kant Malaviya,
- (20) Babu Triloki Nath Kapoor.

The number of members of the deputation was augmented by the co-operation of many other distinguished gentlemen who joined it from time to time. Between the period from the end of July and the beginning of October, 1911, the deputations visited Fyzabad, Jaunpur, Bankipur, Khapradih, Gorakhpur, Cawnpore, Muzaffarpur, Darbhanga, Bhagalpur, Jubbulpur, Lucknow, Calcutta, Faridpur, Rawalpindi, Lahore, Amritsar and Muzaffarnagar. The deputation received a hearty welcome everywhere. Enthusiastic public meetings were held at nearly all the places visited, and promises for donations of large amounts were made at every place.

The idea of the Hindu University really caught the imagination of the people who readily opened out their purses and their hearts for the University, the moment they were made acquainted with its aims and

objects. An account of the public meetings and other activities held at various places, is given below :

AT FYZABAD

The Hindu University deputation reached Fyzabad on the 28th July, 1911. Some of the members joined the deputation on the 29th July. The deputation consisted of Pandit Madan Mohan Malaviya, Raja Ram Pal Singh, Babu Ganga Prasad Varma, Babu Ram Chandar of Lucknow, Babu Iswar Saran, Babu Shiv Prasad of Benares, and Babu Bishambar Nath of Kanpur. The residents of the Fyzabad district received the deputation in an open air meeting in the Victoria Hall grounds. Raja Rudra Pratap Sahib of Dearsa presided over the meeting. Although the heat was unbearable yet by the time of the sunset, people assembled in large numbers, and there was a gathering of two to three thousand persons. The meeting was of a very representative character, and there was great enthusiasm among those present. All prominent men were present. The chairman started the proceedings with a neat little speech delivered in Hindi and after this, a resolution was passed unanimously that the residents of Fyzabad district accord their whole-hearted support to the Hindu University scheme. Rai Gokul Chand Bahadur then introduced the members of the deputation to the audience stating briefly the services they had been rendering to the public. The name of every gentleman was greeted with cheers. Raja Ram Pal Singh then explained the need of the University and the object of the visit of the deputation, in a speech. He was followed by the Hon'ble Babu Ganga Prasad Varma who dwelt upon the extreme necessity of the University. Babu Ram Chandar and Babu Iswar Saran also spoke. Lastly, Pandit Mahan Mohan Malaviya rose to address the audience. He was greeted with enthusiastic cheers. Pandit Madan Mohan Malaviya delivered a masterly speech and appealed most earnestly for funds. The total amount subscribed and collected was Rs. 63,000. A District Committee consisting of sixty persons with power to add was then formed to collect subscriptions and to promote the objects of the University and an Executive Committee was formed for the purpose, consisting of fifteen members, with Rai Gokul Chand Bahadur as President and Babus Manohar Lal, Balak Ram and Rai Ram Saran Das Bahadur as Vice Presidents, and Thakur Mahadeo Singh and Pandit Parmeshwar Nath Sapru as Secretaries. Babu Uday Bhan Pratap Singh of Blata then entertained the members of the deputation at a dinner along with one hundred principal residents of the town.

The Hindu University

"O let the five cupressus stand to generosity for so to live is heaven"

A CRORE OF RUPEES

is the minimum amount required to establish and maintain a fairly good residential and teaching

HINDU UNIVERSITY

. at Benares Or this sum

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should be raised before His Most Gracious Majesty the King-Emperor visits India in December next. Of this

25 LAKHS

should be collected as early as may be, before the 30th of September, 1911.

Relying on the grace and guidance of the Source of all good, and on the spirit of self-sacrifice and charity of my Hindu brothers and sisters, and in the name of all that Hindus hold sacred and dear

I ask for the present for the following subscriptions:

| 20 donations of Rs. 1 lakh each or more, | | | | | |
|--|---|---|--------|---|---|
| 10 | " | " | 50,000 | " | " |
| 100 | " | " | 10,000 | " | " |
| 500 | " | " | 2,000 | " | " |
| 1,000 | " | " | 1,000 | " | " |
| 10,000 | " | " | 100 | " | " |
| 50,000 | " | " | 0 | " | " |

Besides these I still ask for 15 special donations.

But of course all donations, however large or small, will be thankfully received, and a record of them will be preserved in the Registers of the First Subscribers to the Hindu University Fund.

I trust that every Hindu who can contribute any one of the sums noted above will remit such sum direct to the Agent Bank of Bengal, Benares, to be credited to the Hindu University Fund. It is requested that an intimation of every remittance should be sent to the Agent Bank.

A large sum has to be raised within a very short time. Donations are, therefore, requested to be good enough to remit their subscriptions, as early as possible.

ALLAHABAD
July 15th 1911

MADAN MOHAN MALAVIYA.

AT SAHARANPUR

A large and representative meeting of the Hindus of Saharanpur was held on Sunday, the 30th July, 1911 in the Ramhla Mandir. All the *rajas* of the city, Hindu Municipal Commissioners, Vakils and medical practitioners attended. The shopkeepers turned up in hundreds to take part in the proceedings and every sect of the Hindus was well represented. The whole house presented an animated scene and the audience numbered over one thousand. It is said that it was one of the grandest meetings of the Hindus ever held in Saharanpur and Hindus of all shades of opinions and all sects were present. Pandit Mohan Lal, Bar-at-Law who was the leader of the local bar was voted to the Chair. In a little speech he explained the objects and then the following resolution was adopted unanimously :—

“Resolved that the Hindus of Saharanpur assembled in a public meeting accord their full sympathy to the Hindu University scheme and respectfully request the leaders of the Hindu community to take speedy steps towards its completion, and that a District Committee be formed to collect subscriptions for the same”.

A local committee was formed with power to add and to transform it into a District Committee.

AT TANDA AND AKBERPUR

A party consisting of Thakur Lal Bihari Singh, Babu Mahendra Deo Varma, Babu Sundar Lal, Sirdar Shanker Singh, Bhya Sheo Shankar Prasad, Thakur Mahadeo Singh and Pandit Parmeshwar Nath Sapru, visited Tanda and Akberpur towns on the 5th and 6th August, 1911. A large meeting was arranged at the residence of Babu Triloki Nath Kapur, a leading banker and resident of Tanda, on the evening of the 5th. About five hundred persons attended. Speeches explaining the aims and objects of the University were delivered and then a strong appeal for funds was made by Sirdar Shanker Singh and a sum of Rs. 3773 and annas 15 was collected on the spot. A sub-committee was formed to raise more funds.

Accompanied by Babu Triloki Nath Kapur the party arrived at Akberpur on the 6th August, 1911. There, a public meeting was arranged by Pandit Bisheshwar Nath Hangal, a leading and public spirited vakil of that place. A sum of Rs. 2,012 was subscribed on the spot. A Sub-Committee was formed to raise more funds.

AT JAUNPUR

A Hindu University deputation consisting of Pandit Ramakant Malaviya, Pandit Bishambhar Nath Bajpai and Babu Shiv Prasad Gupta, arrived at Jaunpur, and a meeting was held at the Raja's palace on the 6th August, 1911, with Thakur Barpal Singh in the Chair. A sum of Rs. 11,354/- was subscribed.

AT BANKIPUR

A deputation consisting of Pandit Madan Mohan Malaviya, Babu Iswar Saran and others visited Bankipur on the 17th August, 1911. An address was presented to Pandit Madan Mohan Malaviya by the students. A mass meeting was held on the following evening and at this meeting Pandit Madan Mohan Malaviya made a stirring appeal for funds for the University. Large donations were promised, prominent among these being Rs. 10,000/- of Babu Hira Singh Chowdhry, and Rs. 5,000 - each of Mr. Hasan Imam, the Hon. Mr. Sinha, the Hon'ble Mr. Krishna Sahay, Babus Purnendu Narayan Sinha and Jagannath Sabay. It was decided to form local Committees all over Bihar to raise funds, and a programme for the tour of Bihar was drawn up.

AT KHAPRADIH

A party consisting of the supporters of the Hindu University movement from Fyzabad visited Khapradih on the 20th August, 1911 for the purpose of collecting funds for the University. After addressing a meeting the party drove to the palace of Thakurain Sahiba, the Taluqdar of the place. The Thakurain Sahiba very generously promised to give a village as gift to the University, of the value of Rs. 15,000/- and Babu Kamta Sriman Prasad Singh, her brother and the Taluqdar of Silipur, promised to make a gift of another village of the same value, over and above the sum of Rs. 5,000/- already promised by him, in the meeting held at Fyzabad on the 29th July.

AT THE VILLAGES NEAR KANPUR

On the 20th August, 1911, Rai Debi Prasad, Babu Bishambhar Nath and Pande Jamuna Prasad motored from Kanpur to Sajeti (33 miles off on the Hamirpore road) picking up on the way at Seondi, Lala Durga Prasad, a gentleman of philanthropic and advanced views who had made excellent arrangements for the comfort of the party. From Sajeti, the party travelled in village conveyances to the adjoining villages. Chowdha-

rians Shrimati Gulabdevi and Shrimati Anasuyadevi (widows of the late Chowdhari Durga Prasad) and Shrimati Batasdei (his widowed daughter-in-law) sympathising with the project of the University subscribed Rs. 5,000/-. The party then returned to Sajeti where Chowdhari Kalyan Singh and Chowdhari Ram Prasad of Dharmangadpur had come to save the deputation the trouble of having to travel to their villages. They subscribed Rs. 1250/-. The sympathy, active and genuine, of ladies and zamindars in the mufassil augured well for the noble and patriotic scheme.

AT GORAKHPUR

Pandit Madan Mohan Malaviya, Babu Ganga Prasad Varma and other members of the Hindu University deputation arrived at Gorakhpur by the morning train on the 21st August, 1911. In spite of heavy rainfall early in the morning and threatening sky, several hundreds of persons, including *raises*, bankers, pleaders and traders were present at the railway station to receive the deputation. A long procession of carriages carrying the members of the deputation accompanied by music and headed by one *rais* and two students on horse-back carrying banners and a large number of boys carrying small flags was formed, which was unique of its kind in Gorakhpur. The procession received enthusiastic greetings of "Hindu Vishwavidyalaya ki Jai". Flowers were showered at numerous places upon the guests through the route which was not less than four miles in length. At some places *aratis* were offered. At one place, a bevy of respectable ladies and at another of the local school greeted the procession. In the evening the citizens assembled in the Town Hall. It was estimated that over 6,000 persons were present and a large number had to go away disappointed for want of space. The main hall, the side rooms and the verandahs were literally packed to suffocation. Promises of over Rs. 62,000 - were announced. Many old citizens said that never before had such a vast and enthusiastic gathering assembled in Gorakhpur in their life time. The meeting was presided over by Munshi Chhotu Lal. Munshi Sant Lal read an Urdu poem composed by him in honour of Pandit Madan Mohan Malaviya. Babu Ganga Prasad Varma and Babu Iswar Saran addressed the meeting.

AT KANPUR

A deputation consisting of Pandit Madan Mohan Malaviya; Raja Ram Pal Singh of Kurri Sidhauri; Rai Sadanand Pandey Bahadur of Ghazipur, Babu Ganga Prasad Varma, Rai Prag Narain Bhargava Bahadur, Pandit Gokaran Nath Misra and Babu Ram Chandra, of Luck

now; Babu Iswar Saran of Allahabad; Pandit Beni Madho Dubey and Pandit Bishambhar Nath Bajpai of Unao; Rao Vaj Nath Das Shahpuri, Babu Mangla Prasad and Babu Shiv Prasad Gupta, of Benares, and Babu Triloki Nath Kapoor of Tanda; reached Kanpur in the afternoon of the 26th August, 1911. The scene at the railway station was most impressive. The platform of the railway station was tastefully decorated. The entire platform and station compound were literally packed with men of all grades who came to receive the distinguished visitors. The deputation was then led in procession consisting of over one hundred carriages through the principal streets of the city. The route of four miles was lined throughout by thousands of people. The crowd was so great that the carriages passed through, with difficulty. Decorations throughout the route were most splendid. In the cloth markets, the shopkeepers had hung, pieces of gold and silver embroidery in front of their respective shops. Triumphal arches, flags and "welcomes" were in evidence everywhere. People seemed to vie with each other in decorating their shops and houses as profusely as possible with flowers, bunting and evergreens. Mottoes and couplets suited to the occasion like "Sabhi zuma", "True sons of India", "Welcome" "Hindu Vishwavidyalaya ki jai" etc., in bold letters were put on the gates and triumphal arches. As the procession passed, flowers were showered on the members of the deputation by the men in the streets and the women in the balconies. Shouts of "Hindu Vishwavidyalaya ki jai" and "Hindu Dharma ki jai" were vociferously made by people. Enthusiastic young men on horseback and Sanatan party preceded the procession. Elderly people of Kanpur said that never had they seen such an enthusiastic demonstration before, in the city.

The meeting to raise funds for the University, was held on the day following. Seeing the enthusiasm of the preceding day, the organisers had to change the place of the meeting which instead of being held in the McWright Hall was held in Queen's Park football ground. Although the place of the meeting had to be changed at very short notice yet between six and seven thousand people assembled. On the motion of Rai Deb Prasad seconded by Babu Vikramajit Singh, Lala Bishambhar Nath presided and welcomed the members of the deputation. The girls of the Hindu Shishi Vidyalyaya next welcomed the members of the deputation, in a melodious song sung in chorus. Speeches were delivered by Pandit Madan Mohan Malaviya and the other members of the deputation, including Pandit Gokaran Nath Misra, Babu Iswar Saran and Babu Ram Chandra. One

Lakh and fifty-one thousand rupees were subscribed. One gentleman, Swami Bhaktanand gave the whole of his property to the University. An influential local committee was constituted to raise further subscriptions, and it was expected that the subscriptions would rise to three lakhs of rupees or even more.

AT BHAGALPUR

The Hindu University Deputation consisting of the Hon. Pandit Madan Mohan Malaviya, Babu Iswar Saran and others arrived at Bhagalpur on the 1st September, 1911, and were received at the station by the members of the Reception Committee and volunteers organised for the occasion. The members of the deputation were led in procession from the station to Banauli House through the Bazar and Sujaganj. The Hon. Pandit Malaviya was garlanded. Flowers were showered upon the party on the platform and in the streets. A mass meeting was held in the evening in Bhadhamal Dnarmashala. Pandit Madan Mohan Malaviya, Babu Iswar Saran and Babu Shiva Prasad spoke. A good number of Marwari ladies attended. On the following morning another largely attended public meeting was held in the Tej Narain Junior College grounds. The Commissioner, Mr. Walsh, presided. The Collector, Mr. Hammond also attended. The Commissioner introduced the Pandit in a nice speech in which he expressed sympathy with the movement and emphasized the need for religious and technical education. Babu Iswar Saran followed the Chairman in an impressive speech. Pandit Madan Mohan Malaviya then addressed the meeting and explained the aims and objects of the University and appealed for funds. Over Rs. 1,11,000 were subscribed on the spot of which Rs. 40,000 were paid down in cash and cheques. The principal donors were Babu Sourendra Mohan Sinha, in memory of his father Rai Suryanaram Singh Bahadur Rs. 50,000; Messrs. Trakhan Lal and Sarandhari Lal Rs. 12,000; Babu Wogra Mohan Thakur, Rs. 10,000; Babu Debi Prasad Marwari, Rs. 10,000; the Hon. Rai Sivasankar Sinha Bahadur, Rs. 5,000; the Hon. Mr. Deep Narain Singh, Rs. 5,000; Babu Anant Ram Marwari Rs. 3,500; Bhai Bhai Lal Singh, Rs. 2,000; Babu Batarsi Prasad, Rs. 1,100; the widowed sister of Babu Trakhan Lal, Rs. 500; Babu Awadh Belari Sinha Rs. 500; Mrs. Sureshina Prasad sent a pair of her gold bracelets which was purchased on the spot for Rs. 700 by Babu Sourendra Mohan Sinha who subsequently increased it to Rs. 1,000 and presented it back to the University. A Students' purse of Rs. 500 was also presented. Handsome donations were expected from the Banahy Raj and the Pehampur Estate which was expected to

be not less than Rs. 1,00,000/- and Rs. 50,000/- respectively. Four gold rings, three watches, two chains, and fountain pens were offered and sold at the meeting for handsome prices amounting to over Rs. 500/- The Hon. Wasi Ahmad contributed five guineas, Messrs Nain and Hussain a guinea each, and Syed Alay Hussain, a gold ring. The District Judge could not attend the meeting but sent a subscription as a token of his sympathy. The Commissioner and Collector also contributed to the fund. A Sadhu gave away his chadar, his only possession, which was sold for Rs. 550/-. A beggar paid a rupee.

After the meeting, the Hon. Pandit Madan Mohan Malaviya paid visits to certain houses and received handsome donations, one being 150 sovereigns given by Srimati Sunderi, mother of Babu Debi Prasad Marwari, as her offering to the University in addition to Rs. 10,000/- subscribed by her son.

Just when the Hindu University deputation was to leave Bhagalpur it was announced that Raja Kalanand Singh and the Hon. Kumar Krityanand Sinha of Banailly have subscribed Rs. 1,00,000/- to the University fund Mrs. Deep Narayan Singh paid one thousand in cash and Mr. Shiva-shanker Sahay, a Government promissory note of Rs. 500/-. The total amount subscribed at Bhagalpur thus came up to Rs. 2,25,000/-.

The Hon. Mr. Sinha, Babu Krishna Sahay and Babu Purnendu Narain Singh were the first three gentlemen in Bihar to set a noble example by contributing Rs. 5000/- each. Saran contributed Rs. 20,000/-. The total subscriptions in Bihar, including Rs. 50,000 from Patna, amount to nearly four lakhs and a half.

AT JUBBULPUR

Pandits Bishambharnath Bajpai and Ramakant Malaviya arrived on Hindu University work at Jubbulpur on the 2nd September, 1911 and explained the scheme to the leading public men. An influential District Committee was thereupon formed with Diwan Bahadur Seth Ballabhdas as President and Mr. D. Ghosh and others as Secretaries.

AT LUCKNOW

The Hindu University deputation consisting of the Hon. Pandit Madan Mohan Malaviya, the Hon. Rai Sada Nand Pandey Bahadur, Babu Iswar Saran, Rai Ram Saran Das Bahadur of Fyzabad, Rai Debi Prasad of Cawnpore and others arrived at Lucknow, on the afternoon of September 3, 1911. People from various districts like Fyzabad, Bara Banki, Hardoi,

Sitapur, Cawnpore and other places came to attend the meeting. Great preparations had been made to welcome the deputation, but continuous rain throughout the day marred the prospects of a splendid procession which had been organised for the occasion.

In the afternoon the rain stopped only for a while and the interval was availed of, to put flags and buntings on the road through which the deputation was to pass. The deputation went in procession from the Railway station along the La Touche Road, thence turning round Messrs. Duke and Co.'s, the Aminabad Park and on the Kaiserbagh Baradari where the meeting to raise funds for the University was to be held. A large number of people had gone to the Railway station to receive the members of the deputation, and when the deputation arrived the members were garlanded. When the procession reached Kaiserbagh Baradari it was found overcrowded. The Baradari was profusely decorated with mottoes of various descriptions such as "Welcome" "Ye true sons of India", "Right is might," "Knowledge is power", etc. Mottoes suitable for the occasion, both in Urdu and Hindi, were displayed on the four walls of the Baradari. At the steps of the Baradari a beautifully decorated "Welcome" was put up and just at the entrance "Long Live our King-Emperor George V" was prominently visible to all who entered the hall. The procession reached the Baradari at 5 P.M. and no sooner had the deputation arrived than a large number of people came in and it was found that the hall and its wings were full to over-flowing. Every verandah and open space of the Baradari was occupied. The chairs had been removed and arrangements for the people to sit on the carpets and *durrees* spread on the floor were made. It was estimated that not less than 3000 people were present on the occasion.

The members of the deputation were received at the steps of the Baradari, by the Hon. Rai Sri Ram Bahadur. He proposed and the Hon. Babu Ganga Prasad Varma seconded the election of Rai Bahadur Munshi Prag Narayan Bhargava to the Chair. The Chairman then took the Chair amidst loud applause and delivered a short and eloquent speech in which he welcomed the members of the deputation, and impressed upon the audience the necessity of uniting and co-operating with one another in the cause of the Hindu University.

Next to him, the Hon. Raja Rampal Singh, welcomed the members of the deputation and exhorted the audience to subscribe liberally to the funds of the University.

AT SAUGOR

The Hindu citizens of Saugor held a meeting on August 27, 1911 to express their sympathy with the scheme for the establishment of the Hindu University. The meeting was presided over by Mr. Luxmi Narain who explained the aims, objects of the scheme. Mr. Ram Krishna Rao, a leading member of the Saugor bar, set forth the whole scheme in a nutshell, which was very impressive. A District Committee was formed consisting of some sixty members with powers to form sub-committees in Tahsils and important places and with powers to add to their numbers.

AT MUZAFFARPUR

Bihar gave a remarkable proof of its patriotism by responding to the call of the Hindu University deputation. The deputation was a splendid success. The unique feature of the demonstrations in Bihar was the sympathy of the European official community. They added a special grace to the meeting by their kindly presence. Mr. Streatfield, the Divisional Commissioner for Tirhut, will be long remembered for his warm and genuine sympathies with all public movements calculated to elevate and educate the people. The Collector and the District Judge also kindly attended the meeting. The Commissioner delivered a remarkable sympathetic speech. Promises to the extent of sixty two thousand rupees were obtained in spite of the unavoidable absence of some of the leading men from the town. Babu Maheshwar Pershad, the premier nobleman of the district, who was well known for his princely generosity, led the way by a handsome donation of ten thousand rupees. Babu Bindeshwari Parshad contributed Rs. 11,000/. The Madhubhan Babu promised to contribute more than Rs. 10,000/. The other principal donors were : Babu Langat Singh, Rs. 5,000 - ; Kanhauli Shukul, Rs. 4000 - ; Babu Sarju Prashad of Sursand, Rs. 4000/- , Babu Jogindra Chandra Mukherjee, Rs. 1,650/- , Babu Bhagwati Charan Rs. 1250 - ; Babu Kshetresh Kumar Mukerjee, Babu Shib Chandra Chatterjee Babu Jageshwar Singh, and Babu Debi Prashad, each Rs. 1,000/- ; Babus Vidyant, Narain Singh, Basanti Charan Sinha, Shyam Nandan Prasad and Dwarkanath, Rs. 500 each ; Babus Hari Prasad and Singheshwar Prasad, Rs. 300 each ; Babu Arikshan Singh Rs. 200 ; and Babu Govind Chander Roy, Rs. 150 . Be it said to the credit of the members of the Muzaffarpur Bar that they contributed among themselves about eleven thousand rupees.

The members of the deputation were the honoured guests of Babu Maheshwar Prasad who treated them with his usual hospitality and courtesy.

Rai Parmeshwar Narain Mehta Bahadur, Babu Shib Chander Chatterjee, Babu Jogendra Chander Mukerjee, Babu Bhagwati Charan, Babu Jageshwar Singh, Babu Ganga Vishen and other *raises* of the town vied with one another to make the university deputation a success. The students of the Bhamihar College presented an address to the Hon. Pandit Madan Mohan Malaviya to which he replied in suitable terms. They also contributed their quota and displayed remarkable enthusiasm.

AT DARBHANGA

The Hindu University deputation consisting of Pandit Madan Mohan Malaviya, Babu Iswar Saran and others arrived at Darbhanga on the morning of August 31, 1911. A public meeting was held in the Town Hall under the Chairmanship of Mr. Perrot, the Collector. More than 3,000 persons were present in the meeting. Mr. Miller the District Judge, and Captain Mackelvi, Civil Surgeon, were also present. The Hon. Babu Braja Kishor welcomed the deputation. Mr. Perrot expressed his hearty sympathy with the movement and said that the scheme as propounded by the Hon. Pandit Malaviya deserved sympathy and support from every educated man of India. He expressed his satisfaction that the University was intended to be a residential and teaching university, and wished the movement every success. The Hon. Pandit Madan Mohan Malaviya and Messrs. Dwarkanath and Iswar Saran then addressed the meeting. About Rs. 50,000/- were promised, out of which Rs. 25,000/- were paid on the spot. The junior Maharani of the late Maharaja Bahadur of Darbhanga (the predecessor of Sir Rameshwar Singh Bahadur) paid Rs. 7,000/-; the Senior Maharani, Rs. 5000 - Mahant Pachari, Rs. 5,000, the Rani of Narhan, Rs. 5000, and Janesari Bahuan, wife of the late Babu Janeshwar Singh paid Rs. 3,000 - Unbounded enthusiasm prevailed.

A stirring poem was then read by Pandit Brij Narayan Chakbast. The poem was very much appreciated by the audience, most of whom were visibly moved. It was frequently applauded as the composer went on reciting it with verve and energy. The Chairman in the end offered a reward of Rs. 125 for the poem which sum was then and there made over by Pandit Brij Narayan Chakbast to the funds of the University as an addition to his subscription. After the poem had been read, the Hon. Rai Debi Prasad, Rai Sadanand Pandey Bahadur, Babu Iswar Saran addressed the meeting. Each of them pointed out the necessity for the Hindu University and explained to the audience its aims and objects.

The Hon. Pandit Madan Mohan Malaviya then stood up to address the meeting. On rising he was received with a splendid ovation. Pandit Malaviya explained how the idea of the Hindu University had been received by the people and spoke of the success which the University's cause had achieved wherever he had gone. The scheme of the Hindu University, he said, must be the scheme of all Hindus and not of one particular individual. He asked the audience to sink all their differences in so noble a cause as the educational advancement of the Hindus and felt convinced that if sufficient funds were forthcoming and if the constitution proposed was acceptable both to the Government and the people, the success of the Hindu University was assured as a matter of course.

Pandit Gokaran Nath Misra then read a list of various donors who had subscribed towards the University fund, the total amount of which came to about Rs. 1,20,000/-. An item of Rs. 25,000/- which a donor had promised to subscribe was not included in this sum, as his estate was under the Court of Wards and an application for sanction had been made.

The Principal donations were those of Rai Prag Narayan Bahadur, Rs. 30,000/-; Raja Inder Bikram Singh, Rs. 10,000/-; Lala Salig Ram, contractor, Rs. 10,000/-; the Rani Sahiba of Sisendi, Rs. 6000/-; the Hon. Rai Sri Ram Bahadur, Rs. 5,000/-; Pandit Sheo Bihari Lal Misra, Rs. 4000/-; Lala Bholanath, banker, Rs. 3,100/-; Pandit Gokaran Nath Misra Rs. 3,000/-, Babu Lachman Das, Rs. 3,000/-, Koer Giridhari Singh, Rs. 2,200/-; Mahant Sant Ramdas, Babus Murhdhar, Ramchandar and Bisheshur Nath Srivastava, Rs. 2000/- each; B. Kedarnath, Dr. Purushotamdas and Pandit Jagpal Krishna, Rs. 1,500/- each; Pandit Prithwi Nath Takru, Rs. 1,100/-; Babu Ganga Prasad Varma, Pandit Jagat Narayan, Babu Iswari Dayal, Rai Jai Narayan Sahib, Pandit Jankinath Chak, Dr. Hari Dat Pant, Babu Ramapat Ram, Pandit Raghubar Dayal Sukul, Rai Jwala Parshad Sahib, Rai Din Dayal Sahib, Mr. A. P. Sen, Lala Inder Prasad, L. Jagmohan Das, Dr. R. K. Tandan, Lala Dehdas Dewan Chand, Babu Gokulchand and Babu Madan Mohan Khanna Rs. 1,000/- each. There were several donations of Rs. 500/- and many of less than five hundred, principally that of Shaikh Yusuf Husain Khan who gave Rs. 200/-. When his donation was announced it was received with loud applause. The students of the Canning College subscribed Rs. 1,000/-, so did those of the Reid Christian College and of the Jubilee High School. Even the little girls of the Hindu Girls' School subscribed to the fund. Several amounts were announced on behalf of the ladies, ranging

between Rupees one hundred and five hundred. Everyone seemed to vie with each other in subscribing as largely as he could. Several persons gave their gold rings as their donations. The collection of the subscription took a long time and in the end it was found that the amount promised had reached about a lakh and a half of rupees. Dr. Haridat Pant next proposed and Babu Ram Chandra seconded a hearty vote of thanks to the Chair. The meeting then dispersed with three lusty cheers for the King-Emperor. The meeting lasted for 3 hours and intense enthusiasm prevailed throughout.

AT BARAGAON

On Sunday, the 3rd September, 1911, some gentlemen of Banaras went to Baragaon, a village in the district about sixteen miles off. The deputation was very cordially received in the simple manner befitting the village life. People began to flock from the neighbouring villages and a meeting was held in the afternoon. It was presided over by Munshi Ravinandan Prasad, Secretary, District Board, and Municipal Commissioner. He delivered a speech in Hindi and showed how much educational effort was needed. After some more speeches and poems in Hindi the poor villagers began to pay what they could afford. It was a true sign of their hearty offering. Some little donations are worth mentioning. A venerable old widow of eighty called Sudhia who earned her livelihood by grinding, paid a rupee. A mail-runner Jagan Lal paid two annas and a herdsman paid eight annas. Such gifts were very welcome and praiseworthy. In all Rupees eightythree and seven annas were received in cash and Rupees twentyone more promised. A representative Committee consisting of sixteen persons was formed and it undertook to go about all the neighbouring villages to collect funds and to explain to the villagers the aims and objects of the movement. This was the first effort made by the people in the interior of the district.

AT CALCUTTA

The Hindu University Deputation consisting of the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Babu Ganga Prasad Varma, Babu Iswar Saran and others arrived at Calcutta on the 5th September, 1911. They were received very enthusiastically at the Howrah Railway Station by a body of enlightened gentlemen, both Bengali and Marwari. Dr. Rash Behari Ghosh, Mr. A. Choudhuri, Babu Rurmal Goenka, and Babu Gokul Chand were among those present. The members of the deputation

were enthusiastically greeted with cheers by thousands assembled for the occasion and then they left the station in a procession which passed through several principal streets of the city.

Next day, on the 6th September, 1911, a very influential and representative meeting of the citizens of Calcutta and Suburbs was held at the Town-Hall to consider the Hindu University scheme. Dr. Rash Behari Ghosh was voted to the Chair. The historic hall was crowded to overflowing. So an overflow meeting had to be arranged downstairs which was largely attended by Behari and up-country gentlemen and in which speeches were made in Hindi. Resolutions were adopted approving of the scheme of a Hindu University and forming a committee for the purpose of promoting the establishment of the University. Five lakhs of rupees were subscribed on the spot. Each of the following gentlemen contributed Rs. 1,00,000/-.

Dr. Rash Behari Ghose, the Maharaja of Cossimbazar, Babu Brajendra Kishore Rai Chaudhuri, Seth Duli Chand and Babu Moti Chand.

Babu Saroda Charan Mitra, Retired Judge, High Court, Calcutta who was also a Trustee of the Central Hindu College and had presided over the meeting of the Trustees, held on the 6th August, 1911 addressed the meeting. Referring to the various University schemes he said: "The amalgamation of Mrs. Besant's and my Hon friend Pandit Malaviya's schemes is absolutely necessary. Proposals for amalgamation were put forward before April last, and I was under the impression that Mrs. Besant and the Hon. Pandit had approached sufficiently near each other to lead the public to hope for a happy amalgamation. At a meeting of the Trustees of the Central Hindu College at Banaras on the 6th August last, the question was discussed in the presence of my learned friend the Hon. Pandit. He enlightened us on many points by taking part in the proceedings. I had the honour of presiding at that meeting, and I understood that there was then perfect unanimity in the ideas of the members that amalgamation was not only feasible and desirable but an almost accomplished fact. The question of making the Central Hindu College itself the first affiliated college of such a Hindu University was also carefully discussed. I had, however, to point out that so far as that particular question was concerned there might be legal difficulties, and in view of these difficulties we agreed that the question of affiliation might be put off pending their solution. The amalgamation, however, of the two schemes of a University formed the basis of our discussion and we accordingly passed a resolution. The

resolution, it appears, has been misunderstood in some quarters, but the words in which it is couched are sufficiently clear. We did not and could not then resolve to surrender the Central Hindu College to the proposed University, but we thought it very desirable. However that may be, I think the union of the two schemes is not only very desirable but necessary, as there should be no split in our own camp in such a matter. We have not here today to deal with important questions regarding a Hindu University. But I believe we are proceeding on the basis of the idea of amalgamation of at least two of the schemes."

Dr. Rash Behari Ghosh in his presidential speech said :

"It is a very happy augury that the country has been deeply stirred by the great question of National Education.Our endeavour should now be to graft on the best Oriental ideas of life and thought the best ideals of the West, absorbing all of permanent value in Western evolution. And this, in a word, is the aim of the proposed Hindu University. It will not thus be the rival or enemy of any of the existing Universities, which though fettered in many ways, have done their work nobly.

"But they are State institutions ; and though education must in a large measure involve moral discipline, it can never be efficient unless it is conducted in a religious spirit. It must rest on truth, on morality and on reverence. Above all, it must have its roots deep down in *national sentiments and national traditions*. . . .

"Pandit Madan Mohan Malaviya is full of robust optimism, but the tidal wave of enthusiasm which followed my friend's tour in different parts of the country has fully justified the faith that is in him, and I have every reason to believe that his efforts will be crowned with the success which they undoubtedly deserve.

"And this leads me to remark, that some of our great land-owners are keen on perpetuating their names by tying up their estates. To them I would say, "Endow a College or a University, and you will found a new family which will be in no danger of dying out, or will die out only with the death of *all culture and civilization*".

Babu Surendra Nath Banerjee and Sir Gooroodas Banerjee also addressed the meeting and their speeches were notable. Maharaja Manindrachandra Nandy of Cossimbazar also spoke and moved a resolution for forming a general organisation committee with powers to add to their number for the purpose of promoting the foundation of the University

The Hon'ble Pandit Madan Mohan Malaviya, in rising amidst deafening cheers to support the resolution moved by Maharaja Manindra Chandra Nandy, for forming a general and organisation committee, said in Hindi that the civilization of India was the oldest civilization in the world. He deplored that at the present time the Hindu nation was degenerating physically and mentally. To improve their condition they required education. They were thankful to the English education for the preservation of their race, but they needed something more. They needed a Hindu University which would combine in it both secular and religious education. They did not want a university which would impart sectarian education, but a university that would welcome all Hindus from the Himalayas to Cape Comorin. Babu Surendranath Banerjea had said that the movement for the Hindu University originated three months after the partition, but Malaviyaji pointed out that the movement actually originated a year before the partition at a meeting held under the presidency of the Maharaja of Benares and that for seven years they were devising ways and means and were taking the advice of influential men. In conclusion he made a most moving appeal for funds.

The resolution was then carried unanimously. With a customary vote of thanks to the Chair moved by Rai Yatindranath Chowdhury the meeting dispersed. Before the meeting separated Mr. A. Chaudhuri announced that Babu Satyendra Mohun Chowdhury, a student of the Third Year Class of the Presidency College had offered a gold chain as his subscription towards the University fund.

IN THE INTERIOR OF FYZABAD

Goshaingunj and Bhiti were visited by the following supporters from Fyzabad in the first week of September, 1911 in connection with the Hindu University Scheme :—Thakur Lal Behari Singh, Babu Sunder Lal, Lala Ram Raghubir Lal, Sada Shanker Singh, Bhya Sheo Shanker Prasad, Sirdar Hardarshan Singh, Bhya Kandai Prasad, Pandit Parmeshwar Nath Sapru and Bhya Mahadeo Prasad. Public meetings were arranged beforehand by the residents of the localities. Speeches were delivered suitable to the occasion. About Rs. 1,000/- were subscribed out of which a sum of about Rs. 400/- was paid in cash. This sum was over and above Rs. 3,000, subscribed by Babu Uday Bhan Pratap Singh, Taluqdar of Bhuti. The Hindu University scheme received the general sympathy of all classes, high and low, rich and poor, prince and peasant, everywhere.

AT GHAZIPUR

Munshi Kuber Nath, the leader of the local Bar, convened a meeting in support of the Hindu University movement at his house on Thursday, the 7th September, 1911 which was well attended by all classes of people, lawyers, *raises*, bankers, merchants, medical practitioners and venerable pandits. The aims and objects of, and the necessity for, the proposed institution were explained and the audience was exhorted to contribute to the funds of the University as liberally as they could. It was resolved that the members of the deputation should be requested to grace the town with a visit. A strong local Committee was then formed to carry on the work of collecting funds. It was also decided to form Sub-Committees and to appoint Secretaries for each tahsil in the district.

AT GONDA

An informal meeting of the leading citizens of Gonda was held on the 8th September, 1911 at the house of Babu Kishan Prasad, Vakil and a strong local Committee consisting of pleaders, bankers and landowners was formed for the purpose of collecting funds for the University. Pandit Gokaran Nath Misra from Lucknow also attended the meeting. A strong and influential deputation was organised to wait on the leading taluqdars and *raises* of the district. The deputation promptly began its work in right earnest. It waited on the Raja of Mankapur on the very next day.

AT FARIDPUR

Pandit Madan Mohan Malaviya and Babu Ganga Prasad Varma, arrived at Faridpur in East Bengal on the 9th September, 1911 when a Provincial Conference was being held. After the first day's proceedings of the Provincial Conference was over, Pandit Malaviya addressed the delegates and visitors assembled at the Conference and gave an account of the progress of the Scheme of the proposed Hindu University for which he said that about twenty lakhs of rupees had already been subscribed.

He felt fully assured that in pursuit of their liberal policy of encouraging education, the Government of India would sanction the establishment of both Hindu and Muslim Universities. The salvation of India depended on education. He further said that apart from other considerations the need of a Hindu University was more fundamental. The preservation and promotion of Hindu thought and culture, the education of Hindu youths in accordance with the tenets of their religion and the popularising of a

knowledge of practical science for the improvement of agriculture manufacture and commerce, were aims important enough to justify the movement for a Hindu University.

On the motion of Babu Surendra Nath Banerjee who made a short and thrilling speech, seconded by Babu Ambika Charan Majumdar, a District Committee was formed at Faridpur to raise subscriptions. The delegates from other districts of Bengal also undertook to organise similar committees in their districts.

AT HARDOI

An influential meeting of the residents of Hardoi was held on September 10, 1911, in the afternoon, at the house of Babu Sheo Sahai, Vakil for the purpose of organising a Committee for the collection of funds for the Hindu University in the Hardoi district. Pandit Gokaran Nath Misra and Shri Hari Krishen Dhaon from Lucknow, attended the meeting. A very strong local committee consisting of 29 gentlemen was formed. The Committee selected 9 gentlemen to form a deputation to make a tour throughout the district.

AT UNNAO

The work for raising funds for the University was steadily going on at Unnao with enthusiasm. Pandit Beni Madho Dubey, Pandit Bishambhar Nath Bajpai and others visited several *rasis* and zamindars in the mofussil and secured promises of decent donations.

AT PRATAPGARH

An influential meeting of the leading citizens of Pratapgarh was held on the 17th September, 1911, in the evening, at the Pratapgarh House, under the Chairmanship of Raja Pratap Bahadur Singh of Pratapgarh. Pandit Gokaran Nath Misra from Lucknow was also present. A representative committee consisting of twenty-three gentlemen was formed to collect subscriptions for carrying on the work of the Hindu University throughout the district. Out of the members of the Committee, a strong deputation consisting of twelve gentlemen was formed to tour in the district. Rs. 20,000/- had already been subscribed and it was expected that Pratapgarh would contribute atleast Rs. 50,000 towards the funds of the University. Much of the activity in the district of Pratapgarh was due to the interest taken in the University movement by Raja saheb of Pratapgarh.

AT BILHAUR

A deputation of the Hindu University District Committee, Kanpur, consisting of Rai Debi Prasad, Babus Vikramajit Singh, Beharilal, Bishambharnath, Debi Das, Jwala Prasad, Narain Prasad Nigam, Lala Kanhaiyalal, Rai Bahadur Pandit Vishwanath Tholal, Pandit Jai Narayan Prasad Bajpai, Pandit Debi Prasad Shukla and Pandit Sudarshan Narain Pande visited Bilhaur tahsil, district Kanpur, on the morning of the 17th September, 1911 at 11 00 A.M. A grand reception was given at the Station where about 200 persons were present. The members of the deputation were garlanded. Then a procession consisting of elephants, carriages, chobdars, & C., was formed, and the member of the deputation proceeded to their residence along a route decorated with flags, Shubhagamans, etc. Throughout the route the blowing of conches, ringing of bells, and shouts of "Viswavidyalaya ki jai" were heard.

A meeting was held in the afternoon in the Jai Narain temple. In spite of bad weather and heavy rain in the morning about 700 persons were present from the neighbouring villages. Pandit Sidh Gopal Misra presided. Eloquent and stirring speeches were made by Rai Debi Prasad, Babus Vikramajit Singh, Bisambharnath, and Jwala Prasad and Master Ranji. Three thousand rupees were subscribed on the spot, poor chaprasis, patwarees, mudarrises, enthusiastically giving their salaries and agriculturists, their mite. An influential Sub Committee was formed to raise and collect subscriptions in tahsils and villages. Pandit Jai Narayan Prasad Bajpai thanked the audience and Pandit Sudarshan Pande. The deputation returned the same night by motor car and train.

AT MUZAFFARPUR

A meeting was held on the 17th September, 1911 in the *Ananda Bhawan* under the presidentship of Lala Sukhbir Sinha. A strong Committee was formed to collect subscriptions and to make arrangements to accord a fitting reception to the Hindu University deputation.

AT RAI BARELI

A meeting of the Hindu Taluqdars, pleaders and *raises* of the Rai Bareli district was held on September 18, 1911, in the house of Raja Rampal Singh of Kurri Sidhauri. Pandit Gokaran Nath Misra was also present. A working Committee of a representative character including almost all

the Hindu Taluqdars of the district was formed with Raja Saheb of Khajurgaon as President. A deputation consisting of 24 members was formed to tour through the district. The meeting lasted for full three hours and great enthusiasm prevailed throughout. The deputation soon started visiting different places. Kundan Ganj was visited on the 25th September and Dariba on the 27th September, 1911.

AT SITAPUR

A representative meeting of the citizens of Sitapur consisting of landlords, traders, bankers, pleaders, etc., was held on the 20th September, 1911 in connection with the Hindu University at the house of Babu Chhote Lal, Vakil. A strong working Committee consisting of representatives of the whole district was formed to carry on the work of the University throughout the district. Thakur Suraj Baksh Singh Taluqdar of Kasmanda, who had given a munificent donation of a lakh of rupees for the University, was unanimously elected as President of the Committee, Munshi Murli Dhar and Babu Chhote Lal, Vice Presidents, Babu Chhail Behari Lal, Secretary and Babu Sidh Prasad and Pandit Kalka Prasad, Assistant Secretaries. Small working Committees for each tansil were also formed. The people of Sitapur had been working hard to collect subscriptions and their list amounted to about Rs. 20,000. It was expected that besides the donation of Thakur Suraj Baksh Singh, Sitapur would contribute atleast Rs. 50,000/- to the funds of the University. The cost of the scheme at Sitapur was largely due to the help and sympathy Thakur Suraj Bakhsh Singh who, besides his own donation, promised 15,00,000/- on behalf of the employees of his estate.

AT SHAHJEHANPUR

A most representative gathering of the Hindu citizens of Shahjehanpur including bankers, pleaders, *raias* and landholders was held on the 22nd September, 1911 at the office of the National Bank of Upper India with the object of organising the collection of funds for the Hindu University. The Chair was taken by Seth Ram Charan, Rais and Honorary Magistrate. Pandit Gokaran Nath Misra explained the aims and objects of the Hindu University. A subscription list was then opened and those present subscribed on the spot about Rs. 12,000. A strong working Committee to carry on the work of the University in the district was then organised with Seth Ram Charan as President, Babu Kesho Ram, Vakil, and two other gentlemen as Vice Presidents, Babu Bhairon Prasad, Vakil,

as Secretary, Babu Raghuir Sahai, pleader, as Joint Secretary and Seth Jugal Kishore as Assistant Secretary. The members of the Committee again met in the evening and organised a definite plan of work throughout the district. The success of the scheme was largely due to the interest shown by Seth Ram Charan in the movement.

AGAIN AT CALCUTTA

A second public meeting was held in the Vishuddhanand Vidyalaya at Calcutta in aid of the Hindu University movement on Sunday, the 24th September 1911. There was a large gathering which included, besides many prominent members of the Marwari community, Sir Gooroo Dass Banerjee, Babu Motilal Ghosh, Editor of the *Amrita Bazar Patrika*, Rai Yatindra Nath Chaudhuri, zamindar, Taki and President of the last Bengal Provincial Conference, Babu Brajendra Kishore Roy Chaudhury, and several other Bengali gentlemen. Seth Rukhkrishna of the firm of Messrs. Tara Chand Ghanshyam Dass, the acknowledged head of the Marwari community, presided. Rai Yatindra Nath Chaudhuri and Babu Moti Lal Ghosh made short speeches in Bengalee in which they expressed their full sympathy with the proposal to establish a Hindu University at Benares. Sir Gooroo Dass Banerjee in a long and lucid speech explained the need for such a University and dwelt upon the good that the institution was to do to the Hindu community. The Hon. Pandit Madan Mohan Malaviya then addressed the meeting in Hindi. He heartily acknowledged the good that existing Government and aided educational institutions had been doing. But the education imparted in them needed to be supplemented by religious education. He said that he had no doubt that all Hindus would subscribe for the Hindu University. Rs. 22 lakhs had already been promised for the Hindu University and that represented the contribution of only a few individuals and a few districts. He had faith enough in the generosity of his community to feel confident that in the course of a few weeks, the 50 lakhs that he had appealed for, for a beginning to be made, would be subscribed. At the conclusion of the Hon. Pandit Madan Mohan Malaviya's eloquent speech, promises of over 2½ lakhs more were announced. This was in addition to the 5 lakhs announced at the Town Hall. A strong and representative Committee was formed to organise the collection of subscriptions from the numerous bankers, merchants and traders, etc. in Bara Bazar. It was estimated that at least 5 lakhs more would be raised in Bara Bazar and 5 lakhs more from the Bengalee community.

AT GHAZIABAD

A deputation on behalf of the Meerut district Hindu University Committee, headed by the Hon. Rai Ramanuj Dayal Bahadur, its President, visited Ghaziabad on the 24th September, 1911. The Hindus of the town gave a most hearty reception to the deputation and the whole town displayed a gorgeous view of buntings, flags and mottoes arranged by the members of the local Arya Kumar Sabha. A public meeting was held in the Town Hall in the afternoon which was full to over-flowing and the zeal exhibited by all classes of Hindus in subscribing was, considering the capacity of the town, very remarkable, ladies and boys voluntarily contributing their donations. Nearly, Rs. 7000/- were subscribed on the spot, and the Sub-Committee of the town was working hard to raise substantially the subscription amount from the town itself and to augment it further by securing handsome contributions from the tahsil. Deputations on behalf of the District Committee, in different tahsils of the district, Mawana, Sardhana and Baraut were visited and the response at each place was enthusiastic.

AT MEERUT

A strong Committee was formed at Meerut in the beginning of September, 1911 under the name "Hindu University District Committee" to carry on the work of the Hindu University. The enthusiasm aroused by the movement was so great that the deputation of some of the prominent residents of Meerut had already visited several Tehsils, and the work in the town was proceeding apace. An influential Committee was also working in Meerut Cantonment. Under the guidance of Rai Ramanuj Dayal Bahadur, President of the District Committee, no stone was left unturned for reaching the Meerut contribution to a lakh of rupees. Pandit Gokaran Nath Misra visited Meerut on the 27th September, 1911 and an informal meeting was held the same evening at the house of Rai Ramanuj Dayal Bahadur to discuss measures to be adopted for the collection of funds from the various districts of Meerut division. The District Committee had already visited almost every important town of the district. At most of the places, sub-committees had also been formed. The organisation of the collection of funds was quite complete and the credit of the whole organisation was due to the excellent work of Rai Ramanuj Dayal and his friends. Keen enthusiasm for the cause of the University had been aroused throughout the district. On the 27th September, 1911, Pandit Gokaran Nath Misra and Lala Ramanuj Dayal left on a tour through the various districts of the Meerut division.

AT BANARAS

A meeting of the residents of Dasaswamedh was held on the evening of 27th September, 1911, to educate public opinion on the Hindu University scheme, under the presidentship of Munshi Daya Shankar, ex-Diwan of the Maharaja of Benares. The meeting was well attended. The aims and objects of the University were explained by Pandits Madhorao Karmarkar and Keshavdeo Shastri in clear and forceful language. The audience was very much pleased and fully sympathised with the movement.

AT MUZAFFARNAGAR

Pandit Gokaran Nath Misra of Lucknow and Lala Ramanuj Dayal of Meerut visited Muzaffarnagar on the 28th September, 1911 in connection with the Hindu University. A meeting of the District Committee was held in the evening at the house of Lala Sukhbir Singh. A definite plan of work throughout the district was considered and Sub-Committees for different tahsils were organised. A subscription list was opened and members of the Committee subscribed about Rs. 12,000/- among themselves, Lala Sukhbir Singh alone contributing Rs. 10,000/-.

AT AMRITSAR

At the invitation of the Punjab Hindu conference, the Hindu University deputation consisting of the Hon. Pandit Madan Mohan Malaviya, the Hon. Lala Sukhbir Singh of Muzaffarnagar, the Hon. Lala Ramanuj Dayal of Meerut, Pandit Gokaran Nath Misra of Lucknow, Thakur Mahadeo Singh and Pandit Parmeshwarnath Sapru of Fyzabad arrived at Amritsar on Saturday morning, September 30, 1911. A most cordial welcome was accorded to the deputation at the Station. From the Kothi of Thakur Mahanchand, where they were accommodated, the members of the deputation were taken in a long procession through the main streets which were sumptuously decorated with tapestry, shawls, buntings, flags, "Welcomes" and suitable mottoes. Flowers were profusely showered on the deputation almost throughout the route which extended to nearly three miles. Bands played in front of the procession at several places. The deputation was welcomed with songs. Two Sikh Sangats warmly welcomed the deputation. The procession was greeted throughout with shouts of *Hindu Dharm ki jai* and *Hindu University ki jai*. On reaching the pandal the deputation received a warm welcome. After other resolutions had been disposed of, the resolution supporting the establishment of a Hindu University at Benares was taken up. It was moved by Pandit Din Dayal

Sharma of the Bharat Dharma Mahamandal in a short, eloquent speech and supported by Lala Harkishenlal and Rai Ram Saran Das Bahadur of Lahore, and Thakur Mahachand and Rai Gopal Das Bhandari Bahadur of Amritsar. Lala Lajpat Rai also in supporting the resolution said that as the question had to be viewed from the stand-point of national honour it would be a great shame for the Hindus and a permanent blot on their honour and sense of self-respect if they did not do their best for the success of the University. Pandit Gokaran Nath Misra, then read a thrilling *musaddas* (consisting of six lines) which called forth loud cheers from all sides. He was followed by the Hon. Lala Sukhlal Singh of Mozaffargarh who appealed to the audience to help the movement with all their body, soul and wealth (*tan, man, dhana*). The Hon. Pandit Madan Mohan Malaviya then addressed the Conference, and on rising to speak was accorded a most enthusiastic ovation. He spoke for nearly an hour. He dwelt upon the great progress which the people of the country had made in the cause of education under British rule, but he said that secular education which was being imparted in Government schools and colleges required to be supplemented by religious education. He also emphasised the necessity of preserving the best Hindu ideals, the best of the Hindu traditions, in short the best of the Hindu culture and civilization. He appealed to the public to contribute their mite so that in the sacred city of Banaras, five miles away from the inhabited part, a Hindu University might come into existence before long.

After the speech a discussion followed whether the realisations of subscriptions should be undertaken then and there as the audience wished or postponed to the next day when a Committee would be formed for the purpose. On the Chairman of the Reception Committee's pressing for the latter view, the collections were not made then. Subsequently it was announced that promises of donations to the extent of about Rs. 75,000 were obtained, the principal donors being Rai Gribhula, Rs. 10,000; Lala Ram Narayan and Lala Mansa Ram, Rs. 7,000 each; Messrs. Triti Ram Chela Ram and Bhai Ram Singh Dora, Rs. 6,100 each, and Lala Gagar Mal, Rs. 5,100/-.

AT NAHAN

A meeting was held at Nahan on the 1st October, 1911 in connection with the proposed Hindu University. Baba Parohn Lal Bhargava was in the Chair. On the request of the President, the Hon. Babu Brijmohan Prasad of Moradabad, who happened to be there, explained to the audience

in a brief and interesting speech in Urdu the object of the proposed University. He was followed by Babus Shiva Charan Lal, and Mukut Bihari Lal, in English, and Babus Banwari Lal and M. N. Chatterjea, in vernacular, all of them dwelling upon the advantages that would accrue from the University. The President then appealed for funds and the response to the appeal was as satisfactory as could be desired, a sum of over Rs. 2,000/- being promised on the spot. The highest announcement of Rs. 301, was made on behalf of Sirdar Narain Singh Bahadur. This was followed by the announcement of Rs. 300 - by Pandit Bishambhar Das. Donations of Rs. 200, 100/- and below were also promised. A Subcommittee was then formed for the purpose of realising the amount promised by the subscribers and it was expected that over Rs. 3,000,- would be contributed to the funds of the University.

AT RAWALPINDI

The Hindu University deputation consisting of the Hon. Pandit Madan Mohan Malaviya, Thakur Mahadeo Singh, Pandit Parmeswar Nath Sapru and others arrived at Rawalpindi on the morning of October 5, 1911 and were accorded a warm reception at the Railway station, leading *rueses*, bankers, lawyers and merchants being present. A largely attended public meeting was held the same evening. Mr. Bhagat Iswar Das presided. A resolution, proposed by Dewan Daulatrai and seconded by Lala Hansraj, was passed, promising rupees one lakh as the contribution of the Rawalpindi district to the Hindu University Fund. Rs. 16,000 were subscribed on the spot. Another meeting was held at the Sadar over which Lala Hansraj Sawhaneey presided. The deputation left on Friday, the 6th Oct. evening for Amritsar.

IN THE INTERIOR OF RAI BARELI

On the 6th October, 1911, a deputation headed by the Hon. Raja Ram Pal Singh visited Orai estate. In spite of the rains the attendance in the meeting held there, was some 300. Stirring speeches were delivered by Thakur Jagannath Bux of Rahwan and Raja Ram Pal Singh. Donations were collected and a local Committee was formed with Thakur Gajraj Singh of Orai as President to collect more funds. Great enthusiasm prevailed.

On the 8th Oct., a large deputation headed by Raja Ram Pal Singh visited the estate of Thakur Jagannath Bux Singh of Rahwan, who accorded

a very cordial reception to the deputation. In spite of the rains the meeting held in the evening under the Chairmanship of Raja Saheb was attended by some 2000 persons. Stirring speeches suited to the occasion were delivered and in response Rs. 4000 were promised on the spot. Srimati Thakurain Saheba headed the list of donors by subscribing Rs. 1,000.

AT LAHORE

The Hindu University deputation consisting of the Hon. Pandit Madan Mohan Malaviya, the Hon. Babu Ganga Prasad Varma, Pandit Din Dayal Sharma and others arrived at Lahore on the 8th October, 1911. The *élite* of Lahore Hindu Society headed by Rai Ram Saran Das Bahadur, Rai Bahadur Lala Lal Chand, Rai Mohan Lal Bahadur, Lala Bai Mukund, Lala Harkishen Lal, Bhagat Iswar Dass, Lala Lajpat Rai, Lala Sangam Lal, Diwan Ganpat Rai, Lala Duni Chand, Lala Dhanpat Rai and Lala Mehar Singh, received the deputation. A long procession consisting of nearly 100 carriages was formed. The band played in front, Bhajan parties sang songs welcoming the deputation and extolling the blessings of education throughout the whole route from Delhi Darwaza to Akbari Darwaza. The streets were sumptuously decorated with flags, bunting, festoons and evergreens. Welcomes and mottoes in Sanskrit, Hindi, English, and Urdu, greeted the deputation at numerous places. The streets were thronged with men and the balconies with ladies, anxious to do honour to the deputation. Shouts of 'Hindu University ki Jai' and 'Hindu Dharma ki jai' filled the air. Flowers and rose water were showered upon the members of the deputation.

The public meeting which was announced to be held on Monday, the 9th Oct. evening in the compound adjacent to the Water-works Reservoir, Lahore, for raising subscriptions for the Hindu University fund was held on Monday morning at 7 o'clock in the Bradlaugh Hall, owing to the sudden change of programme in the tour of the Hindu University deputation. Long before the appointed hour the hall was crowded and by the time the members of the deputation arrived, all available space in the hall was occupied, even doors, windows and approaches to the platform were thickly packed with men. Carpets were substituted for chairs in order to provide accommodation to such a huge gathering. The number of audience at the lowest computation was between seven and eight thousand. The meeting was of a representative character, every creed, sect and profession being duly

represented. The students of the different colleges in Lahore were present in large numbers. At the request of the promoters of the meeting the Principal of the Government College, the Principal of the D.A.V. College and the Principal of the Central Training College, Lahore had closed their colleges till noon. The Hon. Pandit Madan Mohan Malaviya and other members of the deputation were received at the back entrance of the hall by the members of the Reception Committee and no sooner they made their appearance on the platform than the hall resounded with loud and prolonged cheers. On the platform beside the Hon. Pandit Madan Mohan Malaviya, the Hon. Shri Ganga Prasad Varma and other members of the deputation sat the following :—

Sir P. C. Chatterji, Rai Bahadur Lala Lal Chand, Lala Harkishen Lal, Lala Lajpat Rai, Rai Bahadur Lala Ram Saran Das, Rai Bahadur Lala Mohan Lal, Lala Dewan Chand, Lala Dharam Das Suri, Lala Karam Chand Puri, Lala Duni Chand, Lala Ganpat Rai, Bhagat Iswar Das, Lala Gopal Chand, Lala Sangam Lal, Rai Sahib Kunj Bihari Thapur, Munshi Mahbub' Alam and several others.

Several ladies including Mrs. Harkishen Lal and Mrs. Lajpat Rai Sahni were also seated in the platform. The proceedings commenced at 7-45 A.M. Rai Bahadur Lala Ram Saran Das proposed and Lala Karam Chand Puri seconded that Rai Bahadur Lala Lal Chand should preside over the meeting. The proposal was carried with acclamation. Speeches were then delivered by the Hon. Shri Ganga Prasad Varma, Lala Lajpat Rai, Pandit Din Dayal and the Hon. Pandit Madan Mohan Malaviya. Every one of them emphasised the importance of uniting the scattered forces of the Hindu community and welding them together into a national whole, and explained the necessity of establishing a Hindu University for the welfare of the community as a whole. Lala Lajpat Rai in the course of his eloquent speech made a stirring appeal in the name of Hindu nationality and Hindu religion to the Hindus of the province in general and to the rich men in particular, especially of Lahore, which, he said was the great centre of the Hindu revival movement, to contribute liberally towards the funds of the Hindu University, and thereby save the honour and the good name of the Punjab. In the end, he expressed a hope that the Government would grant a charter to the Hindus for their University as they had promised to grant to the Mahomedans. On rising to speak, the Hon. Pandit Malaviya was given an ovation by the audience. He delivered a very eloquent speech. He said that on the 30th December, 1905 Sir

Aga Khan in a letter to the Hon. Mr. Gokhale expressed his full sympathy with the movement for establishing a Hindu University and promised to contribute Rs. 5000/- towards its funds. In the end he expressed a strong hope in the sense of justice and impartiality of the Government and concluded his speech by saying 'Charter we shall have and charter we must get'.

A subscription list was then opened and donations amounting to about one lakh of rupees were announced on the spot.

A Provincial Committee consisting of the following gentlemen was then appointed with powers to add to their number for raising further subscriptions in the Punjab for the University fund :

(1) Rai Bahadur Lala Ram Saran Das, (2) Rai Bahadur Lala Lal Chand, (3) Rai Bahadur Lala Mohan Lal (4) Lala Lajpat Rai, (5) Lala Harkishen Lal, (6) Rai Sahib Lala Sukh Dayal, (7) Lala Rai Duni Chand, (8) Lala Ganpat Rai, (9) Lala, Diwan Chand, (10) Lala Karam Chand Puri, (11) Lala Gopal Chand, (12) Lala Dhanpat Rai, (13) Bhagat Iswar Das, (14) Rai Sahib Lala Bal Mukund, (15) Lala Dina Nath, and (16) Lala Raja Ram.

Lala Harkishen Lal was appointed Secretary of the Committee. The meeting dispersed at 11 15 A.M.

AGAIN AT AMRITSAR

At the invitation of the Hindu citizens of the place, the Hindu University deputation again visited Amritsar. A meeting was held in the spacious compound of the Hindu Sabha School. Over 3,000 Hindus were present. Rai Sahib Gurdhari Lal presided. Rai Bahadur Lala Gopal Das Bhandari opened the proceedings. The Hon. Pandit Madan Mohan Malaviya in an impressive speech spoke of the merits of the Hindu civilization in the past, and said that it was possible for the Hindus to raise themselves again in the estimation of other nations, if Western education were given along with Hindu religious education. Subscriptions amounting to Rs. 70,000/- were then announced. It was hoped that Amritsar would subscribe over a lakh of rupees. In thanking the people of Amritsar for their enthusiasm, the Hon. Babu Ganga Prasad Varma said that the reception accorded to the deputation and that evening's demonstration proved that in Amritsar the heart of the Hindu community

throbbed with the same enthusiasm for the University as in other parts of India.

By the time the Deputation reached Amritsar again on 9th October, 1911, the total amount of promised donation had nearly touched the expected figure. It may be remembered here that the whole of this amount had been raised from the public alone—rich and poor. Pandit Malaviya now decided to contact the Government of India in order to obtain a clear indication of the lines on which the Government would be prepared to support the idea of a Hindu University. He, therefore, proceeded to Simla from Amritsar on the 9th October, 1911 after addressing a large meeting in the spacious compound of the Hindu Sabha School.

It may be mentioned here that while the Hon'ble Madan Mohan Malaviya and Mrs. Besant were working with their respective schemes for the establishment of a University at Banaras, a number of Hindu gentlemen interested in the study of Hindu religion were also considering the proposal for the establishment of a High class educational institution Śrīrāṭha Viśvā Vidyālaya—at Banaras under the auspices of the Hon'ble Maharaja Sir Rameshwar Singh Bahadur, of Darbhanga. The Maharaja Bahadur of Darbhanga was, however, convinced that before the Hindus could draw up any complete scheme which would be generally acceptable, it was absolutely necessary to get some indication of the wishes of the Government on the subject.

When Pandit Madan Mohan Malaviya met him at Allahabad in July 1911 with a view to secure his support for the Scheme of the Hindu University, the Maharaja Bahadur of Darbhanga told him that he could attend public meetings in support of the cause after he had been assured of the support of the Government of India towards the Scheme and that ample facilities would be afforded for the study of the religion of our forefathers under the auspices of the leaders of the Śaṅkara Dharma. It was then decided that the Maharaja Bahadur of Darbhanga should approach the Government and assert on its views. With this object the Maharaja of Darbhanga went to Simla in August 1911 but he was informed that the question was under the consideration of the Government and that it would take some weeks to get a reply. The Maharaja Bahadur of Darbhanga returned to Simla early in Oct. 1911 and Pandit Malaviya joined him there on the 10th October, 1911. The same day the Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhanga wrote a letter quoted below to the Hon'ble Sir (then Mr.) Harcourt Butler, Member for Education:

WHEATFIELD

Simla, 10th October, 1911.

My dear Mr. Butler,

You are aware that there is a widespread feeling amongst the Hindu public to establish a Hindu University on such lines as may be approved by the Government of India. More than one project has been put forward in this connection, but I think it very necessary before any further action is taken in the direction of producing a scheme which will be greatly acceptable to the Hindu public that we should try to obtain from you a clear indication of the lines on which the Government will be prepared to support the idea of a Hindu University. I am quite convinced that the Hindus will be only too happy to loyally carry out any direction that the Government may be pleased to give them, and will thankfully accept any suggestions that you may be pleased to make. I hope that you will very kindly place this letter for the favourable consideration of H E. the Viceroy.

Yours very sincerely,

Sd/- RAMESHWAR SINGH.

The Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhanga and the Hon'ble Pandit Madan Mohan Malaviya then waited upon His Excellency the Viceroy and the Hon'ble Sir (then Mr.) Harcourt Butler, at Simla, on the 11th October, 1911. The result of the interview was favourable and Mr. Butler assured his ungrudging co operation in furthering any scheme that might commend itself to the Government of India and the Secretary of State. The Hon'ble Mr. Harcourt Butler addressed the following letter to the Hon'ble Maharaja Bahadur of Darbhanga on the 12th October, 1911. This letter was the first most important communication from the Government of India indicating of its approval of the idea of the proposed Hindu University :

Simla, 12th October, 1911.

My dear Maharaja Bahadur,

I have received your letter of the 10th instant in which you refer to the widespread movement amongst the Hindu public to establish a Hindu University on such lines as may be approved and sanctioned by the Government of India, to the different schemes put forward, and the desirability of my making a pronouncement as to the lines on which the Government will be prepared to support the idea of a Hindu University. You add that you are quite convinced that the Hindus will be only too happy to carry out loyally any directions that the Government may be pleased to give them and will thankfully accept any suggestions that I may be pleased to make.

You will understand that in the absence of definite and detailed schemes it is not possible for me at present to do more than indicate certain conditions on which the Government of India must insist as antecedent to the recognition by the Government of the movement for the establishment of a Hindu University. They are :—

1. The Hindus should approach the Government in a body as the Mahomedans did.
2. A strong, efficient and financially sound college with an adequate European staff should be the basis of the scheme.
3. The University should be a modern University differing from existing universities mainly in being a teaching and residential University and offering religious instruction.
4. The movement should be entirely educational.
5. There should be the same measure of Government supervision and opportunity to give advice as in the case of the proposed University at Aligarh.

I need scarcely add that it would be necessary hereafter to satisfy the Government of India and the Secretary of State as to the adequacy of the funds collected and the suitability in all particulars of the constitution of the University. The Government of India must of course reserve to itself full power in regard to all details of any scheme which they may hereafter place before the Secretary of State, whose discretion in regard to the movement and any proposals that may arise from it, they cannot in any way prejudice. I may add that the Government of India appreciate the spirit of the concluding passage of your letter and that you can count on the ungrudging co-operation of myself and the Department in furthering any scheme that may commend itself to the Government of India and the Secretary of State.

Yours sincerely,

(Sd). HARCOURT BUTLER.

The Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhanga now decided to work in co-operation with the Hon'ble Pandit Madan Mohan Malaviya and gave his wholehearted support to the movement. His very first act was to make a very handsome donation of Rupees five lakhs to the Hindu University. Not only that, he also joined the deputation for collection of funds.

Mass meetings were being held on the 13th, 14th and 15th October, 1911 at Rae-Bareilly under the Chairmanship of Rana Sir Sheoraj Singh Bahadur, of Khajurgaon. The Hon'ble Raja Rampal

Singh, the Hon. Rameshwar Bax Singh of Sheogarh and Sardar Beni Singh also graced the meetings with their presence. The Rana Sahab of Kladurgaon at whose instance these meetings were convened, promised every support to the movement and with great enthusiasm voluntarily offered to go in deputation to the Taluqdars of Rae Bareilly and of Oudh and if needed to other Rajas and Maharajas of India. When these meetings were going on, Raja Rampu Singh and Rana Sir Sheoraj Singh Bahadur received a telegram from the Hon'ble Pandit Madan Mohan Malaviya and they left Rae Bareilly in the afternoon of the 15th Oct. to join Pandit Malaviya and the Maharaja of Darbhanga at Meerut. The attitude of the Government of India towards the Hindu University scheme became known by this time and at the meeting held on the 15th October 1911 at Rae-Bareilly under the presidency of Rajasahab of Sheogarh it was received with loud cheers and hurrahs for King George V.

The first public meeting, after the issue of Sir Harcourt Butler's letter, was held at Meerut on the 17th October, 1911. The Hindu University deputation headed by the Maharaja of Darbhanga arrived at Meerut on the 16th October, 1911 and it was accorded a brilliant reception by the citizens of Meerut. A grand meeting was held on 17th October, 1911 in the Town Hall grounds in a beautiful and spacious parkland, etc. for the occasion. The demand for seats was so great that about 10,000 people were occupying the seats long before the appointed time. As the Hindu University deputation, consisting of the Maharaja of Darbhanga, Rana Sahab Sir Sheoraj Singh, the Hon'ble Raja Rampu Singh, the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Babu Ganga Prasad Varma, the Hon'ble Lala Sukhbir Sunka, Pandit Dr. Daya Sharma, Pandit Gokaran Nath Misra, Babu Shiva Prasad Gupta and Babu Manghi Prasad of Banaras entered the Pandit, they were greeted by thundering cheers. The Maharaja of Darbhanga was proposed to the Chair and amidst deafening cheers he made public the correspondence between him and the Hon'ble Mr. Harcourt Butler. Rana Sir Sheoraj Singh then moved the following resolution :

'That this meeting begs to express its deep satisfaction at the assurance which the Government of India has been pleased to give that they will support the Hindu University movement under the conditions laid down by the Hon. Mr. Butler in his letter of the 12th October to the Maharaja of Darbhanga, and tenders its grateful thanks to His Excellency the Viceroy and the Hon. Mr. Butler for the kindly interest they have taken in the movement'.

Supporting the resolution, the Hon'ble Babu Ganga Prasad Varma said that he considered the recognition of the wide-spread Hindu sentiment by Lord Hardinge as one of his greatest acts of statesmanship. This, he said, would impress the Hindu mind, that whatever mistakes might be committed by subordinate officials, the heart of the fountain-head of the Government of India was sound and that no differential treatment would be meted out to any communities in India on racial grounds. He also gave ventilation to the heart-felt feeling of gratification of the entire Hindu community towards the Maharaja Bahadur of Darbhanga. After the passing of this resolution, the Hon'ble Pandit Madan Mohan Malaviya addressed the meeting. In his masterly address he referred at length to the different stages through which the Hindu University movement had passed. He said that he had never had any doubt as to the attitude of the Government because he knew that the British Government, among whose many blessings, education was the most valued and which had always recognized and helped every private effort in that cause, would not refuse to recognise their efforts to create a great centre of learning. In fact he was so convinced of Government support that he had obtained promises of subscriptions on the express condition that not a pice was to be spent unless the Government approved and sanctioned the creation of the University. He was deeply grateful that in all interviews which he had with Hon. Mr. Butler he had received nothing but encouragement and that His Excellency the Viceroy was sympathetic and kind. Panditji in making an eloquent appeal for funds said that some had hesitated to join the movement because they feared that it would not be possible to raise the crore that he had appealed for. Others had waited for a pronouncement from the Government that it approves of the establishment of a University, but now that 28 lakhs had already been subscribed by only a few districts and that the Government had been pleased to declare itself in favour of the movement, he hoped that every true Hindu would come forward to lend his whole hearted support to the movement and to build up a University which would be worthy of the great Hindu community.

At the conclusion of the appeal the Maharaja Bahadur of Darbhanga rose and announced his munificent donation of five lakhs for the Hindu University. The announcement was received with almost frenzied enthusiasm. The whole audience rising to its feet cheered the Maharaja lustily, the cheers not subsiding till some time.

The donations of the citizens of Meerut were then announced, amounting to about a lakh and a quarter. The principal donors were : — Chaudhri Lachmi Narain Singh and Chaudhri Raghubir Narain Singh, Raises and Honorary Magistrates of Asora, Rs. 15,000/- ; Mahanth Darshan Dass of Bagesar, Rs. 10,000/- ; the Hindu Sangit Samaj, Meerut benefit-night performance by the Hindu youngmen, Rs. 10,000/- ; the Hon. Rai Ramanuj Dayal Bahadur, Rs. 5,000/ ; Lala Raghunath Prasad, Rais Rs. 5,000/- ; Lala Jugal Kishore and Lala Sita Ram Rs. 5,000/- ; Lala Behari Dass and Lala Dhanpat Rai Rs. 3,000/- ; Lala Badridass Jaini, Rais, Meerut Cantonment Rs. 2,000/ ; Choube Radha Lal and Chaube Chakkan Lal, Pleaders, Rs. 1,250/- ; Lala Ramchandra Sarup, Rais Rs. 1,100/- ; Mr. Pyare Lal, Barister-at-Law, Rs. 1,000/- ; Shrimati Bakht Devi, Rs. 1,000/- ; Rai Kanhaiya Lal, Executive Engineer, Rs. 1,600/- ; Lala Ramdass, timber merchant, Rs. 1,000/- ; Lala Muda Mal, Rais, Ghaziabad, Rs. 1,000/- ; Meerut College students, Rs. 1,500/- ; pleaders and clerks, Rs. 1,000/-.

The meeting lasted for over four hours and the proceedings were marked with intense enthusiasm. The members of the Sangit Samaj gave two benefitnight performances for the Hindu University. They played the drama of Harishchandra excellently by which they were able to raise Rs. 10,000/-.

The subscriptions promised for the University till then reached a total of nearly thirtyfive lakhs of rupees.

CHAPTER VIII

THE HINDU UNIVERSITY SOCIETY

ऋषीणां पुनराद्यानां वाचम् अर्थोऽनुधावति

Uttararama Charitra Act I—Verse 10

From Meerut, the Hon'ble Pandit Madan Mohan Malaviya came to Banaras to meet Mrs. Annie Besant who had by that time returned to India and was to reach Banaras on the 21st October, 1911. The meeting took place on the 21st October, 1911, itself. This was an auspicious day. All differences sunk in the common aim which promised so much for awakened India. And when Mrs. Besant first appeared after her return from England at the Central Hindu College premises on the 21st evening, with the Hon'ble Pandit Madan Mohan Malaviya and those members of the Board of Trustees who could be present, she, as President of the Board of Trustees, announced that the amalgamation of the three schemes for a University—those of the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhanga and her own—was an accomplished fact. Every heart rejoiced and the good news quickly flew by wire all over the country.

The next day, on the 22nd October, 1911, the Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhanga, Mrs. Annie Besant, the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Pandit Sundar Lal, the Hon'ble Babu Ganga Prasad Varma, Babu Bhagwan Das and Munshi Iswar Saran met at Banaras. The conclusions then arrived at were embodied in the following short memorandum, which was then drawn up and signed.

“1. That the name of the University shall be Hindu University.

“2. That the first governing body shall consist of representatives of the Hindu community and Mrs. Annie Besant and representative trustees of the Central Hindu College.

“3. That the theological faculty shall be entirely in the hands of the Hindus.

“4. That the petition for a Charter now before the Secretary for State for India shall be withdrawn :

(Sd.) RAMESHWAR SINGH

(Sd.) GANGA PRASAD VARMA

(Sd.) ANNIE BESANT

(Sd.) BHAGWAN DAS

(Sd.) MADAN MOHAN MALAVIYA

(Sd.) ISWAR SARAN”

(Sd.) SUNDAR LAL

This memorandum was forwarded to Mr. Harcourt Butler by the Maharaja of Darbhanga on the 23rd October, 1911 and on the same day. Mrs. Annie Besant cabled to the Marquess of Crewe withdrawing her petition.

Arrangements were to be made now to form a deputation with representatives from each province in India to wait on Mr. Harcourt Butler. The outlines of the constitution of the proposed University were also to be drawn to serve as a basis for discussion. In the meantime, Mrs. Annie Besant sent letters to every Trustee of the Central Hindu College asking for permission to sign a petition to Mr. Harcourt Butler from the Board of Trustees, Central Hindu College, praying that the College may be incorporated with the University when the University was formed.

Things moved very quickly and towards the end of October, 1911, Mrs. Annie Besant, the Hon'ble Pandit Madan Mohan Malaviya and a number of other gentlemen from several parts of India met at Allahabad to consider several preliminary questions relating to the new university and to settle the outlines of a scheme for its establishment. On the lines which the members of this informal meeting settled tentatively, a draft bill for the University was prepared to serve as a basis for discussion.

This draft was considered at a larger representative meeting of Hindu gentlemen held on the 28th November, 1911 at the Darbhanga Castle, Allahabad, under the presidentship of the Maharaja of Darbhanga. The draft was further amended. The meeting was a very long one, lasting from 11.30 A.M. to 1.15 P.M. and the various points of issue were fully discussed and complete agreement was reached, all being ready to subordinate themselves and their opinions to the views of the Hindu community as represented by its leading men. This meeting was confidential and therefore, the details of the outlines of the scheme as discussed at this meeting were not made public immediately. It had first to be submitted to the Hon'ble Member for Education.

This meeting further decided that the promoters of the University should register themselves as a Society under Act XXI of 1860. The Hon'ble Pandit Madan Mohan Malaviya had already suggested in his letter dated the 15th July, 1911 the desirability of forming a Society to be called the Hindu University Society to bring about the establishment of a University. The formation of the Hindu University Society as an incorporated Society under Act XXI of 1860 became necessary now. The memorandum of Association was drawn up and signed at Allahabad on the 28th November, 1911 by Maharaja Sir Rameshwar Singh Bahadur,

Darbhanga, Mrs. Annie Besant, Mr. V.P. Madhava Rao of Bangalore, Pandit Gokaran Nath Misra of Lucknow, Mr. Radha Kumud Mukherji of Calcutta, Mr. Benoy Kumar Sarkar of Calcutta, Mahamahopadhyaya, Pandit Adityaram Bhattacharya of Allahabad, the Hon'ble Babu Ganga Prasad Varma of Lucknow and Babu Bhagwan Das of Banaras. The Memorandum of Association of the Society was as follows:—

1. *Name :*

The Society shall be named and styled "The Hindu University Society".

2. *Object :*

The object of the Society is to found and establish a Hindu University at Benares, and for that purpose to collect funds, to acquire and hold property, move the Government for enactment of such legislation as may be necessary for establishing such University, to associate or co-operate with any other society or persons and to incorporate any other educational institution or society; and to do all such and other acts as may be necessary for the establishment of the said University; and on the establishment of such University, to deliver and hand over, or to transfer to the University so established all funds, monies, and properties in the hands of the Society, and to transfer all properties, books, securities, documents, or other papers and effects to the said University and to do all such and other acts as may be necessary and requisite for the said purpose.

3. The names, addresses and occupations of the members of the Committee Management to whom the management of the affairs of the Society is entrusted, are as follows:—

1. The Hon'ble Maharaja Sir Rameshwar Singh Bahadur, of Darbhanga—President.
2. Sir Gooroodas Banerjee, Narikeldanga, Calcutta, -Vice-President.
3. Mrs. Annie Besant, President of the Board of Trustees, Central Hindu College, Benares, Vice-President.
4. Dr. Rash Behari Ghosh, 46, Theatre Road, Calcutta, Vice-President.
5. The Hon'ble Maharaja Manindra Chandra Nundy Bahadur, Cossimbazar, Murshidabad.
6. Bibu Brajendra Kishore Roy Choudhury, 53, Sukea's Street, Calcutta.

7. The Hon. Justice A. Chaudhuri, 46, Old Ballygunj Road, Calcutta.
8. Babu Hirendranath Datta, 139, Cornwallis Street, Calcutta
9. Professor Radha Kumud Mukherji, 26 Sukea's Street, Calcutta
10. Professor Benoy Kumar Sarkar, 26, Sukea's Street, Calcutta.
11. The Hon'ble Kuar Krityanand Sinha, Banailly, Purneah,
12. The Hon'ble Braj Kishore Prasad, Vakil, Laharai Sarai
13. Babu Krishna Sahai, Vakil, Bankipur.
14. Seth Radha Krishna Potdar, Calcutta.
15. Babu Langat Sinha, Zamindar, Mozafferpore,
16. Babu Purnendu Narayan Sinha, Vakil, Bankipur.
17. The Hon'ble Mr. N. Subba Rao, Rajmahendry.
18. The Hon'ble Mr. L.A. Govind Raghava Iyer, Madras.
19. The Hon'ble Mr. T. B. Seshagiri Iyer, Vakil, Madras.
20. Mr. V. P. Madhava Rao, Ex-Dewan of Mysore, Bangalore.
21. The Hon'ble Sir Vithal Das Thackersay, Bombay.
22. Sir Bhalchandra Krishna Bhatwadekur, Bombay.
23. The Hon'ble Mr. Golul Das Parekh, Bombay.
24. Mr. Dharamsey Morarjee Gokul Das, Bombay.
25. The Hon'ble Mr. Harchandrai Vishendas, Karachi.
26. Mr. V. R. Pandit, Nagpur.
27. Rao Bahadur Vaman Rao Kolhatkar, Nagpur.
28. The Hon'ble Mr. R. M. Mudholkar, Amraoti.
29. Rai Bahadur Lala Lalchand, Lahore.
30. Rai Ramsaran Das Bahadur, Lahore.
31. Lala Harkishen Lal, Lahore.
32. The Hon'ble Rai Hari Chand, Multan.
33. The Hon'ble Lala Sultan Sinha, Delhi.
34. Sirdar Jogendra Sinha, Patiala.
35. Pandit Din Dayal Sharma, Jhajjur, Rohtak.
36. Raja Munshi Madho Lal, Benares.
37. Mahamahopadhyaya Pandit Adityaram Bhattacharya, Allahabad.
38. The Hon'ble Raja Rampal Singh, Kuri Sidhauri.
39. The Hon'ble Babu Ganga Prasad Varma, Lucknow.
40. The Hon'ble Rai Sri Ram Bahadur, Lucknow.
41. Thakur Suraj Bux Singh, Sitapur.
42. The Hon'ble Babu Brij Nandan Prasad, Muradabad.
43. The Hon'ble Babu Sukhbir Singh, Mazaffarnagar.

44. Rai Prag Narayan Bhargava, Lucknow.
45. Rai Ramsarandas Bahadur, Manager, Oudh Commercial Bank, Fyzabad.
46. Babu Vikramajit Singh, Cawnpore.
47. Babu Moti Chand, Benares.
48. Rai Krishnaji, Benares.
49. Rao Gopal Das Sahupuri, Benares.
50. Babu Gauri Shankar Prasad, Benares.
51. Dr. Satish Chandra Bannerji, Allahabad.
52. Pandit Baldev Ram Dave, Allahabad.
53. Dr. Tej Bahadur Sapru, Allahabad.
54. Babu Iswar Saran, Elgin Road, Allahabad.
55. The Hon'ble Pandit Madan Mohan Malaviya, Allahabad.
56. The Hon'ble Pandit Sundar Lal, Rai Bahadur, Allahabad, Honorary Secretary.
57. Babu Bhagavan Das, Benares
58. Pandit Gokaran Nath Misra, Vakil, Lucknow.
59. Pandit Krishnaram Mehta, Vakil, Benares.
60. Rai Iqbal Narain Gurtu, Benares.
61. Babu Mangla Prasad, Nandan-Sahu-ki Gali, Benares.

Honorary
Joint-
Secretaries

We, the several persons whose names and addresses are subscribed, are desirous of being formed into a Society in pursuance of this Memorandum of Association and the Rules and Regulations, a certified copy of which is hereto annexed.

RAMESHWAR SINGH

Of Darbhanga.

ANNIE BESANT

Benares

V. P. MADHAVA RAO,

Patan Bhawan, Bangalore

GOKARAN NATH MISRA

Neill's Gate, Lucknow

RADHAKUMUD MUKERJI

26, Sukea's Street, Calcutta

BENOY KUMAR SARKAR

26, Sukea's Street, Calcutta

ADITYARAM BHATTA-

CHARYA,

Daraunje, Allahabad

GANGA PRASAD VARMA

Aminabad, Lucknow

BHAGAWAN DAS

Benares.

Witness to the above signatures: signed before me

Allahabad,

28th November, 1911.

MANGLA PRASAD,

Benares.

Besides the persons named in Section 3 of the Memorandum of association including those who signed the same, the membership of the Society was open to—

- (a) Persons who had given or who would give a donation of not less than Rs. 500/- towards the Hindu University Fund or to this Society ;
- (b) persons who would pay an annual subscription of not less than rupees twenty-five ; and
- (c) other persons who, by reason of the interest taken by them in the cause of education, or who, by reason of their distinguished ability or eminent position in life, might be elected as members of the Society.

The acceptance of the Secretaryship of the Hindu University Society by Rai Bahadur the Hon'ble Pandit Sundar Lal was a matter of great satisfaction to all.

At the meeting held at the Darbhanga Castle at Allahabad on the 28th November, 1911, it was further decided that a deputation of the Hindu community headed by the Hon'ble Sir Rameshwar Singh Bahadur, of Darbhanga should wait upon the Hon'ble Member for Education at Delhi. The Hon'ble Mr. Harcourt Butler readily expressed his willingness to receive the deputation. The draft bill as amended at the meeting held on 28th Nov 1911 was printed and copies of it were sent to the members of the Deputation which was to wait upon the Hon. Member for Education.

The Coronation Durbar was going to be held at Delhi on the 12th December, 1911. Delhi attracted people from all parts of the country. Special trains were arranged from various places in India towards Delhi. The Hindu University Deputation went to Delhi in a special train for the Durbar from Allahabad. The City of Delhi was already *en fete* when the Deputation reached the Town Hall to meet the Hon'ble Mr. Harcourt Butler on December 4, 1911. The Deputation was a very representative one, leading men being present from all parts of India. The Deputation consisted of the following gentlemen :—

1. The Hon. Maharaja Sir Rameshwar Singh Bahadur of Darbhanga.
2. Mrs. Annie Besant.
3. The Hon. Pandit Madan Mohan Malaviya.
4. The Hon. Maharaja Manindra Chandra Nundy of Cossimbazar.

- 5 The Hon. Pandit Sundar Lal, Allahabad.
6. Mr. V. P. Madhava Rao, ex Dewan of Mysore.
7. The Hon. Mr. N. Subba Rao Pantulu, Madras.
8. The Hon. Mr. Harchandrai Vishandas of Karachi.
9. The Hon. Rai Shadi Lal Bahadur, Lahore.
10. Lala Harkishen Lal, Lahore.
11. The Hon. Rai Bahadur Lala Hari Chand, Multan.
12. The Hon. Lala Sultan Singh, Delhi.
13. The Hon. Baba Guru Baksh Singh Bedi, Punjab.
14. The Hon. Maharaja Sir Bhagwati Prasad Singh of Bahrampur, Oudh.
15. The Hon. Rana Sir Sheoraj Singh, of Khajurgaon.
16. The Hon. Raja Rampal Singh, Kurri Sidhauri, Oudh.
17. The Hon. Rai Ganga Prasad Varma Bahadur, Lucknow.
18. The Hon. Rai Sri Ram Bahadur, Lucknow.
19. The Hon. Lala Sukhbir Sinha, Mazaffarnagar.
20. The Hon. Babu Moti Chand, Benares.
21. Mahamahopadhyaya Pandit Siva Kumar Sastri, Benares.
22. Pandit Gokaran Nath Misra, Lucknow.
23. Rai Bahadur Pandit Maharaj Narayan Sivapuri, Banaras.
24. The Hon. Rai Ram Saran Dass Bahadur, Lahore.
25. The Mahant of Tarkeshwar.
26. Rai Badri Das Bahadur, Mukeem, Calcutta.
27. Mahamahopadhyaya Bankey Lal Nawal Goswami, Delhi.
28. Rao Bahadur V. N. Pandit, Nagpur.
29. Maharaja Giriya Nath Roy Bahadur of Dinajpur.
30. Pandit Din Dayal Sharma, Rohtak.
31. Babu Bhagwan Das, Banaras.
32. Sir Pratul Chandra Chatterji, Lahore.

The Deputation was cordially received by the Hon'ble Member for Education, the Hon'ble Mr. Harcourt Butler. Maharaja Sir Rameshwar Singh Bahadur of Darbhanga introduced the members of the Deputation, one by one to the Hon'ble Mr. Harcourt Butler. The draft constitution of the University was presented for consultation and advice of the Hon'ble Member for Education. Several points were informally discussed on that occasion. The Hon'ble Mr. Harcourt Butler behaved with the greatest kindness and sympathy explaining why in some cases it was impossible to meet the wishes of the Deputation and in other promising to lay the views expressed by the Deputation before His Excellency the Governor-

General for consideration. The interview was on the whole thoroughly satisfactory and the Deputation left the draft, as amended, with the Hon'ble Member for Education since the Bill had to be finally drafted by the Law Department of the Government of India. It was laid down that though the Act be passed it would not come into operation until the Society had a sum of Rs. 50 lakhs in the Bank and was in a position to raise a further sum of one crore of rupees.

The registration of the Hindu University Society was formerly effected on the 15th December, 1911. The first meeting of the Society was held at Delhi just after the Deputation had met the Hon'ble Member for Education and it was decided to begin the work without any delay. The Deputation did not remain idle during the Delhi Durbar and started the work of collection of funds. His Highness the Maharaja of Alwar gave a magnificent donation of Rs. 2 00 lakhs, and the Hon. Rana Sir Sheoraj Singh, Rs. 1.25 lakhs. The Chief Minister of Alwar, Rai Sahab Daya Krishna Gaur promised a donation of Rs. 25,000/- and Lala Sultan Singh, Rs. 5,000/-.

An Office of the Hindu University Society was opened at Allahabad on the 1st January, 1912. A branch office was opened at Banaras to answer enquiries. Local Committees were formed in various other places. The first work undertaken by the Society was to prepare a complete list of the names of all the donors who had promised donations. The number of donors had already gone upto over 5,000 and at several places no regular list of donors had been prepared.

During all this period from October to January the Hindu University Deputation had been visiting various places and collecting funds. The deputation addressed meetings at Khurja, Hardoi, Sitapur, Bareli, Saharanpur, Moradabad, Amrova, Unnao, Rae Bareli, Etawah, Bahraich on the dates noted below :

| | |
|----------------|---------------------|
| (1) Khurja | 18th October, 1911 |
| (2) Hardoi | 24th October, 1911 |
| (3) Bareli | 3rd November, 1911 |
| (4) Saharanpur | 5th November, 1911 |
| (5) Moradabad | 6th November, 1911 |
| (6) Amrova | 10th November, 1911 |
| (7) Unnao | 10th November, 1911 |
| (8) Sitapur | 12th November, 1911 |
| (9) Rae Bareli | 12th November, 1911 |

| | |
|----------------|---------------------|
| (10) Etawah | 15th November, 1911 |
| (11) Bahraich | 18th November, 1911 |
| (12) Moradabad | 10th December, 1911 |

The Hon'ble Pandit Madan Mohan Malaviya could not accompany the Deputation to all these places as he was pre-occupied with other important matters regarding drafting of the constitution, the deputation to the Hon'ble Member for Education, etc. The deputation to Unnao, Sitapur and Etawah, was, however, headed by him. The collection at Unnao was Rs. 80,000/-. At Sitapur it was of Rs. 75,000/- besides the donation of Rs. 1.00 lakh already subscribed by Thakur Suraj Bax Singh.

A meeting on behalf of the Hindu University was arranged at the Town Hall, Calcutta on the 17th January, 1912 under the Presidentship of His Highness the Maharaja of Bikaner. The Hon'ble Maharaja of Darbhanga, the Hon'ble Pandit Madan Mohan Malaviya, Mrs. Annie Besant and Sir Gooroodas Banerjee addressed the meeting. The speech of the Chairman, His Highness the Maharaja of Bikaner was admirable and great delight was shown when he announced that he was authorised by His Excellency the Viceroy to express his sympathy with the Hindu University movement and his good wishes for its success. Before concluding his speech, the Maharaja of Bikaner appealed to the princes and the people of India to subscribe liberally to the funds of the University. He said that it was encouraging to hear that over forty-three lakhs had already been subscribed. He hoped that this amount would soon be doubled and that before long a sufficient sum would be forthcoming to make the Hindu University not only self-supporting but the first educational institution in India, fully equipped with the most modern appliances and inspired by the culture of the East.

The Maharaja of Darbhanga followed and made some excellent points in answering objections. He said :

“Our Hindu University will necessarily be a denominational one. But it will be as remote as the poles from being sectarian. Indeed, the atmosphere of a University is one in which a sectarian spirit cannot live. It is only right that our students should be brought up in the religion of their forefathers, and the more they are grounded in the principles of their own religion, the more broad-minded and sympathetic they become towards those who adhere to other forms. This remarkable feature in the relations which subsist between the followers of the great religions of the world-is one for which we should be profoundly thankful. We

generally find much bitterness amongst ecclesiastical sectarians within our religion, whose difference of opinion or belief is based upon some trifling point of interpretation of scripture, but the attitude of the mass of the followers of our religion towards those of another is always almost one of toleration and respect. And this is inevitably so, because a man who loves and cherishes the religion of his forefathers is a religious man all the world over, no matter what may be his religious creed. The goal is a common one, namely, spiritual aspiration and the increasing desire for the knowledge of God. This is the goal towards which Muham-madans and Hindus alike are now tending in their desire to provide a religious basis for the education of their children.

“The fundamental mistake which our critics make is in confusing sectarianism with denominationalism. The history of religion shows that while ecclesiastics of all creeds fight and squabble amongst themselves, sainthood is one and the same all the world over and in all religions”.

Sir Gooroodas Banerjee and Mrs. Annie Besant also spoke. At the end the Hon'ble Pandit Madan Mohan Malaviya spoke very eloquently in Hindi and aroused much enthusiasm. Money then came pouring in, the Chairman making a donation of Rupees one lakh and a perpetual grant of Rs. 12,000/- per annum. The Maharani of Hathwa made a donation of Rupees one lakh, with a promise that her son would give one or two lakhs more when he came of age. The Mahant of Tarkeshwar donated one lakh, Babu Harihar Prasad Singh, Rs. 50,000/- in property; Rai Sita Nath Roy Bahadur, Rs. 15,000/-; Mr. Satyendra Nath Tagore, Rs. 10,000; the Rani of Puntia, Rs. 10,000; Babu Hirendra Nath Dutt, Rs. 5,000,-; Maharaj Kumar Gopal Roy of Rungpur, Rs. 5,000/. Thus a total of Rs. 4,70,000,- was collected, besides the perpetual grant of Rs. 12,000,- from the Maharaja of Bikaner.

The Calcutta meeting was followed by another very largely attended meeting of the Hindu citizens of Banaras, held in the afternoon of the 31st January, 1912, in the Central Hindu College. The meeting was a representative one. Bankers and Zamindars, like Babu Motichand, Babu Shyam Das, Babu Haridas, Babu Bhagwan Das and leading *raises* and pandits were present. The gathering was an unprecedented one. The Maharajas of Darbhanga and Banaras and the members of the deputation which included the Hon'ble Pandit Madan Mohan Malaviya, Mrs. Annie Besant,

Rana Sir Sheoraj Singh of Khajurgaon, Babu Langat Singh of Muzaffarpur, and Babu Iswar Saran of Allahabad, were greeted on their arrival with deafening cheers. A conspicuous feature of the meeting was that a large number of ladies was also present. The Maharaja of Banaras presided.

The Maharaja Bahadur of Darbhanga in proposing His Highness the Maharaja of Banaras to the chair delivered the following speech :—

“Gentlemen, I have great pleasure in proposing His Highness the Maharaja Bahadur of Benares to take the chair at this most important meeting. His Highness’s service to the cause of education and his devotion to our sacred religion are such as to command respect from us all. A Sanskrit scholar and lover of knowledge, he has creditably maintained the high traditions of his House by giving every encouragement to the cause of education according to the requirements of the age. The Central Hindu College of Benares, which is to become the nucleus of our Hindu University, owes its existence to a great extent to the very liberal support received from him, and this great Hall in which we are gathered together to-day has been a gift by him along with other buildings and land which had made the Central Hindu College what it is.

“When I was in Benares in October last I had the honour of associating myself with Mrs. Besant, the Hon. Pandit Madan Mohan Malaviya, the Hon. Rai Bahadur Pandit Sundar Lal and others in laying down the basis of our organisation, and it is now a matter of supreme gratification to us that we have been enabled to secure the cordial support and sympathy of his Excellency the Viceroy and Hon. Member of Education, and also of some of the enlightened Ruling Chiefs of India.

“I look forward with great hope to the success of our deputation to the Chiefs of Rajputana, and I am sure that you will be delighted to hear that I have received a most encouraging letter of sympathy from His Excellency the Viceroy since I have been here in connection with my proposed tour to Rajputana. Gentlemen, I consider it very auspicious that our Hindu University deputation, which has now been formed to visit different parts of the upper provinces and Rajputana to raise the necessary funds, should commence its work and make its start from this sacred city of Benares, and I trust that the generous response, which I hope you will extend to our appeal, will find a ready echo in the other towns of these Provinces that we have to visit.

"You know, gentlemen, that for the successful launching of the great scheme we have in view, we require both money and earnest workers, men who would disinterestedly and zealously work for the noble cause and the necessary funds without which we can make no material progress. We hope to find both in Benares. As regards workers, we have first His Highness the Maharaja and his officials who, we are confident, will render all possible co-operation and assistance. Next we have the *raises*, bankers and merchants of this city to help us with funds. We would also invite the cordial help of Pundits, Sadhus and those who come in numbers to spend the closing years of their lives in this Holy City. I am told, gentlemen, that Mahomedan pensioners go to Aligarh to place their services in the cause of their College, and I hope that we, Hindus, will not be wanting in the same whole-hearted devotion to the cause of education and to our religion. I am sure that the residents of Benares will rise to the occasion and that their contribution in the shape of money and men will be worthy of this great city. With these few words I move that His Highness do take the chair and encourage us with his valuable advice and support, and that before this meeting breaks up we may have the pleasure of including his name amongst the great benefactors of the Vishwa Vidyalaya".

Rana Sir Sheoraj Singh of Khajurgaon seconded the motion.

His Highness Maharaja Sir Prabhu Narain Singh, of Benares, then delivered his presidential address in Hindi.

Pandit Ajodhya Nath next recited some Sanskrit verses and Munshi Sankata Prasad stirred up the audience with a thrilling verse in Urdu appealing for funds.

Mrs. Besant in addressing the meeting compared the vast gathering with that at the ghats of the Ganges in Kashi every morning to welcome the rising sun. Regarding the importance of the Hindu University she pointed out that the object of the movement, which she characterized as sublime, was to make Hinduism mighty in its old seat where Hindu children would grow in their ancestral faith. All that was great in Western science, industry and art would form a part of the University curriculum but it had one aim above all that made it different from the rest, viz, to build up character and unfold the ancient spirituality of the Aryans. She denounced the idea that Hinduism tended to divide, for it was the decay of

Hinduism that was the cause of divisions, and if it be true that on that day India was knowing herself as one from one part of the country to another, that was the revival of the Hindu religion that made the birth of a nation possible. To the objection that Hinduism could not be taught she replied that when the Hindus taught religion to others for 20,000 years they could very well teach it to their own children. It would not be necessary to teach Hindu youths the niceties and subtleties and controversies of theological distinction which learned men carried on. Boys would be taught to lift their hands to one great Being, the common Ishwara of all Hindus. As to the teaching of Hindu morality, she said there could be no difficulty as the ideal of fraternal, paternal and conjugal duties to be found in Hindu history was the highest in the world to which no Hindu could take objection. If they wanted them to grow up in Aryan manhood they must feed them on Aryan Religion.

She paid a glowing tribute to the Maharaja of Benares for his devotion to the cause of education and the Hindu religion, saying that the Central Hindu College owed its life and inception in a large measure to His Highness. In acknowledging the services of the Maharaja of Darbhanga, she remarked that he was a tried and faithful worker in helping Hinduism. Referring to Malaviyaji's services, she said that he had given up his worldly career, eloquence, energy, in fact his life and too much of his health for the work. She then referred to the forthcoming visit of His Excellency the Viceroy to the Central Hindu College which was growing into a University, showing thereby his sympathy with the movement. The work left to be done was that the Hindu public must make actual what the leaders and the Government had made possible. "The University"; she said, "must be in all respects an up-to-date and fully equipped one to be worthy of the glorious future".

Babu Langat Singh delivered a speech in Urdu and he was followed by the Hon'ble Pandit Madan Mohan Malaviya who in a short eloquent Hindi speech appealed for funds. Referring to the proposal made in certain quarters regarding the change of the seat of the proposed Hindu University from Benares to Delhi, he remarked that Benares was pre-eminently the ancient seat of learning, and the sacred and historic associations of the city with the religions of the Hindus were not to be found in any other place in India, and it was that fact that rendered Benares the fittest place for the University. Delhi might be the capital of India but it could not be compared with Benares. The Hindu University would be established in Benares and nowhere else.

Rs. 2,84,012 were announced as promised, out of which about Rs. 6,000/- were realised. Amongst the principal donors were His Highness the Maharaja of Benares, Rs. 1,00,000 -; Babu Moti Chand, Rs. 1,00,000, -; a humble Hindu Rs. 25,000/-; Rai Krishna Chand, Rs. 10,000 -; Rai Krishna Rao Gopaldas, Rao Baijnath Dass, and Babu Govind Dass Rs. 5,000/- each.

The Hon'ble Pandit Madan Mohan Malaviya and some other workers decided to go out again on a tour for collection. A proposal was made at that time that during the Summer Vacation in the months of May and June, teachers, as well as students in all parts of India could also -with sufficient time at their disposal during the holidays devote themselves to the noble work.

All through the hot season of 1912, Maharaja Bahadur of Darbhanga, the Hon'ble Pandit Madan Mohan Malaviya and other members of the Hindu University Deputation toiled to collect money and to widen the interest. The Hon'ble Pandit Madan Mohan Malaviya addressed a mass meeting on the 13th May, 1912 at Ajmer. It was one of the biggest gatherings that had ever been witnessed in the city, although it had been hurriedly arranged to take advantage of the visit of Pandit Madan Mohan Malaviya. The eloquent and stirring discourse of Panditji appealed so strongly that though there was no intention to make a call for subscription it began to be announced and money began to flow on to the table. Soon the subscriptions mounted up to nearly Rs. 30,000. From Ajmer the Hon'ble Pandit Malaviya went to Udaipur and met His Highness the Maharana of Udaipur. The Maharana was so much impressed with the movement and the Hon'ble Pandit Malaviya that he immediately donated a lakh and a half towards the funds of the University. It was arranged to hold meetings in Udaipur in the months of June and July, following.

On his return, the Hon'ble Pandit Madan Mohan Malaviya addressed another overflowing meeting on Monday the 20th May at Ajmer, when donations amounting to over Rs. 20,000/- were announced. After this, the deputation headed by the Maharaja of Darbhanga and the Hon'ble Pandit Malaviya reached Moradabad on 2nd June 1912. After the speech of the Hon'ble Pandit Madan Mohan Malaviya a sum of Rs. 1 50 lakhs was announced on the spot. From Moradabad the deputation moved on to Bareilly. In the afternoon of the 4th June 1912, the Deputation accompanied by the elite of the Hindu community consisting of Zamindars, bankers, Hon. Magistrates lawyers, shop keepers, clerks, etc passed through

the main bazar. The procession was grand and the decorations from the kila to Sahamatganz were simply splendid. The shop-keepers vied with each other to decorate their shops and consequently the whole place was a blaze of colours and looked like a fairyland.

Great enthusiasm was displayed. Almost every second shop distributed *pan*, *ellaichi*, and *sharbat*, sprinkled rose-water and showered flowers on the members of the deputation. Some of the leading Mohamedan gentlemen headed by the Hon'ble Mr. Asghar Ali Khan, Khan Bahadur, had got up a booth near the Kotwali to distribute *pan*, *ellaichi* and *sharbat* to the people.

A grand open air meeting was held on the 5th, afternoon which was largely attended. Babu Baldeo Prasad, one of the leading public men of Bareilly, introduced the members of the deputation in a powerful and stirring speech, which was well appreciated. Then followed the reading of poems and recitation of Bhajans specially prepared for the occasion. The Hon. Pandit Madan Mohan Malaviya spoke with his usual eloquence and in a well-reasoned speech pointed out the necessity of establishing a Hindu University in Kashi, sacred to the memory of every Hindu.

After the speech was over subscriptions were invited; several large sums were announced and the total came up to about Rs. 65,000/-.

On the 6th, evening Rai Bahadur Damodar Dass entertained the members of the deputation at a garden party on the beautiful grounds of the Alien Union Club, which was graced by the *elite* of the Hindu and Mohammedan communities and also by the District Magistrate, Mr. Percy Harrison, and the District Judge, Mr. Nelson Wright. Light refreshments were served, the guests and every one seemed to enjoy himself fully. The party was entertained by the singing of Bhajans by Radhe Shyam which were very much admired and appreciated. The party dispersed at 9 P.M.

From Moradabad the Deputation reached Nainital on the 7th June, 1912. The same evening, at a very short notice, a great enthusiastic meeting under the presidentship of Raja Udairaj Singh of Kashipur was held in the Assembly Hall. Great enthusiasm prevailed. Rs. 55,000/- were subscribed on the spot.

From Nainital the Maharaja of Darbhanga proceeded to Kashmir to meet His Highness the Maharaja of Kashmir. The Hon'ble Pandit Madan Mohan Malaviya heading the Deputation reached Almora on the 14th June. The whole town of Almora turned out to welcome them at

a mile outside the town. The procession was orderly throughout. A public meeting was held on the 15th at Shree Badreshwar. Pandit Bishun Narain Dar presided. Pandit Gopal Dutt, Joshi, retired Judge, presented the address of the Reception Committee in Sanskrit and the Hon. Pandit Madan Mohan Malaviya replied in Sanskrit *ex-tempore*. The first call for donations resulted in promises of Rs. 13,000/-.

The Managing Committee of the Central Hindu College had lent the services of Pandit Iqbal Narain Gurtu to the University Deputation for a year. In May and June 1912 he visited Bhagalpur, Bankipur, Gorakhpur, Lucknow, Sitapur, Unao, Cawnpore, Dehra Dun and Rishikesh and collected one lakh and five thousand rupees in cash in seven weeks.

It will not be out of place to mention here that during his tour the Maharaja Bahadur of Darbhanga also visited the Aligarh College early in June and presented a cheque for Rs. 20,000/- which he had previously promised to the Muslim University Funds. Speeches were made on the occasion by Nawab Vigar-ul-Mulk Bahadur, the Hon. Sahabzada Aftab Ahmad Khan and Nawab Muzamillullah Khan Bahadur, Joint Honorary Secretary of the Aligarh College and all dwelt on the necessity of the two great communities of Hindus and Muslims to foster love and family working together.

The Hon'ble Maharaja of Darbhanga had reached Kashmir from Nainital. A meeting had been announced to take place on the 1st July, 1912 under the presidentship of His Highness the Maharaja Sahib Bahadur of Kashmir at Hazuri Bagh. The Hon'ble Maharaja Bahadur of Darbhanga was the principal speaker. The grounds of Hazuri Bagh presented a picturesque and animated scene of moving crowds. By the time the clock struck four there gathered together a vast concourse of people numbering some ten thousand when the proceedings began on the arrival of His Highness the Maharaja Sahib Bahadur. The proceedings opened with the chanting of the well-known Kashmiri Mangalacharan in Sanskrit by two students from the local Sri Pratap College. This was followed by the recitation of Sanskrit verses composed for the occasion by Pandits Nityanand Shastri and Janardan of Kashmir and also by Brahmachari Brahmanand.

After the speech of Lala Lakshmi Das, Pandit Jagdish Chandra Chatterji, Jiwan Mal Kakkar, and others, the famous Hindi orator Pandit Din Dayal Sharma explained in charming language how the proposed University was to revive the ancient learning of the land again, and how

















THE UNIVERSITY OF CHICAGO
PRESS

MANAGEMENT









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Описание здания -







not only the Maharajas of Kashmir and Mithila were that day gathered together in noble co-operation to further the cause of the University but how also the learned Rishis of the past—Vyasa, Valmiki, Kanada and Patanjali—were themselves present there in spirit if one had only eyes to see. The Pandit's comparison of the occasion to the celebrated episode in the Ramayana when Viswamitra came to Dasharatha to beg from him the services of his son for the cause of righteousness were very telling.

Deeply moved as the assembly was by the persuasive eloquence of Pandit Din Dayal Sharma, it had now the privilege of listening to the touching appeal which the Maharaja Bahadur of Darbhanga made. In his speech he said :

"It is a matter of great pleasure to me to think how we have met together in this beautiful land which we held consecrated owing to the presence in it of Rishis and Tapasvins and which had a great reputation for learning in the past so as to merit the appellation of Sharada Pitha, and met for a purpose which pertains at once both to piety and learning".

Concluding his speech he said—

"I have come to you as a mendicant in the interest of this great religious cause, and you have treated me well for which I thank you heartily. I beg from you such gifts for the Hindu University as will ensure the success of the movement, will render my efforts fruitful and will add lustre to the name and be to the glory of the Kashmir State, the Kashmir Maharaja, his Ministers and subjects and all".

To this appeal His Highness the Maharaja Sahib Bahadur of Kashmir replied in noble and eloquent words which were clearly animated by a spirit which was as full of love for the ideals of Hinduism and of a sincere and genuine desire for the welfare of the Hindu community as it was characterised by a noble and impartial love for his subjects irrespective of religious difference. His Highness was followed by his Chief Minister, who by the command of His Highness announced the gift of His Highness in the following words:—

"His Highness the Maharaja Sahib Bahadur has commanded me to announce on his behalf that he very generously grants for ever from the State Treasury Rs. 1,000/- a month (i.e. Rs. 12,000/- a year) as an aid to the Hindu University. This is an evident

proof that His Highness has a heartfelt sympathy with the aims and objects of the Hindu University wherein the educational progress and prosperity of the Hindu nation will greatly depend".

Then came promises and announcements from all sides of the gathering, Mohamedans vying with the Hindus in their alacrity to contribute.

From Kashmir, the Hon'ble Maharaja of Darbhanga went to Ambala where the Hon'ble Pandit Madan Mohan Malaviya joined him on the 15th July, 1912. About Rs. 20,000/- were subscribed on the spot at the meeting held at Victoria Memorial Hall. The deputation then reached Saharanpur on the 16th July, morning. At Saharanpur, the promises of donations amounted to Rs. 32,000/-. From Saharanpur, the Hon'ble Maharaja of Darbhanga and the Hon'ble Pandit Madan Mohan Malaviya moved to Lucknow on the 19th July. Here, subscriptions amounting to Rs. 20,000/- were announced. The Deputation reached Rai Bareilly on the 21st where a grand procession was arranged. The subscriptions promised at the meeting amounted to over two lakhs and a quarter. The most important donations were: -Rana Saheb of Khajurgaon, one lakh and a quarter; Raja Rampal Singh, Rs. 20,000/-; Babu Ganga Baksh Singh of Tikari, Rs. 15,000/.

The Hon'ble Pandit Madan Mohan Malaviya reached Udaipur on the 26th August and waited on His Highness the Maharaja when His Highness's donation amounting to one lakh and a half was paid. From Udaipur he went to Indore and then to Kotah and waited upon His Highness the Maharao Sir Umed Singhji Bahadur on the 2nd September, 1912. His Highness was pleased to donate a sum of Rupees one lakh to the Hindu University. The amount was paid the next morning.

The citizens of Kotah held a grand meeting in the afternoon on September 3, 1912 in the big hall of the Herbert High School under the august presidency of His Highness the Maharao of Kotah. The Hon'ble Pandit Madan Mohan Malaviya spoke for two hours at this meeting.

From Kotah, the Hon'ble Pandit Madan Mohan Malaviya visited Alwar on the 5th September, 1912 and Bikaner on the 6th. It was arranged that the Indian States in Rajputana and Central India as well as other places would be visited by a deputation in the winter for collection of funds from the general public.

The Hindu University Deputation headed by Mrs. Annie Besant reached Gaya on the 23rd September, 1912. Over Rs. 30,000/- were promised at this place. Then she delivered a stirring speech at Bankipur on the 25th September. She addressed meetings at the Kanpur and Lucknow also on the 7th and 9th October respectively. The Hon'ble Pandit Madan Mohan Malaviya reached Lahore on the 5th October, 1912 and he addressed a meeting there on the next day. Lala Harkishen Lal presided. LalaLajpat Rai also spoke at this meeting.

EDUCATIONAL SCOPE OF THE UNIVERSITY

हृदे गभीरे हृदि चावगाढे शंसन्ति कार्यावतरं हि सन्तः ।

Naishadha. 3—53

While the work of collection was proceeding satisfactorily, a Press Communique issued by the Education Department in July 1912, said :

“It has been finally decided that the educational scope of a University at Aligarh or Benares should be limited to the locality in which it may be established”.

Subsequent to the issue of this Press Communique, the Executive Committee of the Hindu University Society at its meeting held on the 2nd August 1912 appointed a small Sub-Committee to draft the constitution of the proposed University for the consideration of the Executive Committee. It may be mentioned here that when the Deputation of leading Hindus met the Hon. Member for Education at Delhi on the 4th Dec. 1911, certain amendments were suggested in the draft bill approved at the meeting held on the 28th Nov. 1911. A revised draft was made ready incorporating these suggestions and the Sub-Committee was appointed to prepare the final draft.

Just after a week after the appointment of this Sub-Committee, the Maharaja Bahadur of Darbhanga received the following letter from the Hon'ble Sir Harcourt Butler enclosing therewith a copy of the letter written by him on the same subject to the Hon'ble Raja Sir Mohammed Ali Mahammad Khan Bahadur, of Mahmudabad :

To

THE HON'BLE MAHARAJA SIR RAMESHWAR SINGH
BAHADUR, K.C.I.E., OF DARBHANGA

Dated 9th August, 1912.

Dear Maharaja Sahib,

The Secretary of State has decided that the proposed Universities of Aligarh and Benares should be called hereafter the University of Aligarh and of Benares, respectively, and that they should have no powers of affiliation outside the localities in which they may be established as I informed the Committee at Delhi. This decision follows the decision in regard to

the University of Aligarh. The reasons for it are being published in regard to the Aligarh University and apply *mutatis mutandis* to the Benares University. The decision is final and must be accepted as such. The Secretary of State and the Government of India recognise that it may be a cause of disappointment to the community but they trust that it will be in their best interests in the long run. The Committee over which you preside has formulated no definite proposals and it is, therefore, unnecessary for me to offer any further remarks at present.

Yours sincerely,
(Sd.) HARCOURT BUTLER.

To

THE HON'BLE RAJA SIR MAHAMMED ALI MAHAMMAD,
KHAN BAHADUR OF MAHMUDABAD, K.C.I.E.

Dated 9th August, 1912.

Dear Raja Sahib,

I am in a position to communicate to you the decisions of His Majesty's Secretary of State in regard to the proposed University of Aligarh. You will remember that the movement was started without any reference to the Government. Not until May 1911 did a Committee consisting of Nawab Mustaq Husain, Mr. Aftab Ahmad Khan, Dr. Ziauddin and yourself approach me informally. We had some discussion and I said that before going any further the Government of India must obtain the sanction of the Secretary of State in regard to the principle of establishing the University. On the 31st July, 1911, I communicated to you the readiness of the Secretary of State to sanction the establishment of a University, provided, first, that your Committee could show that you had adequate funds in hand for the purpose, and secondly, that the constitution of the proposed University was acceptable in all details to the Government of India and himself. I added at the end of my letter that the Secretary of State had 'reserved full discretion in regard to every detail of any scheme which may eventually be laid before him'. At that stage no details could be placed before the Secretary of State. The discussions which have taken place between us were conducted on this clear understanding, which I more than once repeated.

As regards what I may call the external relations of the University, His Majesty's Secretary of State has decided after mature consideration that the proposed University should not have powers of affiliation outside

the locality in which it may be established. The hope of Sir Syed Ahmad Khan was to convert Aligarh into a teaching and residential University, and this hope has been expressed since by leading Mahomedans and others connected with the College. In the preamble of the draft constitution prepared by the Committee it is stated that from the beginning the object of the Founder and the Muslim Community was to raise such College to the status of a University.

The practical objections on educational grounds to affiliation are many. I need only instance the following :—

- (1) A University with branches all over India would lead to competition and probable conflict with the older territorial Universities.
- (2) Such a University would inevitably keep down the standard of Aligarh degrees and would destroy the hope that the teaching University would become a genuine seat of learning at which examinations would be subordinate to teaching and the teachers would be free to develop the intelligence of their students and not merely exercise their memories.
- (3) The value of the residential system depends upon the tone or spirit which pervades the College and which handed on from one generation of students to another, constitutes its traditions, and the traditions of Aligarh are quite local and peculiar, depending largely on personal associations.
- (4) The University at Aligarh would be unable to control colleges situated in different parts of India. Experience is already demonstrating the inconvenient size of the existing Universities.

Apart from these practical objections on the general principles of high educational policy it is desirable that the University of Aligarh should be founded in harmony with the best modern opinion. The decision of His Majesty's Secretary of State is final and must be accepted as such.

The Secretary of State and the Government of India recognise that it may be a cause of disappointment to the community but they trust that it will be in their best interests in the long run.

As regards what I may call the internal relations of the proposed University, a considerable modification of the proposed constitution will be necessary. The Secretary of State has decided that the Viceroy should

not be Chancellor, that the University should elect its own Chancellor, and that the powers which it was proposed to vest in the Chancellor should be exercised by the Governor-General in Council with one exception, namely, that the Professors should be appointed without the previous approval of the Governor-General in Council. The distribution of powers between the various bodies of the University must be subject to future discussion. I can only say at present that it is essential that all matters relating to the curriculum, discipline and examination should be in the hands of educational experts. This is the practice in the English universities, on which the constitution of the proposed University of Aligarh has been based. It has been suggested that some seats upon the Council should be reserved for the representatives of the Senate. I suggest that with a view to expedition of business and the avoidance of misunderstanding the Constitution Committee should consider the constitution *de novo* with reference to the main heads of discussion and not with reference to the drafts already prepared. It is desirable to obtain a clear and complete statement of the points on which the Conference agree after which the bill can be remodelled. His Majesty's Secretary of State still reserves his discretion as to the constitution and all details not specifically mentioned in this letter as defined, and particularly in regard to the distribution of powers among the component bodies of the University. I am authorised to announce that, should the specified sum of thirty lakhs be collected and invested and a constitution be framed satisfactory to the Government of India and the Secretary of State, the Government of India will be prepared in view of their deep interest in the movement to make a liberal annual grant to the University contingent, as in the case of grants to Universities in England, on the satisfactory results of inspection and audit.

In conclusion I must tell you that the Secretary of State has decided that the proposed University should in future be styled the University of Aligarh.

Yours sincerely,
(Sd.) HARCOURT BUTLER.

It became necessary now to consider the situation carefully and submit definite proposals to the Govt. embodying all the needs and requirements of the University. Copies of the revised draft Bill were therefore sent to all concerned by the Hon. Secretary, Hindu University Society, along with copies of the two letters referred to above for favour of views and suggestions.

The meetings of the Sub. Committee and the Executive Committee were held on the 13th, 16th and 17th October 1912 at Allahabad. The proposals were considered by the Committee of Management at its meeting held on the 17th October, 1912 and it was decided to submit a representation to the Hon'ble Sir Harcourt Butler. Accordingly the following letter embodying the decision of the Committee of Management, was sent by the Hon'ble Maharaja Bahadur of Darbhanga, President of the Hindu University Society to Sir Harcourt Butler on the 25th October 1912.

From

THE HON'BLE MAHARAJA SIR RAMESHWAR SINGH
BAHADUR, K.C.I.E.,

President, Hindu University Society, Allahabad,

To

THE HON'BLE SIR HARCOURT BUTLER, K.C.S.I., C.I.E.,

Member in Charge of Education,

Viceregal Council, Simla

Dated, Allahabad, the 25th October, 1912.

Sir,

I have the honour to acknowledge receipt of your letter, dated the 9th August, 1912, enclosing copy of a letter of the same date addressed to the Hon'ble Raja Sir Mahammed Ali Mahammad, Khan Bahadur, K.C.I.E., of Mahmudabad, communicating the decision of His Majesty's Secretary of State in regard to the proposed University of Aligarh. You state that it has been decided "that the proposed Universities of Aligarh and Benares should be called hereafter the University of Aligarh and of Benares respectively, and that they should have no powers of affiliation outside the localities in which they may be established".

As my Committee had formulated no definite proposals and had not formally presented them to you, it was of course not necessary to offer any further remarks in connection with the proposed University of Benares; but I note that with regard to the proposed University at Aligarh, your letter to the Hon'ble Raja Sir Mahammed Ali Mahammad, Khan Bahadur, further intimates that the Secretary of State has decided "that the Viceroy should not be Chancellor and that the University should elect its own Chancellor, and that the powers which it was proposed to vest in the Chancellor should be exercised by the Governor-General in Council with one exception, namely, that the Professors should be appointed without the previous approval of the Governor-General in Council". It is also pointed out therein that "the distribution of powers between the various bodies

of the University should be subject to future discussion" and "that His Majesty's Secretary of State still reserves his discretion as to the constitution and all details not specifically mentioned" in that letter "as defined", and particularly in regard to "the distribution of powers among the component bodies of the University". You observe "that it is essential that all matters relating to curriculum, discipline and examination should be in the hands of educational experts". It is suggested "that with a view to expedition of business and the avoidance of misunderstanding the Constitution Committee should consider the constitution *de novo* with reference to the main heads of discussion and not with reference to the drafts already prepared", the desire being "to obtain a clear and complete statement of the points on which the conference agree, after which the bill can be remodelled".

These letters were laid before the Executive Committee and carefully considered and discussed at a meeting held on 17th October, 1912, and I have been authorised to submit in reply as follows. -

- (1) In the first place, the Committee are extremely grateful and beg to express their sense of deep indebtedness to the Government of India, and to His Majesty's Secretary of State for India for accepting the proposal for the establishment of a University for the Hindu community at Benares. They believe that this movement, which is but the natural outcome of the educational policy of the Government, and which has thus received the sanction and approval of the Secretary of State, will mark an important era in the progress of education in this country, and that encouraged, fostered and guided, as it no doubt will be, by the sympathetic support and help of the Government, and the generous co-operation of successive generations of the people of India, the proposed University will grow into an important centre for the dissemination of knowledge and enlightenment and conduce in no small measure to the happiness and well-being of the Indian subjects of His Imperial Majesty.
- (2) Turning to the points decided by His Majesty's Secretary of State for India, the first is the name by which the proposed University at Benaras is to be known in future. While the members of the Executive Committee fully recognise that the change of name will in no way involve any change in the essential features and the scope of the proposed University at Benares, they cannot help feeling that the new name proposed

for it will not appeal to the Hindu public at large throughout India to the same extent as the one by which it has, till now been proposed to be called. Located at Benares, the sacred city of the Hindus, the association of the word *Hindu* with its name will not only satisfy a much-cherished sentiment, but will also indicate and point out that it will be for the benefit of the entire Hindu community of India, that it looks for support and help to every member of that community, and that it must be regarded by them all as their own special institution. The Executive Committee has consulted the donors on this point (as on other points too), and they find that public opinion is very strongly in favour of retaining the name originally proposed. The Committee hope that the Government will be pleased to allow them to do so.

- (3) As to the second point, viz., that the University should have no power of affiliation outside the locality in which it is established, the decision, as you have rightly anticipated, has caused deep disappointment. The Committee note that your letter points out that "the decision is final and must be accepted as such," and they feel extreme reluctance in soliciting a reconsideration of that point. They are constrained however to do so by the desire expressed by the great majority of our donors, who have evinced deep interest in the proposed University, and they do so in the hope and belief that their representation on the point will receive the sympathetic consideration of the Government.

To take each of the four practical objections to the grant of the power of affiliation outside the locality in which the University may be established in their order, the Committee would, as to the first of them, venture to point out that this objection is at any rate very much immunized by the fact—

- (a) that affiliation to outside colleges would only be granted under rules approved by the Government to institutions as well equipped as one of the University colleges in any branch of learning and science ;
- (b) that institutions applying for affiliation will be required to make religious instruction an integral part of their work ;
- (c) that they will be residential colleges, and fully equipped as such,

- (d) and lastly that, as in the case of the existing Indian universities, affiliation will depend after all in each case on the final sanction of the Government.

The number of institutions likely to fulfil all these conditions will at any rate for a long time to come be inconsiderable. The proposed Universities at Benares and Aligarh, as also the recently proposed University for Dacca, must no doubt, necessarily draw a number of students from the territorial limits of the Allahabad and Calcutta Universities. They will do so in either case. With proper safeguards, there is little fear of a conflict of territorial jurisdiction or of undesirable competition. The Committee may further be permitted to point out that unless colleges at Dacca and Benares already affiliated to existing Universities, are all required to seek affiliation to the new Universities to be established at these places, a certain amount of overlapping of jurisdiction is inevitable even under the restricted powers proposed for the new Universities.

(4) The second objection is that with the grant of power to affiliate outside colleges the standard would be inevitably kept down and it would destroy the hope that they would become genuine seats of learning at which examinations would be subordinate to teaching and the teachers free to develop the intelligence of their students and not merely exercise their memories. The existing British Indian Universities which control teaching in affiliated colleges and hold examinations have not, so far as the Committee has been able to ascertain, led to the lowering of the standard of degrees, nor to the limiting of the scope of the teachers' work in developing the intelligence of their students. With the safeguards enumerated in the preceding paragraph, there is every reason to hope that the danger mentioned in the second of these objections will be avoided. The great distances in India make it extremely difficult for students from every part of India anxious to secure the benefit offered by the proposed University, to come over to Benares. It is only in the case of higher studies that such concentration is most beneficial. If post-graduate studies were concentrated at Benares, while the study for the degree were also permitted in well-equipped colleges, much of the objection would be obviated.

(5) The third objection pointed out would apply with almost equal force to the several affiliated residential colleges at the centre. Each college has its own traditions. The objection however deals mainly with the existing traditions of Aligarh and need not be discussed any further here.

(6) The last objection will no doubt have considerable force, were the number of affiliated colleges to be large. It has already been pointed out that the number of colleges satisfying the conditions of affiliation will be very inconsiderable for a long time to come. The Government will always have the power to limit affiliation at any point it likes. But if no colleges are affiliated outside Benares, the cherished hope of the promoters to shape a curriculum which will conduce to the development of Hindu culture will be realisable in Benares alone.

(7) In this connection the Committee deem it their duty to point out that it would be absolutely necessary for the proposed University to hold a Matriculation Examination at various centres in India. It would also like other British Indian Universities have power to recognise the certificates granted by other Universities or the Department of Public Instruction in each province. But in the case of the Oriental Faculty and the Faculty of Theology it would have to depend upon the schools it may be able to recognise which promote preliminary instruction up to a certain standard to enable students to qualify for prosecuting higher studies at the University.

(8) The Committee regret that it has not been found possible to grant the University the privilege of having the highest representative of the Sovereign as their Chancellor. They feel no small disappointment at this decision. They hope that it will be found possible to reconsider the decision on this point. But in any event they would feel very gratified if the University be permitted to place at its head as its Protector the august name of His Majesty the King Emperor, and they hope that His Excellency the Viceroy will be pleased to become its first Patron. His Majesty the King Emperor has graciously bestowed this favour on the Welsh University and we trust that we are not presumptuous in asking for a similar grace for the Hindu University.

(9) As to the other points relating to the constitution of the proposed University at Benares, the Committee beg to submit them herewith in the form of a draft bill and memorandum, which set out the main features of the constitution. The preliminary details can, they think, be best settled by conference and discussion between the representatives of the Committee and the Government.

I have the honour to be, .

Sir,

Your most obedient servant,
(Sd.) RAMESHWAR SINGH

SECOND COLLECTION CAMPAIGN AND AFTER

व्यवसायिनामहं लक्ष्मीः ।

Srimadbhagavat XI-18-31

The First Annual meeting of the Hindu University Society was held at Allahabad on the 30th November, 1912. By this time, the total amount of subscriptions promised for the proposed University was over sixty-seven lakhs of which a sum of Rs. 16,80,545,- had actually been realised. The number of donors who had actually paid Rs. 500/- or more and had, therefore, been enrolled as members of the Society, was 280, and the total number of persons on the roll of donors was over 10,000.

Very soon after the first annual meeting of the Society, its President, the Hon'ble Maharaja Sir Rameshwar Singh Bahadur, of Darbhanga and the Hon'ble Pandit Madan Mohan Malaviya decided to open the second year's campaign of work for collecting funds for the University by arranging a prolonged tour of visits to several important towns and districts in Upper India. Allahabad was chosen as the first place to be visited by an influential deputation headed by the Hon'ble Maharaja, and the citizens of the town arranged in December 1912 to give it a fitting welcome. But the news of dastardly outrage of 23rd December 1912 at Delhi, which evoked strong and deep feeling of sympathy for His Excellency the Viceroy and Lady Hardinge throughout the Empire, cast a deep gloom over the country. All public functions and gatherings (except of course those held to give public vent to the feelings of abhorrence of this foul outrage and of sympathy for their Excellencies) were naturally suspended, and it was decided to hold over the visit of the deputation to some suitable date in the month of January 1913. The deputation accordingly visited Allahabad on the 21st January 1913. The largely-attended and enthusiastic public meeting held on the 22nd January 1913 in the spacious compound of the MacDonnell Hindu Boarding House, under the presidency of the premier nobleman of the district, Raja Ram Pratap Singh Bahadur of Manda, resulted in donations of over 3½ lakhs being subscribed on the spot; the principal donors being the Hon'ble Dr. Sundarlal, one lakh; Rai Ram Charan Das Bahadur, Rs. 75,000 -; Choudhury Mahadeo Prasad, Rs. 25,000 - (or property of that value); Lala Bisheshar Das and Lala Misri Lal, Rs. 25,000 -, the Raja Bahadur of Manda, Rs. 20,000/-; Lala Shambhu Nath and Lala Lachmi Naram, Rs. 20,000. The Raja Bahadur

of Manda, the Hon'ble Maharaja of Darbhanga, the Hon'ble Pandit Madan Mohan Malaviya and Pandit Din Dayal Sharma made appropriate speeches on the occasion. On the 27th of the same month a local committee and ward sub-committees were constituted to follow up the work thus begun and to collect the subscriptions promised.

The deputation next visited Nabha and waited upon His Highness the Maharaja Saheb, who was pleased to extend his generous sympathy and support to the movement and to promise a handsome donation of Rs. 1,00,000 to the University Fund.

Bikaner was reached on 1st February, 1913 His Highness the Maharaja Saheb of Bikaner was one of the earliest patrons of the movement, and the Society was much indebted to him for the generous support he had given to it. In addition to the handsome contribution of a lakh and an annual grant in perpetuity of Rs. 12,000/- which had already been promised by His Highness, their Highnesses the two Maharani Sahebas were pleased to contribute between them Rs. 20,000/- and the Maharaj-kumar, Rs. 5,000/- and a list of subscriptions was opened to enable the State Officials and the public to contribute to the fund.

The deputation arrived at Jodhpur on the 3rd February 1913, and met with a cordial welcome from the Darbar. A crowded open-air meeting was held in the afternoon following under the presidentship of His Highness Major General Sir Pratap Singh Bahadur, Regent of the State. Colonel Wyndham, the Resident also graced the meeting with his presence. His Highness the Regent received the deputation in Council, and had the objects of the University and its proposed constitution explained before the Council. The Maharaja Bahadur of Darbhanga and the Hon'ble Pandit Madan Mohan Malaviya having replied to enquiries made by the members of the Council on several points, Maharaja Sir Pratap Singh was pleased to announce, on behalf of the Darbar, the donation of the munificent sum of Rupees two lakhs and an annual grant of Rs. 24,000/- in perpetuity, to found a chair to be named, with His Excellency's permission, after Lord Hardinge. This was followed by a mass meeting on the 5th February, 1913, organised by Pandit Shyam Behari Misra, Revenue Member of the Council of Regency, which was addressed by the Maharaja Bahadur of Darbhanga, Pandit Din Dayal Sharma and the Hon'ble Pandit Madan Mohan Malaviya. A sum of over Rs. 20,000/- was subscribed on the spot and a local committee under the presidentship of Pandit Shyam Behari Misra was formed for realising the promised donations and obtaining further promises.

The deputation visited the Udaipur State on the 15th February, 1913, where they met with a very kindly reception. H. H. the Maharana Saheb had already shown his sympathy with the movement by the payment of his munificent donation of Rs. 1,50,000. The President of the deputation presented an address to His Highness thanking him for his generous sympathy and support, to which he graciously replied expressing his deep interest in the movement and his good wishes for its success.

Indore was reached next where a largely attended public meeting was held on the 18th February, 1913. It was presided over by H. H. the Maharaja Holkar himself. The Maharaja of Darbhanga having offered the cordial thanks of the promoters of the Hindu University movement to His Highness for the warm interest he had taken in the scheme and for the munificent donation of five lakhs paid by him, His Highness replied expressing "his deepest sympathy with the scheme of a well-organised residential and teaching University, combining what is best in eastern learning with the teaching of western science and knowledge while clinging to religion as its guide". The Hon'ble Pandit Madan Mohan Malaviya then addressed the meeting, at His Highness's request, on the scope and advantages of the proposed University, and over half a lakh more was subscribed before the conclusion of the meeting. An influential committee was formed with Rai Bahadur Kunwar Parmanand, the Chief Justice of the State, as its President, to collect further subscriptions.

From Indore, the deputation went on to Bombay where a largely-attended public meeting was held on the 23rd February at Madhav Bagh. It was presided over by Sri Bhal Chandra Krishna, who appealed to all present to cordially help the movement. The Hon'ble Pandit Madan Mohan Malaviya explained the aims and objects of the Hindu University scheme. His Highness the Aga Khan as representing the great sister Muslim community, and Sir Narayan Chandavarkar, Vice-Chancellor of the Bombay University, as representing the Hindus, proposed and seconded the resolution according cordial support to the movement on behalf of Bombay. The Hon'ble Maharaja Bahadur of Darbhanga and the Hon'ble Pandit Madan Mohan Malaviya then made an appeal for funds which was heartily supported by Messrs. Vimadlal and Gajawalla. Donations amounting to over two lakhs were promised (including Rs. 1,00,000/- of the late Seth Dharamsey Morarjee Gokuldas and Seth Narottam Morarjee Gokuldas) and a local committee was formed for collecting further subscriptions under the presidentship of Seth Narottam Morarjee Gokuldas.

The meeting at Bombay brought the winter tour of the deputation to a close. Owing to ill-health the Hon'ble Pandit Madan Mohan Malaviya was unable to resume work for sometime, and he had, under medical advice, to proceed to the hills to recoup his health.

The tour of the States of Nabha, Bikaner, Jodhpur, Udaipur, Indore and Bombay secured handsome donations aggregating to about eleven and a half lakhs of rupees. The total of promises now exceeded eighty lakhs of rupees. Although the actual amount realised till the end of March, 1913 was only a little over a fourth part of the total amount it was noted that taking into account of (1) the big donations to be received from some of the Ruling Chiefs and the Hon'ble Maharaja Bahadur of Darbhanga (2) the donation in the shape of property, (3) other definite amounts of donations and (4) the capitalised value of the perpetual grants of the Jodhpur, Kashmir and Bikaner Durbars, the total amount of Rs. 50 lakhs needed for starting the University had already been secured. The financial position could be summarised as follows :—

| | |
|---|-----------------|
| Net amount already in hand including interest | Rs. 21,38,738/- |
|---|-----------------|

Amount to be received from

| | | |
|--------------------------------|----------------|-----------------|
| H. H. the Maharaja of Gwalior | Rs. 5,00,000/- | |
| H. H. the Maharaja of Alwar | Rs. 2,00,000/- | |
| H. H. the Maharaja of Bikaner | Rs. 1,00,000, | |
| H. H. the Maharaja of Nabha | Rs. 1,00,000/- | |
| H. H. the Maharaja of Banaras | Rs. 1,00,000/- | |
| H. H. the Maharaja of Jodhpur | Rs. 1,00,000/- | |
| the Hon. Maharaja of Darbhanga | Rs. 3,00,000/- | Rs. 14,00,000/- |

Amount of property donated by the Maharaja of
Cossimbazar and Babu Brajendra Kishore

| | |
|---------------|----------------|
| Roy Choudhury | Rs. 2,00,000/- |
|---------------|----------------|

Amount of donations of Rs. 50,000, - and over
to be received

Rs. 6,65,000/-

Capitalised value of the annual grants :

sanctioned by the Maharaja of

| | |
|---------|--------------|
| Jodhpur | Rs. 24,000/- |
|---------|--------------|

sanctioned by the Maharaja of

| | |
|---------|--------------|
| Bikaner | Rs. 12,000/- |
|---------|--------------|

sanctioned by the Maharaja of

| | |
|---------|--------------|
| Kashmir | Rs. 12,000/- |
|---------|--------------|

| |
|--------------|
| Rs. 48,000/- |
|--------------|

Capitalised at the rate of $3\frac{1}{2}\%$ (about)

Rs. 14,00,000/-

Rs. 58,03,738/-

Stating the financial position as indicated above, the President of the Society, the Maharaja Bahadur of Darbhanga, addressed the following letter to Sir Harcourt Butler on the 28th April, 1913 :

"My dear Sir Harcourt,

I have much pleasure in addressing you on the subject of the Hindu University. I have now obtained details as to the financial position from Rai Bahadur Pandit Sundar Lal.

"2. I propose in the first place to explain our exact financial position and in the second place to suggest for your consideration and advice the steps that we might now take to bring into existence the Hindu University at an early date.

"3. As to the financial position, as you are already aware, the subscriptions promised go well over 80 lakhs. We have not yet gone to the great bulk of the Native States throughout India. We have approached only a few of them and have received liberal responses. I hope in the next winter to pay a visit to Mysore and Southern India. The amount, however, actually received from the subscription upto date is Rs. 21,37,539-8-11½. Out of this sum the amount in the hands of the Society directly is Rs. 21,08,180-2-5½. The balance of Rs. 29,359-6-6 is in the hands of the secretaries of local committees or private banks, or persons who have been carrying on the work of collections. The amount will of course be coming into the Allahabad office in the ordinary course. The amount collected has been mainly invested in G. P. notes. We own to-day G. P. notes of the face value of Rs. 21,59,900 -, carrying interest at 3½ per cent and the uninvested amount is being invested in the same way. The capital fund in hand may thus be roughly said to be Rs. 20,80,769 4-6 invested in purchasing G. P. notes and Rs. 81,189 1-2 in the other forms ; total, Rs. 21,64,958-5 8 including interest, Rs. 25,063-11-6 and miscellaneous receipts Rs. 2,355-1-3.

"4. Besides this amount the following amounts which have been granted by the Ruling Chiefs have yet to be collected : (1) H. H. the Maharaja of Gwahor, five lakhs ; (2) H. H. the Maharaja of Alwar, two lakhs ; (3) H. H. the Maharaja of Bikaner, one lakh ; (4) H. H. the Maharaja of Nabha, one lakh ; (5) H. H. the Maharaja of Benares, one lakh ; (6) the balance of the Maharaja of Jodhpur, one lakh ; altogether 11 lakhs.

"5. In addition to this there is a sum of three lakhs on account of the balance of my donation. These may be taken as almost paid as they

will be realised as soon as the Government desires that the amount should be paid in. These amounts total 14 lakhs.

"6. In addition to these amounts the Maharaja of Cossimbazar is transferring property in trust of the value of one lakh which would bring Rs. 3,500/- a year and Babu Brajendra Kishore Roy Choudhury, who is also a donor of one lakh, is similarly transferring property which would bring us Rs. 3,500/- a year more net. In other words, they will not pay the money in cash but propose to give property which will bring an equal amount of net income. I am expecting drafts of the necessary documents from these gentlemen.

"7. Besides these, I may mention the names of the following donors of Rs. 50,000/- and over whose donations I expect there will be no difficulty whatsoever in collecting: -(1) Raja Kalanand Singh and the Hon'ble Kunwar Krityanand Singh of Raj Banailly, one lakh; (2) the Maharani of Hathwa, one lakh; (3) the Hon'ble Rana Sir Sheoraj Singh of Khajurgaoon, Rae Bareilly, $1\frac{1}{4}$ lakh; (4) Seth Narottam Morari Gokul Das (ex-Sheriff of Bombay), one lakh; (5) Thakur Suraj Baksh Singh, Talukdar of Kasmanda in Sitapur (out of one lakh, Rs. 35,000 - having been paid) Rs. 65,000/-; (6) Raja Kristo Das Law, Rs. 75,000; (7) Rai Ram Charan Das Bahadur Rs. 75,000/-; (8) The balance still payable out of Rai Bahadur Sundar Lal's donation of one lakh, Rs. 25,000/-, total Rs. 6,65,000/-.

"8. There are of course a very large number of donors of amounts below Rs. 50,000/-. Thus in Allahabad alone may be mentioned the names of (1) Lala Bisheshar Das Rs. 25,000/-; (2) Chaudhry Mahadeo Prasad, Rs. 25,000 -; (3) the Raja Bahadur of Manda, Rs. 20,000; (4) Lala Shambu Nath Lachmi Narain, Rs. 20,000/-. In Lucknow Rai Prag Narain Bhargava Bahadur has paid Rs. 5,000 - out of his donation of Rs. 30,000. His balance of Rs. 25,000 - will be paid up in a few days. Raja Ram Pal Singh, who is a donor of Rs. 20,000/- has paid Rs. 10,000 -. The balance of Rs. 10,000/- will be paid later on. I need not take into account the vast number of donors of smaller amounts who have paid their donations in part and from most of whom there will be no difficulty in recovering the balance.

"9. Three Ruling Chiefs have granted in perpetuity the payment of the following sums. H. H. the Maharaja of Jodhpur, Rs. 24,000/- a year; H. H. the Maharaja of Kashmir, Rs. 12,000/- a year; H. H. the Maharaja of Bikaner, Rs. 12,000/- a year. Total Rs. 48,000 a year. These

allowances when capitalised at the rate of $3\frac{1}{2}$ per cent come to about 14 lakhs in value. There are other persons besides who have promised annual or monthly donations in various amounts.

"10. Taking the amounts shown in paragraphs 2 to 8 of this letter the amount of the money in hand or which may be safely taken as already in hand, may be set forth as below :— (a) the net amount already in hand, including interest, Rs. 21,38,738 ; (b) the amount to be paid by Ruling Chiefs and the Hon'ble Maharaja of Darbhanga, Rs. 14,00,000 ; (c) the amount which will be paid in property as per paragraph 5, Rs. 2,00,000 ; (d) the amount of donations above Rs. 50,000 , as per paragraph 6, Rs. 6,65,000 ; (e) capitalised value of the annual grants by the Ruling Chiefs as per paragraph 9, Rs. 14,00,000/- ; total Rs. 58,03,738/.

"11 The great bulk of the balance, I have not taken into account for the purposes of this note, although it includes items like Rs. 10,000/- each granted by the two Maharanis of Bikaner, and Rs. 5,000/- of the Maharaj Kumar, Rs. 5,000/- by the Raj Kumar Hari Singh Salib of Jammu and Kashmir ; Rs. 1200/- per annum by Rai Sahib Dewan Amarnath, C.I.E., of Kashmir ; Rs. 25,000/- by Dewan Daya Kishen Kaul of Alwar ; Rs. 10,000/- by Pandit Sukhdeo Prasad, C.I.E., retired minister, Marwar State ; Rs. 50,000 - of Rajkumar Harihar Prasad Singh of Amawan ; Rs. 20,000 - of Babu Kamta Shiromani Prasad Singh, taluqdar Sehipur, Fyzabad ; Rs. 15,000 - of Thaqurain Sriram Koer, taluqdar of Khapradih and Rs. 5,000 - of Shrimati Janki Bai of Bithoor, all in landed property ; Rs. 15,000/- of Thakur Ganga Bux Singh of Tikari, Rae Bareilly ; the balance of Rs. 15,000, of Raja Chandra Sekhar of Sissendi, and Rs. 10,000 - of Raja Lalta Prasad of Pilibhut ; Rs. 15,000/- each of Raja Udai Pratap Singh of Kashipur and the Hon'ble Raja Kushal Pal Singh of Kotla.

"12 We have not taken into consideration the value of the Central Hindu College, which, if I remember aright, the Hon'ble Mr. Sharp put down at about 14 lakhs. The amount which the Hon'ble Mr. Sharp thought will be required was between Rs. 10,00,000 - and Rs. 50,00,000 -.

"I think taking into consideration the amount mentioned in paragraph 9 which may be taken to be as realised for all practical purposes, we have raised more than the amount required, and I think we are now in a position to ask the Government to be so good as to take into consideration the legislation necessary for bringing the University into existence. We have thus financially made out a good case, and if the work proceeds as it has been going on till now, we shall be able to collect a much larger amount.

"13. You were pleased to communicate to the Hon'ble the Raja of Mahmudabad intimation of the fact that the Government had granted one lakh a year recurring to the Muslim University. This was in addition to the large amount that the Government was already paying to the M.A.O. College, Aligarh, and which of course would be continued on its incorporation with the Muslim University. The cost of the necessary buildings and apparatus for the fitting up of a first-class University is very heavy. The figures recently prepared for the Dacca University scheme give an idea of the amount required. It is now evident that by reason of the curtailment of the scope of the University, we cannot get any large amount from Bengal or the Punjab, nor from Madras or Bombay. The Central Provinces as well as the new province of Bihar and Orissa are each looking forward to the establishment of their own provincial Universities. Our situation has thus become much more difficult by reason of the curtailment of the scope of our Hindu University as well as by reason of the expected establishment of other Universities. I think that the Government of India, in view of the above circumstances, should be able to see its way to giving us a much larger recurring grant as also a substantial non-recurring grant for buildings, etc.

I do not know at what figure we can put our expectations, but three lakhs a year would perhaps be not thought too much to suggest, and a moiety of the cost of buildings, etc. You can best advise us how to approach the Government in this matter. The University is of course to be a residential one and the cost of the construction of the necessary hostels and their maintenance and up-keep have also to be taken into consideration.

"14. Turning now to other questions I think that the new University should have, if possible, the following Faculties, viz, (1) Oriental, (2) Theological, (3) Arts, (4) Science (Pure and Applied), (5) Law

The Oriental Faculty, the main object of which will be to foster the study of Sanskrit and its literature, etc., will appeal very largely to the public. My idea is that the studies in that faculty should be directed by a European Sanskrit scholar of standing and experience assisted by some Indian professors who should also be scholars of English. In addition to them we shall require a large staff of Pandits of the old class. We should endeavour to collect famous Pandits in every department of Sanskrit learning who are to be found in various parts of India. Benares is the sacred place of the Hindus to which every pious member of that community aspires to go in the evening of his life. I expect that a good number of

eminent Pandits would be attracted to it, if a suitable honorarium or salary is fixed for their support and maintenance, and we should soon collect at Kashi the best Pandits of India. Another object of the Oriental Faculty should be to collect and bring together all works now extant in Sanskrit, either in print or preserved in manuscripts. There are as yet treasured up many valuable works in the Native States and in the families of old Pandits to which Hindu University can obtain access easily. In this work the Pandits will materially assist. The cultivation of the vernaculars would be another feature of the work of that faculty. I think we shall require about Rs. 6,000 a month to begin work on a suitable scale and the amount will of course have to be increased as the work develops. A large number of Hindu students from all parts of India still come to Benares for study. They maintain themselves with the help of the many charities and *Chhatras* now existing in Benares. If the Hindu University opens its doors to them we shall then have a class of students who undertake to study Sanskrit not with the object of employment under the Government but for the sake of the study itself. The nobility and gentry of India will continue to help the scholars in the manner in which they have been helped in the past and are now being helped.

The Sanskrit College at Benares should be affiliated to the Hindu University and should supplement the work of the University in its own special department.

The Faculty of Arts and Sciences would for the present work on the lines of the faculties on these subjects in the existing Universities. The cost of these departments will depend upon the number of chairs which we can establish and the subjects of study that we propose to take up.

There is a great demand for technical education in connection with the Hindu University. That however is a branch of instruction which can swallow up any amount of money. The Maharaja of Jodhpur has given Rs. 24,000 a year for a Professorship in some technical subject, and I think it may be possible to inaugurate the study of some special branch of technical education. This will come under the heading of Applied Science for the present to be expanded into a Faculty of Technology later on.

The Faculty of Law will be practically self-supporting. We will have to specialise in Hindu law and its study from original sources.

"15. The Hon'ble Rai Pandit Sundar Lal Bahadur in his letter to me says:

"In the scheme, which I outlined in a note prepared by me last year, I indicated my views, though necessarily on a limited

scale. The cost of running the University, apart from its tutorial side, was to be met from examination fees such as the existing Universities levy. I do not know whether the Government will be prepared to allow us to hold a matriculation examination in various centres and recognised schools as the existing Universities do. I should like very much to know how far the Government will be inclined to accede to the suggestions made by us in our letter to the Hon'ble Sir Harcourt Butler, dated the 25th October, 1912, which you submitted to Sir Harcourt Butler on behalf of the Society. If the Government in view of the financial position explained by me above considers that we have made out a sufficient case for asking for a legislation in the ensuing cold weather, I will be very glad, as soon as the rains set in, to undertake to draft the constitution of the University and its statutes and regulations and to shipshape them during the High Court vacation for submission to the Government to form the basis of discussion. The fundamental points could be settled by personal discussion whenever necessary".

"16. I shall be very glad to come and see you in Simla in the second week of May".

Yours sincerely,

RAMESWAR SINGH

Sir Harcourt Butler sent a reply to this letter on 2nd June, 1913, as follows :—

"My dear Maharaja Bahadur,

I have to thank you for your letter of the 28th April, 1913 in which you explain your exact financial position and suggest for my consideration and advice the steps that might now be taken to bring into existence the Hindu University at an early date. I regret that I am not yet in a position to indicate the lines on which the constitution of the University should be framed. The matter is still under consideration and a reference to the Secretary of State is necessary. Nor am I in a position to make any statement as to finance. I would however point out that the figure of 50 lakhs attributed to Mr. Sharp was only a rough estimate of the capitalised value of the recurring expenditure probably required to conduct a University of a thousand students and did not include capital expenditure. Also the Hindu College was valued at 28, not 14 lakhs.

But I note your desire to go ahead with the preparation of a scheme, and it will perhaps be of some assistance to you to know the conditions, the fulfilment of which the Government of India regard as precedent to the introduction of any scheme. These are :

- (1) That a suitable site be provided ;
- (2) That the Central Hindu College be transferred to the University ;
- (3) That a sum of 50 lakhs must be collected. In this amount may be included the capitalised value of the property mentioned in paragraph 4 of your letter and the perpetual grants mentioned in paragraph 9 of your letter, provided the documentary title is satisfactory in the case of the latter and the possession of the property has been made over in the case of the former.
- (4) That the constitution of the University be on lines to be indicated to you hereafter :
- (5) That a Committee, appointed for the purpose, report that the Central Hindu College is fit to be developed into a residential and teaching University.

Should the progress be as satisfactory as you consider that you have reason to hope, I shall be very glad to meet the Hon'ble Rai Bahadur Pandit Sundar Lal during the High Court vacation. The Secretary of State, as you are aware, has reserved full discretion in regard to every detail of any scheme that may eventually be laid before him.

Believe me,

Yours very sincerely,
HARCOURT BUTLER

Thus the Government of India prescribed five conditions the fulfilment of which was precedent to the introduction of any scheme. We shall deal with, in the next chapter, the progress made in the fulfilment of these conditions till the end of the year 1914.

CHAPTER XI

FULFILMENT OF GOVERNMENT'S CONDITIONS

सर्वमेवेह हि सदा संसारे रघुनन्दन ।
सम्यक् प्रयुक्तात्सर्वेण पौरुषात्समवाप्यते ॥

Yogavāsīṣṭha II-4-8

It will be seen from the letter of Sir Harcourt Butler dated the 2nd June, 1913 that the Government of India regarded the fulfilment of the five conditions specified therein as a precedent to the introduction of any scheme. The first of these was the provision of a suitable site. The Hon'ble Pandit Madan Mohan Malaviya had already been investigating the various possibilities of soil, elevation and position of the sites which he had selected for the University. He had laid out a plot of land, two miles long by one mile broad. In the midst was a large tank with a central temple and places of meditation all round. Between this and the Ganges was the great examination hall, and arranged in blocks were the various colleges with hostels, teachers' quarters etc. each built as a quadrangle with playing field in the centre. On one side was a farm with the Agricultural College and the necessary buildings for the theoretical and practical study of agriculture. Balancing this, on the other side, were the Botanical Gardens and near these a hospital and Medical College. A College for technical training with the requisite workshops for the various crafts which were to be mastered was also planned. Elsewhere, was the Theological College, where the philosophy of the Vedāntists and the other darśanas would be studied with those of the Jānas and Sikhs, each with its own classrooms and its own professors. This was roughly the outline of the great University drawn by the Hon'ble Pandit Madan Mohan Malaviya.

The Hon'ble Babu Moti Chandra and Babu Bhagavan Das and a few other members of the Society residing at Banaras very kindly undertook to examine the various sites which were likely to be available for the proposed University or which had been suggested from time to time and to arrange for their inspection by the Hon'ble Maharaja Bahadur of Darbhanga and such other members of the Executive Committee as could go over to Banaras for that purpose. The Chief Secretary of the Banaras State, on being approached, very kindly undertook, on behalf of His Highness the Maharaja of Banaras, to make all the arrange-

ments necessary for the inspection of the sites. As arranged, the Hon'ble Maharaja of Darbhanga, the Hon'ble Dr. Sundar Lal, the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Rai Ganga Prasad Varma Bahadur, the Hon'ble Babu Moti Chand, Babu Bhagavan Das, Pandit Gokaran Nath Misra and a few other members of the Society arrived at Banaras in the afternoon of the 19th July, 1913 and proceeded at once to one of the proposed sites, viz., the one at Nagwa, on the banks of the Ganges opposite the town and Fort of Ramnagar and adjacent to the Assi ghat at Banaras. The most suitable place here for the location of the University buildings was about five to six furlongs away from the river bank. The land on the bank of the Ganges consisted of rich alluvial soil on a substratum of sand rising very gradually from the bed of the river and was liable to inundation on heavy floods in the river. It was therefore necessary to construct the buildings a little away from the bank of the river on land higher up. The site proposed comprised lands with the area of several villages. No river frontage was possible in this site. The high value of the land and the situation above the river intake of the Banaras water supply also presented difficulties. The other possible river site was on the other side of the city at Rajghat where the banks of the river on the Banaras side were in high cliffs. This situation was considered to be a beautiful one but it was necessary to change the sewage system of Banaras if this site was selected for the University.

The other three sites were away from the Ganges. One was the Central Hindu College site at Kamaachha but it had no room for expansion from the University point of view. The other was at Harahua a village about three miles from Shivpur station. It was found excellent with plenty of room for extension, while the cost of land was low in comparison with the river side. The last site was on the historic ground of Sarnath, near the famous ruins. Here there was unlimited space for expansion, and soil and water were excellent.

A meeting of the Executive Committee had already been arranged for the 20th July, 1913 to meet immediately after the inspection of the sites, at Banaras. The Executive Committee met on the afternoon of the 20th July, 1913. The members of the Executive Committee had inspected the sites and informally discussed the comparative merits of each but were not then in a position to consider the financial side of the question before making a final selection. A Sub-Committee consisting of the following members was therefore appointed to determine and select the most suitable site :

1. The Hon'ble Dr. Sundar Lal.
2. The Hon'ble Pandit Madan Mohan Malaviya.
3. The Hon'ble Rai Ganga Prasad Varma Bahadur.
4. Babu Bhagavan Das.
5. The Hon'ble Babu Moti Chand.
6. Pt. Gokaran Nath Misra.

Full particulars in respect of the different sites were collected.

The site at Nagwa comprising 1,161.28 acres of land, belonged to the following land-holders.

1. Maharaja Bahadur of Banaras.
2. Raja Munshi Madho Lal.
3. Babu Tej Narayan Sinha.
4. Mahant Jangambari.

The cost of this land was estimated to be Rs. 4,73,259/8/-

The Sarnath site measuring 1,120.5 acres belonged to the following landholders ;

1. Babu Gobardhan Das.
2. Musammat Basant Kumar
3. Babu Gokul Chand Khattri.
4. B. Harshankar Prasad.

The cost of the site was estimated to be Rs. 2,89,533-10-4.

The third site was at Harahua about nine miles from the city. Half of this land was unculturable waste and so its cost was estimated to be less. Being remote from the city it was not appreciated at large.

After getting these details, the Committee of Management resolved, on the 19th April, 1914, that the consideration of the report of the sub-committee for selection of a site be held over pending its inspection and approval by Sir Harcourt Butler, Member for Education, Government of India. Sir Harcourt Butler accompanied by His Honour Sir James Meston, Lieutenant Governor of the U.P. of Agra and Oudh and Mr. H. Sharp, Secretary to the Government of India, Department of Education made on the 27th July, 1914 a preliminary inspection of some of the alternative sites proposed for the University buildings and they held some discussions with the President of the Society, the Hon'ble Maharaja of Darbhanga, Dr. Sundar Lal and Pandit Madan Mohan Malaviya on the 26th and 27th July. The details of different sites were given to Sir Harcourt Butler at that time. It was finally decided to have the Nagwa lands for the location of the University buildings.

A Sub-Committee consisting of the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Babu Moti Chand and Pandit Baldeo Ram Dave was appointed on the 27th June, 1915 to inspect the site approved for the University and to demarcate on the spot the exact site to be acquired. The Committee was required to report before the 31st July, 1915.

This Sub-Committee inspected the site on the 15th July. The Committee was assisted by Rai Sahib Dayal, Engineer, Babu J. N. Basu, Secretary, Central Hindu College and Babu Mangla Prasad. The boundary line on the southern side between Mauza Sir and Mauza Dafi was demarcated by stone pillars. As no portion of Mauza Dafi was to be acquired and as the whole of Mauza Sir falling on the southern side of the site was proposed to be acquired no further demarcation on the southern side was found necessary. The site was bounded on the other three sides by public roads. Necessary applications for acquiring the land were moved.

The second condition mentioned in Sir Harcourt's letter dated the 2nd June 1913 was that the Central Hindu College be transferred to the University. It may be remembered that a general agreement to the effect that the Central Hindu College should become the nucleus of the University, was arrived at as early as in Oct. 1911 between the workers of both the Hindu University Society and the Central Hindu College. Since then the workers of the Central Hindu College also began to collect funds for the Hindu University Society and ever since the collection began to be made for and in the name of the Hindu University Society, financial help from the country to the Central Hindu College as such diminished steadily as was natural and expected. For some time the Central Hindu College had to draw upon its capital to some extent, to meet current expenditure. The Hindu University Society with all its willingness to help the Central Hindu College was legally prevented from doing so, by the condition of its constitution. In view of these facts, steps had been taken to put the Central Hindu College formally and legally in the charge of the Hindu University Society.

The Board of Trustees of the Central Hindu College at a meeting held on the 4th May, 1913 at Banaras passed the following resolution unanimously :—

“With reference to the first item on the Agenda for which the meeting had been originally called by Mrs. Besant, viz., “to consider the present position of the Central Hindu College and to arrange for carrying it on until it is taken over by the Hindu

University", the Hon'ble Mr. Malaviya, referring¹ generally to the whole situation and specially to the financial difficulties of the College, proposed the following resolutions:

- (a) That in the opinion of the meeting it is desirable to arrange as soon as possible, for the management of the Central Hindu College to be taken up by the Hindu University Society;
- (b) that a Sub-Committee be appointed consisting of the Hon'ble Babu Ganga Prasad Varma, the Hon'ble Dr. Tej Bahadur Sapru, Dr. Satish Chandra Banerji, with the Secretary of the Trustees, Mr. Bhagwan Das, as Convener, to ascertain the views of the Trustees who are not present and to recommend to a special meeting of the Board to be called at the same time as the next Summer General Meeting of the Board of Trustees, what steps, legal and others, should be taken to give effect to the above opinion; and
- (c) that the Sub-Committee be authorised to incur expenses necessary for taking legal opinion."

After consulting eminent lawyers, the Sub-Committee reported that action should be taken under Section 12 of Act XXI of 1860 to amalgamate the Central Hindu College with the Hindu University Society. Several special meetings were held by the Board of Trustees of the Central Hindu College to decide upon the terms of amalgamation.

The Resolution of the Board of Trustees of the Central Hindu College dated the 4th May 1913 was laid before the meeting of the Committee of Management of the Hindu University Society held on the 20th July 1913.

Babu Bhagwan Das, Secretary, Board of Trustees, Central Hindu College, who was also a member of the Committee of Management of the Hindu University Society stated that the Sub-Committee appointed to report on the formalities necessary for taking over the Central Hindu College had not yet been able to meet and make a report, but that letters had been received from the following Trustees who were not present at the above meeting approving the Resolution dated the 4th May 1913, besides the fifteen Trustees who were present at the meeting

Mrs. Annie Besant, Babu Upendra Nath Basu, Pandit Chhedalal, Babu Mokshadas Mittra, Rai B. K. Lahiri, Baba Guru Baksh Singh Bedi, Babu Kali Charan Mittra, Sir P. C. Chatterji, Mahamohopadhyaya Pandit Aditya Ram Bhattacharya, Raja Rampal Singh, Rai Shyam Sundar Lal Bahadur and Rai Bahadur Lala Baij Nath.

The following resolution was then carried unanimously :—

“Resolved that the Secretary, Board of Trustees, Central Hindu College be informed that pending the establishment of the Hindu University, the Hindu University Society is willing to take up the management of the Central Hindu College, Benares, as soon as the legal formalities of transfer are completed”.

The details of the proposed amalgamation were in the meanwhile further considered by the Trustees of the Central Hindu College and the question again came up before the meeting of the Executive Committee of the Hindu University Society held on the 30th October 1913 when the following resolution was passed.

COPY OF RESOLUTION

“In connection with the question of the incorporation of the Central Hindu College, Benares, the resolution of that body as well as the previous resolutions of the Committee of Management of the Hindu University Society, in that behalf, and the letter of Sir Harcourt Butler dated the 2nd June, 1913, bearing on the point, were read and considered.

“Resolved that the Central Hindu College, Benares, be incorporated with the Hindu University Society, subject to the following conditions *viz* :—

- (1) That all the funds, properties, movable and immovable, and all assets held by the said Association as its property, or in trust, and dues belonging to or owned by it, do vest in, and be transferred to, the Hindu University Society, except the funds expressly endowed for the maintenance of the Central Hindu College Girls' School, as to which the question will be considered at the next meeting of the Committee.
- (2) That the Hindu University Society keep up and maintain the present Central Hindu College with the *Ranavir Pathshala* and the Central Hindu Collegiate School to serve as the nucleus of the Hindu University proposed to be established.
- (3) That for the said purpose the Hindu University Society appoint such Committee or Committees as it may think fit and proper, and define and regulate the powers and the constitution of the said Committee or Committees, and from time to time amend or modify the same.
- (4) That the present Trustees of the Central Hindu College be appointed members of the Hindu University Society under

rule 3 (d) of the rules of this Society, it being always understood that such appointment does not necessitate or require their nomination, or the nomination of any of them to the membership of the governing body of the Hindu University when it is established.

- (5) That the Hindu University Society make such provision as it may think proper from time to time for the maintenance of the said institutions out of the funds which shall vest in it by reason of the incorporation of the Central Hindu College with it, and to allot at its discretion any further funds it may think proper for the said purpose.
- (6) That on the establishment of the Hindu University, the Hindu University Society shall set apart such portion of the funds so transferred to the Hindu University Society from the Central Hindu College as the Hindu University Society may consider proper for the maintenance of the School and shall arrange for its working and governance in such manner as it may consider fit and proper."

The above resolution was forwarded to the Secretary, Board of Trustees of the Central Hindu College by letter No 52380 dated the 7th November, 1913 from the Asstt., Secretary, Hindu University Society.

The matter was considered by the Board of Trustees, Central Hindu College at a special meeting held on the 7th December, 1913. The minutes of this meeting are given below :—

*Minutes of a Special Meeting of the Central Hindu College Board of Trustees,
held at 3-30 p.m. on Sunday, the 7th December 1913,
at Darbhanga Castle, Allahabad.*

PRESENT :

Rai Bahadur G. N. Chakravarti, *in the Chair.*

Mr. B. Keightley.

M. M. Pandit Adityaram Bhattacharya.

Pandit Cheda Lal.

The Hon'ble Pandit Madan Mohan Malaviya

The Hon'ble Dr. Sundar Lal R. B., C.I.E.

The Hon'ble Babu Ganga Prasad Verma.

Babu Jnanendra Nath Basu,

Babu Bhagavan Das.

1. Mr. G. N. Chakravarti was voted to the chair.

2. Letter No. 52380, dated 7th November 1913, from the Assistant Secretary, Hindu University Society, and its enclosure, viz., a copy of the resolution of the Hindu University Society Committee of Management, as regards the terms, in six clauses, of the amalgamation of the Central Hindu College Association with the Hindu University Society, were read.

(a) As to the first clause, from which it appeared that the Hindu University Society found itself unable to take charge of the Girls' School, it was agreed unanimously after a full discussion that the funds and buildings belonging to the Girls' School should be handed over to an Association to be specially formed and registered for the purpose under Act XXI of 1860.

(b) As to the fourth clause of the terms, the Trustees present agreed after discussion that the portion beginning "it being always understood" and ending "when it is established" was unnecessary and might be omitted.

It was finally resolved that the terms of amalgamation be accepted with modifications as below :—

- (1) That all the funds, properties, movable and immovable, and all assets held by the said Association as its property, or in trust, and dues belonging to or owned by it, do vest in, and be transferred to the Hindu University Society, except the funds and buildings expressly endowed for the maintenance of and belonging to the Central Hindu College Girls' School; that the Central Hindu College Girls' School shall be handed over to an association to be formed and registered under Act XXI of 1860, with full powers to manage and deal with it in such manner as may appear to it to be most beneficial to the interests of the Girls' School, that the Association shall be called the Hindu Girls' School Society, Benares, and shall consist, subject to their acceptance of membership, of the

following ladies and gentlemen :—

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|------------------------------------|---------------------------|
| Pandit Cheda Lal, President, | Babu Govinda Das, |
| Miss Lilian Edger, Vice-President, | „ Sitaram, |
| Mr. G. N. Chakravarti, | „ Durga Prasad, |
| „ B. Keightley, | „ Shiva Prasad Gupta, |
| Babu Upendra Nath Basu, | „ Bhagavan Daa, |
| „ Jnanendra Nath Basu, | Mr. P. K. Dutt, |
| Mrs. P. K. Dutt, | M. M. Dr. Ganga Nath Jha, |

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|---------------------------------|--------------------------|
| Rao Vajjnath Das, | Pt. Gokaran Nath Misra, |
| Pandit Ram Narayan Misra, | „ Baldeva Ram Dave, |
| The Hon'ble M. Mahadeva Prasad, | The Hon'ble Babu Ganga |
| Dr. Sharat Chandra Chaudhri, | Prasad Verma, |
| Shri Ram Chandra Nayak Kalia, | The Hon'ble Pt. Motilal, |
| Rai Krishnaji, | Dr. Tej Bahadur Sapru, |
| The Hon'ble Pandit Madan Mohan | „ S. C. Banerji. |
| Malaviya, | |

- (2) That the Hindu University Society keep up and maintain the present Central Hindu College with the Ranavira Sanskrit Pathshala and the Central Hindu Collegiate School to serve as the nucleus of the Hindu University proposed to be established.
- (3) That for the said purpose the Hindu University Society appoint such Committee or Committees as it may think fit and proper, and define and regulate the powers and the constitution of the said Committee or Committees, and from time to time amend or modify the same.
- (4) That the present Trustees of the Central Hindu College be appointed members of the Hindu University Society under rule 3 (d) of the rule of the Hindu University Society.
- (5) That the Hindu University Society make such provision as it may think proper from time to time for the maintenance of the said institutions out of the funds which shall vest in it by reason of the incorporation of the Central Hindu College with it, and to allot at its discretion any further funds it may think proper for the said purpose.
- (6) That on the establishment of the Hindu University, the Hindu University Society shall set apart such portion of the funds so transferred to the Hindu University Society from the Central Hindu College as the Hindu University Society may consider proper for the maintenance of the School and shall arrange for its working and governance in such manner as it may consider fit and proper.

3. Resolved that the terms as modified above be placed before the Hindu University Society, and that if they are accepted by them, then action be taken under Section 12 of Act XXI of 1860 to amalgamate the Central Hindu College with the Hindu University Society.

4. Mr. Bhagavan Das, Secretary of the Trustees, placed the terms as above before the General Annual Meeting of the Hindu University Society, sitting at the same time and place, and he was informed by Dr Sundar Lal, the Secretary of the Hindu University Society, that that body accepted the terms as modified by the Trustees."

5. Resolved that formal copies of Resolutions as regards the terms of amalgamation be exchanged between the office of the Hindu University Society and the Central Hindu College at the earliest possible date and that action under Section 12, Act XXI of 1860 be taken as early as possible."

The above resolution was accepted by the Executive Committee and the Annual General Meeting, of the Hindu University Society held on the 7th Dec. 1913. The amalgamation of the Central Hindu College with the Hindu University on the terms proposed by the Board of Trustees of the College was approved.

Thereafter two special meetings of the Central Hindu College Trustees were held on the 28th February 1914 and the 30th March 1914 in accordance with the 2nd paragraph of Section 12 of Act XXI of 1860 in order to resolve that the Central Hindu College Association be amalgamated with the Hindu University Society on the terms agreed and the proposition carried into effect by the handing over of the Central Hindu College, School and Pathshala to the Hindu University Society and of the Central Hindu College Girls' School to the Hindu Girls' School Society Benares. The following resolutions were passed at these two special meetings:—

Minutes of a Special Meeting of the Board of Trustees, Central Hindu College, Banaras, held at 3-30 p.m. on Saturday, the 28th February, 1914.

In accordance with Sec. 12 of Act XXI of 1860.

The Trustees present, nine in person and twenty-four by proxy, altogether thirty-three (out of the whole number of Trustees, viz., forty-three), resolved unanimously as follows:—

I. That whereas by Resolutions of this Board of Trustees, No. 3 dated 4th May, 1913, and No. I dated 10th August, 1913, it was declared desirable that the Central Hindu College Association should be amalgamated with the Hindu University Society; and

II. Whereas the following terms of amalgamation have been agreed to and accepted by both the bodies, viz., the Board of Trustees of the Central Hindu College and the Hindu University Society, at meetings

held simultaneously on the afternoon of the 7th December, 1913, at Darbhanga Castle, Allahabad :

- (1) That all the funds, properties, movable and immovable, and all assets held by the said Association as its property, or in trust, and dues belonging to or owned by it, do vest in, and be transferred to the Hindu University Society, except the funds and buildings expressly endowed for the maintenance of and belonging to the Central Hindu College Girls' School; that the Central Hindu Girls' School shall be handed over to an association to be formed and registered under Act XXI of 1860, with full powers to manage and deal with it in such manner as may appear to it to be most beneficial to the interests of the Girls' School; that the Association shall be called the Hindu Girls' School Society, Benares, and shall consist, subject to their acceptance of membership, of the following ladies and gentlemen :

Pandit Chheda Lal, President.

Miss Lilian Edger, Vice President.

Mr. G. N. Chakravarti.

Mr. B. Keightley.

Babu Upendra Nath Basu.

Babu Jnanendra Nath Basu.

Mrs. P.K. Dutt.

Rao Vajinath Das.

Pandit Ram Narayan Misra.

The Hon'ble M. Mahadeva Prasad.

Dr. Sharat Chandra Chaudhri.

Shri Ram Chandra Nayak Kalia.

Rai Krishnaji.

The Hon'ble Pandit Madan Mohan Malaviya

Babu Govinda Das.

Babu Sitaram.

Babu Durga Prasad.

Babu Shiva Prasad Gupta.

Babu Bhagwan Das.

Mr. P.K. Dutt.

M.M. Dr. Ganga Nath Jha.

Pandit Gokaran Nath Misra.

Pandit Baldeva Ram Dave.

The Hon'ble Babu Ganga Prasad Varma,

The Hon'ble Pt. Motilal.

Dr. Tej Bahadur Sapru.

Dr. S. C. Banerjee.

- (2) That the Hindu University Society keep up and maintain the present Central Hindu College with the Ranavira Sanskrit Pathshala and the Central Hindu Collegiate School to serve as the nucleus of the Hindu University proposed to be established.
- (3) That for the said purpose the Hindu University Society appoint such Committee or Committees as it may think fit and proper, and define and regulate the powers and the constitution of the said Committee or Committees, and from time to time amend or modify the same.
- (4) That the present Trustees of the Central Hindu College be appointed members of the Hindu University Society under rule 3(d) of the rule of the Hindu University Society.
- (5) That the Hindu University Society make such provision as it may think proper from time to time for the maintenance of the institutions out of the funds which shall vest in it by reason of the incorporation of the Central Hindu College with it, and to allot at its discretion any further funds it may think proper for the said purpose.
- (6) That on the establishment of the Hindu University, the Hindu University Society shall set apart such portion of the funds so transferred to the Hindu University Society from the Central Hindu College as the Hindu University Society may consider proper for the maintenance of the School and shall arrange for its working and governance in such manner as it may consider fit and proper.

III And whereas copies of the above terms and the proceedings relating to them have been duly submitted to each Trustee, by the Secretary, in accordance with the provisions of Sec. 12 of Act XXI of 1860; and

IV Whereas in accordance with that section of that Act this special meeting has been called;

It is hereby Resolved,

That the Central Hindu College Association be amalgamated with the Hindu University Society on the terms set forth above and that all

the funds and properties, movable and immovable, and all assets held by the C.H.C. Association as its property, or in trust, and dues belonging to or owned by it, be vested in and transferred to the Hindu University Society, except the funds and buildings expressly endowed for the maintenance of and belonging to the C.H.C. Girls' School;

And that the C.H.C. Girls' School with all its funds and properties movable and immovable, and all assets held by and for it, or in trust, and dues belonging to or owned by it, be handed over to the Hindu Girls' School Society to be formed in accordance with clause (1) of the terms set forth above, with full powers to manage and deal with it in such manner as may appear to it most beneficial to the interests of the Girls' School

RESOLUTION DATED THE 30TH MARCH 1914

Whereas the Second Special meeting of the Board of Trustees of the Central Hindu College, Benares, has been duly called and is sitting in accordance with the provisions of Section 12 of Act XXI of 1860.

It is hereby resolved,

That the Resolution duly arrived at by the 1st Special Meeting of the Board of Trustees of the C.H. College on the 28th February 1914, be and is confirmed in full viz., that the Central Hindu College Association be amalgamated with the Hindu University Society on the terms set forth in that resolution;

It is further resolved, in order to give practical effect to the above resolution,

- (a) That the Board of Trustees C.H. College, cease to exist as such, and all the Trustees become members of the Hindu University Society, on and from the date on which the Managing Committee, to be appointed by the Hindu University Society, to take charge of the Central Hindu College, School and Ranavir Sanskrit Pathshala, so takes charge of them and of all their belongings from the Secretary of the Board of Trustees and the Secretary and the Treasurer of the existing Managing Committee.
- (b) That the present Managing Committee continue to exist and hold charge and administer the affairs of the Central Hindu College, School and Pathshala until the date on which the Managing Committee, appointed by the Hindu University takes charge as above, and that on and from that date, the existing Managing Committee dissolve and cease to exist;

- (c) That all G.P. Notes and other Securities, held by the Board of Trustees, for the C.H. College, School and Pathshala, be endorsed over in the usual and due legal form, to the Hindu University Society, and handed over to the office bearers of the new Managing Committee at the delivery of charge to them, and that applications be made, in accordance with the usual legal procedure, for mutation of names in Government records, in favour of the Hindu University Society with regard to all landed properties held by the Board of Trustees as above;
- (d) That intimation be sent to the Registrar of Joint Stock Companies mentioned in Act XXI of 1860, of the amalgamation with and transfer of charge to the Hindu University Society, as soon as possible after such actual transfer, over the signatures of the present Secretary of the Board of Trustees and the Secretary of the Hindu University Society, and
- (e) That as regards the C.H.C. Girls' School, Benares—of which the Board of Trustees took over charge from those who had started it by its Resolution No. 1 dated 29-12-1904—the existing Managing Committee of that School continue to exist and hold charge and administer the affairs of that School until the date on which the office-bearers of the Hindu Girls' School Society, Benares, take charge of it; and that it dissolve and cease to exist on and from that date, handing over, at the delivery of charge, to the office-bearers of the Hindu Girls' School Society, Benares, the G. P. Notes and other Securities etc., belonging to the C.H.C. Girls' School, duly and legally endorsed in favour of the Hindu Girls' School Society, Benares, as well as the lands, buildings, furniture and other belongings of that School”.

With the above resolution the legal formalities were completed so far as the Central Hindu College Trustees were concerned. The charge of the C.H.C. Girls' School was actually made over by the Central Hindu College Trustees to the Hindu Girls' School Society, Benares mentioned in the resolutions above quoted, on the 23rd April 1914. It may be mentioned here that the above mentioned Hindu Girls' School Society was a duly and legally formed institution, and registered under Act XXI of 1860.

The Hindu University Society were also holding meetings on their side to pass necessary resolutions for the amalgamation of the Central Hindu College. At its meeting held on the 19th April 1914, under Section 12 of Act XXI of 1860, the Committee of Management of the Hindu University Society appointed a Sub Committee consisting of (1) the Hon'ble Dr. Sundar Lal, (2) the Hon'ble Pandit Madan Mohan Malaviya (3) Dr. Satish Chandra Banerji (4) the Hon'ble Dr. Tej Banadur Saprú (5) Babu Ishwar Saran, (6) the Hon'ble Rai Ganga Prasad Varma Bahadur (7) Babu Bhagavan Das (8) Babu Jnanendra Nath Basu and (9) Pandit Chheda lal with power to co-opt such additional members as they might think necessary ;

- (1) to take over charge of the Central Hindu College, together with the Collegiate High School for boys and the Ranavir Pathshala, from the Board of Trustees of the Central Hindu College on completion of the necessary legal formalities.
- (2) to prepare and submit a Scheme for the management of the said institution for the consideration of the Committee; and
- (3) to manage the said institution until the Scheme proposed by it was adopted and put in force.

The Second Special Meeting of the Hindu University Society required by section 12 of Act XXI of 1860 was held at Allahabad on the 24th May, 1914 and confirmed the proceeding of the previous meeting held on the 19th April 1914.

It was decided that the charge of the Central Hindu College would be formally transferred by the old management to the new, on the 7th June 1914. The Central Hindu College was to complete its sixteenth year exactly on this date. The transfer of the management could not, however, be effected on the 7th June 1914 as decided. It was not found possible to complete all the formalities with the endorsing over of various securities, G P. Notes, Stock Certificates, Municipal and Port Trust Debentures etc, held some at the Benares and some at the Bombay Branch of the Bank of Bengal and some in account with the P.D.O. at Calcutta. Secondly some of the office bearers concerned of the Central Hindu College were absent from Banaras for the summer. The work of transferring charge, however, began. At the same time the Society practically took up the responsibility of maintaining and managing the Institution from the beginning of the session, commencing from July 1914. All the legal formalities were completed by September 1914 and it only remained now for the old and the new office bearers to sign the final charge sheet. The last

remaining formality regarding the amalgamation of the Central Hindu College Association with the Hindu University Society was completed on the 27th Nov., 1914 by the Hon'ble Dr. Sundar Lal, Secretary of the Hindu University Society signing the charge sheet and necessary intimation was sent to the Registrar, Joint Stock Companies, Lucknow.

The third condition prescribed in Sir Harcourt Butler's letter dated the 2nd June, 1913 was that a sum of Rupees fifty lakhs must be collected. It was of course agreed that this amount might include the capitalised value of the property donated by Maharaja of Cossimbazar and Babu Brijendra Kishore Roy Chaudhury, and also of the perpetual grants made by the Bikaner, Jodhpur and Kashmir Durbars provided the documentary title was satisfactory in the case of the latter and the possession of the property had been made over in the case of the former

It has already been noted that the total of promised donations till March 1913 itself exceeded eighty lakhs of rupees but the actual amount realized till then was only about twentyone lakhs of rupees. All measures were taken to collect the money. Periodical reminders were issued by the Society's office at Allahabad to the principal donors. About 38000 letters of this type were issued during the year 1913 besides personal letters to selected donors. The local committees at various places made efforts to collect the promised amounts and then during September 1913, the Hon'ble Pandit Madan Mohan Malaviya visited Moradabad, Bareilly, Saharanpur, Muzaffarnagar, Dehra Dun, Mussoorie, Meerut, Mathura, Brindaban, Agra, Kanpur and Calcutta and stimulated the collection of donations. During this tour he also secured several additional promises of donations. In spite of all this, the actual collection upto the end of Dec , 1913 stood at Rs. 27, 89, 533 only excluding the perpetual annuities of Jodhpur, Bikaner and Kashmir, the capitalised value of which was worked out at Rs 13,71,428. The actual collection reached the figure of Rupees fifty lakhs, including the capitalised value of the annuities, only in the beginning of the year 1915.

Let us now come to the fourth condition laid down in the letter dated the 2nd June 1913 of Sir Harcourt Butler. The Hindu University Society had already submitted a draft constitution of the University for the consideration and orders of the Government. While the orders of the Government were being anxiously awaited by the Society and the public, Sir Harcourt Butler's letter dated the 2nd June 1913 to the Hon'ble Maharaja of Darbhanga only said that "the constitution of the University be on the

lines to be indicated to you hereafter" Sir Harcourt further informed that "the Secretary of State has reserved full discretion in regard to every detail of any scheme that may eventually be laid before him". The lines of the constitution were indicated by Sir Harcourt Butler only in July 1914, when he addressed the following letter to the Maharaja of Darbhanga, President of the Hindu University Society.

Simla, the 18th July 1914.

My dear Maharaja Bahadur,

Please refer to my letter to you No. 117 Education, dated Simla, the 2nd June 1913, in which I regretted that I was not yet in a position to indicate the lines on which the constitution of the University should be framed as the matter was still under consideration and reference to His Majesty's Secretary of State was necessary, but noted your desire to go ahead with the preparation of a scheme and thought it would be of assistance to you to know the conditions the fulfilment of which the Government of India regarded as necessarily precedent to the introduction of any Scheme. These were . (1) that a suitable site be provided ; (2) that the Central Hindu College be transferred to the University ; (3) that a sum of 50 lakhs must be collected (in this amount may be included the capitalised value of the property mentioned in paragraph 6 of your letter and the perpetual grants mentioned in paragraph 9 of your letter, provided the documentary title is satisfactory in the case of the latter and possession of the property has been made over in the case of the former) ; (4) that the constitution of the University proceed on lines to be indicate to you hereafter ; (5) that a Committee appointed for the purpose report that the Central Hindu College is fit to be developed into a residential and teaching University.

2. I understand that substantial progress has been made in regard to (1), (2) and (3) and action can at any time be taken under (5) As regards (4) I am now in a position to make a further important communication to you.

3. It has been an understanding throughout that in essentials and especially in regard to their relations to Government the proposed Hindu and Mahomedan Universities should be on the same footing. As you are aware the Mahomedan University Committee have not accepted the constitution laid down in the case of the proposed University by Government. The original proposal of the Mahomedan University Committee was that the Viceroy should be Chancellor with powers of intervention

and control. It was decided, and finally decided, that this should not be. The scheme offered to the University Committee left the University through the Court power to appoint their own Chancellor while it gave the Governor-General in Council the necessary powers of intervention and control. This arrangement was considerably criticised at the time. In consequence the Government of India and His Majesty's Secretary of State have reconsidered the whole question with every desire to assist a solution. They recognise that the Government of India is an impersonal body situated at a distance and cannot give that close personal attention to the University which is required in the case of the new institution of a novel type in India. On a review of all the circumstances of the case and the criticisms which have been advanced, the Government of India and His Majesty's Secretary of State have come to the conclusion that the best form of constitution will be to constitute the Lieutenant Governor of the United Provinces the Ex Officio Chancellor of the University with certain opportunities for giving advice and certain powers of intervention and control. The Hindu University, though not empowered to affiliate Colleges from outside, will be imperial in the sense that, subject to regulations, it will admit students from all parts of India. On the other hand it will be localised in or by Benares. There will be obvious advantages in having as Chancellor for the University the Lieutenant-Governor of the Province, who is also Chancellor of the Allahabad University and who will be able to help to correlate the work between the two, secure them corresponding advantages and foster a spirit of healthy cooperation. Moreover such a constitution is in accordance with the general policy of decentralization which is now pursued by the Government of India.

4. As regard the powers which it is necessary to reserve to the Chancellor, these are :

- (A) The right of general supervision and the power to advise that such action be taken and such staff be appointed or removed as will secure the objects of the University, with power if necessary to see that such advice be given effect to ;
- (B) The right of inspection for purposes of seeing whether the standard of education is kept up sufficiently high, and for other purposes ;
- (C) The right as a special measure to appoint if necessary (as the result of such inspection or otherwise) examiners for the University Examinations who will report to the Chancellor ;

- (D) The annual receipt of accounts ;
- (E) The approval of the appointments of Vice-Chancellor and Provost.
- (F) The approval of the initial regulations etc., and of subsequent changes.
- (G) The approval of the incorporation of local Colleges in the University ;
- (H) The nomination of five members to the Senate, and
- (I) The approval of the institution of new faculties and the reservation of power to lay down the limits of expansion at any particular time.

Some of these powers have been suggested by your Committee. Others are emergency powers which may never be exercised and can be exercised only very occasionally. The principle underlying them all is that in the interest of the rising generation and the parents, the Government must be in cooperation with the University and in a position to help it effectively and secure sound finance. The interests of the Government and the students and their parents in this matter are necessarily identical.

5. As you are already aware the decision in regard to affiliation of outside colleges is final. It was realised at the time that this decision would cause some disappointment, but I may take this opportunity to observe that it was not reached without notice to the University Committees. At an informal meeting of the Constitution Committee of the Mahomedan University held at Simla on the 23rd September, 1911, I told the Committee that this question of affiliation might come prominently forward, that there had been a great deal of criticism of the idea of denominational universities, especially in so far as they cut across existing territorial jurisdictions, that the chief jurisdiction of the Aligarh University was that it would be a teaching as opposed to an examining university, that the young men who got the degrees and diplomas of the University, would have imbibed the spirit of Aligarh, which could not be acquired elsewhere. I again drew attention to the matter at a subsequent meeting held on the 27th of the same month in an informal discussion with the promoters of the Hindu University held at the Town Hall, Delhi on the 4th Dec. 1911. I clearly pointed out the difficulties which beset the proposal to grant affiliation. I mention this because there has been some misunderstanding on the point.

6. In order to meet the sentiment of the subscribers, it has been conceded that the University shall be called the Benares Hindu University. It will have no religious test and will be open to students of all denominations as well as to Hindus. Hindu theological teaching and observances will not be compulsory for any but Hindus. It will also be a teaching and residential University.

7. The terms mentioned above represent the conditions the acceptance of which is necessarily precedent to the elaboration of any detailed scheme. I hope that your Committee will realise that they are worked out in the best interests of the University and the Government whose close association with it is essential. If they are not all that some of the subscribers may desire, they will enable you to realise an aspiration which a large body of opinion thought impracticable at the outset and which had been rejected by the Universities Commission of 1902. Should the Committee accept the conditions, the detail of the constitution can be settled. Sir James Meston will be at Allahabad on the 28th instant and will be ready to discuss the matter with us there.

I may add that His Majesty's Secretary of State reserves his final decision on the details of the constitution of the University until they are before him in the form of a draft bill and regulations.

In conclusion I have to state that when a satisfactory scheme has been evolved the Government of India will be glad to show their interest in the new University by making a liberal financial grant-in-aid. His Majesty's Secretary of State, the Government of India and the local Government have only one object, viz, to assist your Committee to start this new and interesting experiment on lines best calculated to secure its success, and in so doing to cultivate and promote that enthusiasm for sound education which all who wish well to India whole-heartedly desire.

Yours sincerely,

Sd/- HARCOURT BUTLER

The letter of the Government naturally called forth comments of various kinds in the press all over India. Public opinion was generally against the acceptance of such conditions. Some went even to the extent of suggesting that if the University could be had with honour, well and good. Otherwise the funds collected could be utilised in other good ways. It was however hoped that the Government might agree to make necessary alteration in their decision if the difficulty was duly represented.

A joint meeting of the Committee of Management of the Central Hindu College and a special meeting of the Hindu University Society was called on the 31st August, 1914 at Darbhanga Castle, Allahabad to consider the matter.

In the meantime some demi official correspondence took place between the President of the Hindu University Society, Maharaja Bahadur of Darbhanga and the Member for Education Sir Harcourt Butler's last letter was as follows :

No. 210

Dated the 22nd August 1914.

"I am obliged to you for your letter of yesterday's date. . . There has undoubtedly been misconception in certain quarters regarding paragraph 4 of my letter to you, which appears to be readily susceptible of removal.

2. In the first place I would point out that the words used in paragraph 4 of my letter were not intended to give more than the substance of the terms and conditions required. Verbal precision and definition must be left until the necessary enactment is drafted in the Legislative Department of the Government of India. I now deal with the terms of paragraph 4 of my letter *seriatim*.

3. The appointment of professors will be in the hands of the University. This was settled in the case of the proposed University at Aligarh and the Government of India have no intention of altering the procedure in the case of the Benares Hindu University. The words "and such staff be appointed" referred merely to the power of the Chancellor to secure that the scale of staff was sufficiently strong for the objects of the University. I may point out that the necessity for such a provision is recognised in clause 9(3) of the draft Hindu University Bill which was handed to me by the Honorary Secretary of your Committee on 23rd October, 1912. I may add that the power of removal is explicitly given in the same clause.

4. The right of inspection or visitation is provided for in clauses 9(1) and 12 of the draft Bill. The object of this condition is to secure that the standard of education is kept sufficiently high and that the University is run on lines generally approved.

5. Paragraph 4(c) of my letter contemplated leaving examinations in ordinary times entirely in the hands of the University authorities but reserved an emergency power to appoint examiners in the event of the standards of examination deteriorating. Clause 28 of the draft Bill provides as a regular procedure that at least one external and independent examiner shall be appointed for each subject or group of subjects. Should your

Committee prefer such a rule with the condition that the appointment of the external and internal examiners would be subject to the approval of the Chancellor, the Government of India, with the concurrence of Sir James Meston, will recommend this modification of the terms to the Secretary of State.

6. The annual receipt of accounts—(d) of my letter; the approval of initial regulations—(f) of my letter; and the nomination of five members of the Senate (h) of my letter, are directly or indirectly covered by the provisions of clauses 16, 32 and 9(2) of the draft Bill.

7. Clause 10 of the draft Bill provided that the appointment of Vice-Chancellor should be subject to the approval of the Governor-General in Council.

8. The approval of the incorporation of local colleges in a teaching and residential University—(g) of my letter—is analogous to the affiliation of a college to an affiliating University. In the case of the latter the sanction of Government is required under section 21 of the Indian Universities Act, 1904.

Clause 19 of the draft Bill requires the sanction of the Governor-General in Council for the institution of new faculties. There is no intention to fetter the ordinary development of the University but new additions to the University would naturally require the approval of the Chancellor, who will necessarily be deeply interested in the growth and prosperity of the University.

I need scarcely add that in taking powers to intervene where necessary in the affairs of the University, the Government of India and the Local Government are animated by a desire to help a new experiment rather than to coerce it. It is far from their intention to crush initiative and enterprise on the part of the University authorities as some critics of the scheme appear to imagine".

About fifty members of the Hindu University Society from as far as Meerut, Muzaffarnagar, Calcutta and Madras gathered at Allahabad on the afternoon of the 31st August 1914, to consider the terms of the reply to be sent to Sir Harcourt Butler.

Scores of letters and telegrams from important donors and workers who were unable to attend the meeting in person, all more or less similar in effect and urging that representations should be made to the Government for modifications had been received by the Secretary of the Society and were reported by him to the meeting.

The Maharaja Bahadur of Darbhanga opened the proceedings by laying before the meeting the letter of the Hon'ble Sir Harcourt Butler dated the 18th July, 1914, and further correspondence at the end of which the Hon'ble Sir Harcourt Butler was pleased to write in reply on the 22nd August, 1914.

This letter, the President observed, which Sir Harcourt Butler had permitted to lay before the meeting, would serve to remove much of the misapprehension which existed on many points. He therefore desired that the original letter of Sir Harcourt Butler might be considered in the light of the latest letter.

The Honorary Secretary then proceeded to place before the meeting the letters, telegrams, proceedings and resolutions of several meetings which had been held in various parts of India and communicated to him, as also the replies received from several leading Indian gentlemen, who he had addressed in connection with the questions now before them. Professor Radha Kumud Mukherji placed before the meeting a Note which had been prepared by Sir Gooroodas Banerjee, and approved of by Dr. Rash Behari Ghose, (who had also made a further note thereon on his own behalf) and Babu Brajendra Kishore Roy Choudhry.

The general opinion was that a representation should be submitted to the Government. The proposal to submit such a representation was unanimously passed.

The meeting then proceeded to consider the various points which should be dealt with in the representation, and the lines on which it should run. After discussion of each point, the following decisions were unanimously arrived at :

(1) That this Society respectfully submit to the Government that in order to maintain the all India character of the proposed Hindu University and to secure to it the full measure of support and the representation on it of the Hindu public, both of British India and of the Native States of India, it is very necessary and desirable that His Excellency the Viceroy should be ex officio the Chancellor and head of the proposed University, with H. H. the Lieutenant Governor of the United Provinces as the Rector thereof, and it earnestly request the Government of India and the Secretary of State to be pleased to reconsider their decision on the matter.

(2) That if for any reason it should not be deemed feasible to accede to the request made in the preceding resolution, this Society

respectfully urge that the University should be allowed to elect its own Chancellor, in accordance with the decision of His Majesty's Secretary of State for India, as communicated to the Society in Sir Harcourt Butler's letter dated the 9th August, 1912.

(3) That this Society respectfully submit that in any event, in view of the extra-ordinary and exceptional nature of the emergency powers proposed to be reserved by the Government, the exercise of the said powers should be vested in H.E. the Governor-General in Council.

(4) That this Society has learnt with much satisfaction and thankfulness from Sir Harcourt Butler's letter of 22nd August, 1914, that the decision of the Secretary of State that the power of appointing University Professors shall rest in the hands of the University remains unaltered.

Further, that the Society fully accept the principle that the Chancellor should have the power to advise the University as to the scale of staff which in its opinion is necessary to secure the objects of the University ; the Society submit, however, that it is unnecessary to reserve to the Chancellor the extraordinary power of requiring that a member of the staff should be removed, a power which has never been reserved by the Government in the case of any other University.

Resolved further that as regards clause 10 (3) of the Draft Bill submitted on the 23rd October 1912, it be pointed out that the Society agreed that the Chancellor should have the power to require a member of the staff to be removed in certain circumstances, and with the safeguards provided in that Clause, when H.E. the Viceroy was to be *ex-officio* the Chancellor of the University ; that the Secretary of State having decided that the University should select its own Chancellor, and that the powers which were to be exercised by the Viceroy should be exercised by the Governor-General in Council, the Society reluctantly submitted that decision ; the Society respectfully submit that such a power should either not be reserved, or, being an emergency power, it should vest in the Governor-General in Council.

(5) That this Society note with grateful satisfaction that the Government are agreed that the appointment of examiners for University examinations should ordinarily rest entirely in the hands of the University authorities ; that with reference to the proposal that the Chancellor should have the right, as a special measure and in special circumstances, to appoint examiners who would report direct to him, the Society respectfully submit that clause 30 of the Draft Bill, which imperatively lays down that at least

one external and independent examiner shall be appointed for each subject or group of subjects forming part of the course of studies required for the examination, fully secures the objects which the Government have in view in desiring to reserve an emergency power to appoint examiners, viz., that the standards of examination shall not deteriorate; and that such power should therefore be reserved. But if even after a reconsideration of the matter the Government should deem it advisable to reserve the power in question, the Society would respectfully submit that the said power also should be placed in the hands of His Excellency the Governor-General in Council.

(6) That the Society accepts the terms referred to in paragraphs 6 and 7 of the letter of the Hon'ble Sir Harcourt Butler, dated the 22nd August, 1914; the principle of approval being also applied to the appointment of the Provost or the Officer in whom the powers of the Provost may be vested.

(7) That as to paragraph 8 of the said letter, the condition as to the incorporation of any other local college in the said University being made subject to the approval of the Chancellor, as in the case of the affiliation of colleges, under Section 21 of the Indian Universities Act of 1904, is accepted, it being understood that the rule is meant to apply to colleges other than those which the University may itself establish.

(8) That the Society convey its grateful thanks to the Government for acceding to their request as to the name of the University, as also for the offer of liberal support conveyed in the letter of the Hon'ble Sir Harcourt Butler of 18th July, 1914.

(9) That a Committee consisting of the Hon'ble Dr. Sundar Lal, Mr Bertram Keightly, and the Hon'ble Pandit Madan Mohan Malaviya, be appointed to draft representation to the Government embodying the various proposals discussed at the meeting. They are further empowered to consult and take the assistance of such persons as they may consider necessary.

(1) That the following gentlemen be appointed to wait in deputation on His Excellency the Viceroy to submit the views of the Society and to discuss generally the whole question.

- (1) The Hon'ble Maharaja Sir Rameshwar Singh Banadur, of Darbhanga,
- (2) Dr. Rash Behari Ghosh,
- (3) The Hon'ble Maharaja Manindra Chandra Nandy of Cossimbazar,



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- (4) Sir Pratul Chandra Chatterji,
- (5) Sir Bhal Chandra Krishna Bhatwadekar, (failing him the Hon'ble Mr. Prabhashankar, D. Pattani,
- (6) The Hon'ble Sir G. M. Chitnavis, (failing him the Hon'ble Mr. Mudholkar,
- (7) The Hon'ble Mr. Govindaraghavaiyer (failing him the Hon'ble Mr. Vijai Raghavachariyer),
- (8) Mrs. Annie Besant,
- (9) The Hon'ble Pandit Madan Mohan Malaviya,
- (10) The Hon'ble Dr. Sundar Lal, Rai Bahadur,
- (11) That the Hon'ble President be asked to kindly take such steps as may be necessary for obtaining the permission of H. E. the Viceroy for the said deputation to wait upon him and to make the necessary arrangement therefor. He be also empowered to ask representative Indian Chiefs join the deputation, if it found practicable.

The Committee consisting the Hon'ble Dr. Sundar Lal, Mr. Bertram Keightley and the Hon'ble Pandit Madan Mohan Malaviya drafted the representation to the Government embodying the decisions arrived at by the above meeting and this representation was finally sent to Sir Harcourt Butler by the Maharaja Bahadur of Darbhanga on the 14th November, 1914. This letter is quoted below :—

Dear Sir Harcourt Butler,

I am desired by the Hindu University Society to thank you for your letters (D. O. No. 202-2 and No. 210 Education) of the 18th July and of the 22nd August last, relating to the establishment of the proposed Benares Hindu University. I laid them on the 31st August before a meeting of the Society specially convened for their consideration at Darbhanga Castle, Alahabad. The proposals were, carefully, considered and discussed at the meeting (a copy of the proceedings of which I enclose), and I have been authorised to submit the following representation for the gracious consideration of His Excellency the Viceroy.

1. The Society is deeply grateful to His Majesty's Secretary of State for India and to the Government of India, for acceding to their suggestion as to the name which the proposed University should bear and for the very great interest which has been taken by His Excellency the Viceroy and yourself in the movement, as also for the liberal offer of a grant-in-aid contained in your letter.

2. Turning now to the main points dealt with in your letters, the first important question is that relating to the Chancellorship of the proposed University which (like its proposed sister at Aligarh) is to be an all-India institution. Encouraged by the very deep interest evinced by His Excellency the Viceroy in the progress of education in the country and by the support that the Government had been pleased to accord to our scheme, its promoters ventured in their original proposals to suggest that the office of the Chancellor should be held *ex-officio* by the Viceroy and Governor-General of India (as was also proposed in connection with the sister University of Aligarh). As was only appropriate, they proposed to reserve to His Excellency large and important powers which as their Chancellor he was to exercise. They were greatly disappointed to learn that the Right Honourable the Secretary of State for India was unable to accept their proposal and had decided that the two Universities in question, like other modern Universities in the United Kingdom, should elect their own Chancellors.

3. While regretting the decision, we accepted it and modified the draft bill which, then, took the form in which it was submitted along with my letter dated 23rd October, 1912. We have been keenly disappointed to find that even this privilege is to be withdrawn. While reposing absolute confidence in Sir James Meston and appreciating fully the valuable help and support which the University would derive by having the head of the Government of the United Provinces as its Chancellor, we feel that such an appointment will not, at all, be in keeping with the all-India and imperial character of the University which, we are confident, the Government will be pleased to secure for it, specially as our University will be the only University for Hindus in India which will combine religious with secular education for its *alumni* drawn, as they will be, from all parts of India and the Native States which have so largely contributed towards its foundation.

4. As will appear from clause 13 of the draft bill submitted in October, 1912, my Society suggested the appointment of provincial Governors and Lieutenant Governors and other heads of local administrations as Rectors *ex-officio* and, also, of such Ruling Chiefs as the Governor-General in Council might be pleased to appoint. The Rector, in the constitution of the Calcutta University, occupies a position between the Chancellor (who is the Viceroy) and the Vice-Chancellor. In the event of the office of the Chancellor being elective, the term "Visitor" might more appropriately be substituted for "Rector", and the Lieutenant-Governor of the United Provinces might hold the office *ex-officio*. In the constitution of the modern

English Universities, the Visitor represents the King and is mentioned before the Chancellor (*vide* Charters of the Universities of Manchester, Birmingham and Sheffield). Under this arrangement, the Visitor will take his place immediately below the Viceroy who would be the Patron of the University. The word "Inspector" might be substituted in clause 14 of the draft bill for the term "Visitor", as the latter term will, according to this suggestion, denote a much higher office.

5. Clause 12 also contemplated the appointment of Ruling Chiefs as Patrons and Vice-Patrons of the University. The Society, still, feels that to secure the full measure of support to, and representation on the University of the Hindu public, both of British India and the Native States, His Excellency the Viceroy should be the *ex-officio* Chancellor and head of the University, but if it be not found feasible to secure a reconsideration of the question, the University should be permitted to elect its own Chancellor in accordance with the decision of His Majesty's Secretary of State for India, as communicated in your letter of the 9th August, 1912. In the event of this being accepted, the elected Chancellor will be the head of the University (*vide* clause 8 of the draft bill), while the powers proposed to be vested in His Excellency the Viceroy will be vested in the Government.

6 I, now, propose to deal *seriatim* with the points taken up in your letter of the 18th July last. You observe "that the Government of India is an impersonal body situated at a considerable distance" and "cannot give that close personal attention to the University which is required in the case of a new institution of a novel type in India". You, also, remark that "the Hindu University, though not empowered to affiliate Colleges from outside, will be imperial in the sense that, subject to regulations, it will admit students from all parts of India", and as a further advantage it is pointed out that His Honor the Lieutenant-Governor of the United Provinces, who is also the Chancellor of the Allahabad University, "will be able to correlate the work between the two, to secure them corresponding advantages and to foster a spirit of healthy co operation". Under the law, as it now stands, every University in India can admit to its degrees a student from any part of India provided he joins one of the colleges affiliated to it. In admitting to the University at Benares students from any part of India, the new University will be exercising no larger powers than any other University in India now possesses. We would, respectfully, point out that the new University will be imperial in the sense that it will endeavour to meet the wants of the entire Hindu population, both in British India and the Native States, in the matter of providing religious education in

combination with secular. While each of the existing Universities in India is intended to provide directly only for the wants of the population within its sphere of work, the Benares Hindu University is intended to provide for the wants of the entire Hindu population in India on its own special lines. While, therefore, His Honor the Lieutenant-Governor would be in an advantageous position in correlating its work with that of the Allahabad University, he would not be in the same position in correlating its work with that of other Universities in India. Apart from the Native States, the new University will draw students largely, not only from the United Provinces, but also from the immediately adjoining provinces of Behar and Orissa, as also from the Central Provinces. All of these are near Benares, which, as a centre of the Hindu religion, attracts to it so largely Hindus from all parts of India. With the establishment of the proposed separate Universities for these two provinces, the correlation of work with them and with the other existing universities, will be no less important. The Society ventures to submit that His Excellency the Viceroy, as the head of the Government of India, will be in a more advantageous position to correlate such work, as he will be in more direct touch with the needs of the entire country and will have the advantage of being able to consult directly the rulers and heads of administrations in all parts of India, who are subordinate to him, in any matter likely to affect them.

7. It is true that the Government of India (as distinguished from His Excellency the Viceroy) is an impersonal body, but so are the Governments of Bombay, Madras, Bengal and Behar and Orissa where the Government of the provinces is entrusted to the Governor or Lieutenant-Governor in Council, and the Government of the United Provinces may also be in the same position at no distant date. While for ceremonial and like purposes the personality of the Chancellor will be an important factor, my Society begs to submit that in all important administrative matters of university education, each Government with a Council of its own is similarly impersonal. With the establishment of the seat of the Government of India at Delhi, the Benares Hindu University will not practically be at much greater distance from the Government of India than from that of the United Provinces. The distance from it of Simla or Naini Tal, where the Local Government is located for the greater portion of the year, so far as time is concerned, is much about the same. My Society, therefore, respectfully submits that the original decision of the Secretary of State should be allowed to stand, namely, that the powers, which it was proposed should be exercised by His Excellency the Viceroy as Chancellor, should

be exercised by the Governor General in Council. As there is a special portfolio of education in the Government of India, it seems to us that there can be no practical difficulty in these powers being exercised by the Governor-General in Council who, in the Educational Department of the Government of India, has obviously better facilities for dealing with questions concerning an all India university than any local Government can possess. I need hardly say that the acceptance of this view will give the greatest satisfaction to the supporters of the proposed University all over India, as it would help to maintain its imperial and all-India character. But should the Government, on re consideration, be still of opinion that the ordinary powers should vest in, and be exercised by H. H. the Lieutenant-Governor of the United Provinces, the Society will bow to that decision, provided that the exercise of the extraordinary powers proposed to be reserved be vested in the Government of India. I may be permitted to point out here that if this suggestion is accepted, the Chancellor elected will occupy the same position as the Chancellor of the Universities of Oxford and Cambridge as head of the University (*vide* clause 8 of the draft bill); while the powers originally proposed to be vested in His Excellency the Viceroy will be vested in the Government. I have to add that the objection to the exercise of the emergency powers by the Lieutenant-Governor of the United Provinces is in no way based on any personal considerations, as the Society has the highest respect for, and confidence in Sir James Meeson. They are already most grateful to him for the kindly interest he has shown in the movement, and they do not doubt that he will continue to help them with his support.

8. With regard to the decentralization argument advanced, I would respectfully submit that, as the whole conception and ideal of the new University was from the outset that of an institution for India as a whole, and not that of a purely local university, this argument if pressed would destroy the whole scheme. I may further be allowed to point to the Tata Research Institute, the Pusa Agricultural College and the Imperial Forest College at Dehra Dun as instances of institutions which are directly under the Government of India though each of them is located in a particular province.

9. To come to paragraph 4 of your letter of the 18th July last, while fully conceding the desirability of the Government retaining such control and supervision over the proposed University, as it has over other Universities in India, and of the Viceroy or the Government of India having certain emergency powers, my Society feels that, unless the University is permitted to enjoy the powers and autonomy in the administration of its internal

affairs necessary to enable it to discharge its duties properly, the best interest of education will not be served and the scheme, they fear, will not be a success.

10. The powers reserved in paragraph 4 of your letter may, for the purposes of discussion, be divided into two classes, namely,

- (a) the powers which the Government now ordinarily exercises in the case of the existing universities in India; and
- (b) the additional special emergency powers now proposed to be reserved.

As to the powers falling under class (a), my Society has no objection whatever to the powers being vested in the Government as in the case of existing Universities; and while we should greatly prefer that they should vest in, and be exercised by the Government of India, we are prepared to agree to their being exercised through the Lieutenant-Governor of the United Provinces *ex-officio* as Visitor of the new University; but my Society, as has already been submitted, respectfully urges with the greatest emphasis that the extraordinary powers falling under class (b) should vest in, and be exercised by His Excellency the Viceroy or by the Government of India in conformity with the previous decision of the Secretary of State.

11 To take the said powers in detail, as enumerated in paragraph 4, my Society accepts the conditions mentioned in clauses (d), (e), (f) and (h). They also accept clause (b), as explained in your letter of 22nd August, 1914, and (g), on the understanding that the rule is meant to apply to colleges other than those which the University may itself establish. As pointed out in paragraph 8 of your letter of 22nd August, last, clause 19 of the draft bill already provides that the sanction of the Governor-General of India will be required for the institution of new faculties. It is not clearly understood what the "*new additions to the University*", referred to in the clause, are intended to cover. They are obviously not intended to refer to new buildings, new laboratories, new equipment and the like. The powers taken by the Government under clause (a), in the opinion of my Society, provide sufficient safeguards, which render the addition of these words unnecessary. As to clause (a) of paragraph 4, the views of the Society are formulated in resolution 4 of the proceedings of the meeting of the Society held on 31st August last, as follows:

"That this Society has learnt with much satisfaction and thankfulness from Sir Harcourt Butler's letter of 22nd August, 1914, that the decision of the Secretary of State that the "the power of appointing University Professors shall rest in the hands of the University" remains unaltered.

"Further, that the Society fully accept the principle that the Chancellor should have 'the power to advise the University as to the scale of staff which in his opinion is necessary 'to secure the objects of the University : the Society submit, however, that it is unnecessary 'to reserve to the Chancellor the extraordinary power of requiring that a member of the 'staff should be removed, a power which has never been reserved by the Government in the 'case of any other University.

"Resolved further that as regards Clause 10(3) of the Draft Bill submitted on the 23rd "October, 1912, it be pointed out that the Society agreed that the Chancellor should have "the power to require a member of the staff to be removed in certain circumstances, and "with the safeguards provided in that Clause, when His Excellency the Viceroy was to be "ex officio the Chancellor of the University, that the Secretary of State having decided that the University should elect its own Chancellor, and that the powers which were to be exercised by the Viceroy should be exercised by the Governor General in Council, the Society "reluctantly submitted to that decision ; the Society respectfully submit that such a power "should either not be reserved, or, being an emergency power, it should vest in the Governor-General in Council'

12. As to clause (c) of paragraph 4 of your letter, resolution 5 adopted at the meeting aforesaid, formulates the views of the Society in the following terms :

"That this Society note with grateful satisfaction that the Government are agreed "that the appointment of examiners for University examinations should ordinarily rest "entirely in the hands of the University authorities ; that with reference to the proposal "that the Chancellor should have the right, as a special measure and in special circumstances, "to appoint examiners who would report direct to him, the Society respectfully submit that "Clause 30 of the Draft Bill, which imperatively lays down that at least one external and "independent examiner shall be appointed for each subject or group of subjects forming "part of the course of studies required for the examination, fully secures the object which "the Government have in view in desiring the reserve an emergency power to appoint examiners, i.e., that the standards of examination shall not deteriorate ; and that such power "should not therefore be reserved. But if even after a reconsideration of the matter the "Government should deem it advisable to reserve the power in question, the Society would "respectfully submit that the said power also should be placed in the hands of His Excellency "the Governor-General in Council.

13. In discussing these letters, we have borne in mind that the words used in paragraph 4 of your letter were not intended to give more than the substance of the terms and conditions required, and that verbal precision and definition must be left until the necessary enactment is drafted. The details can best be settled by personal discussion between the representatives of the Society and the Government.

14. Finally, I may be permitted to point out that the subscribers to the University funds, who come from all parts of India, attach so much importance to the preservation of the all India character of the University that they will not be reconciled to anything tending to detract from it. The future success and development of the University depends very materially upon it, and it will, my Society fears, not appeal to the donors in the various

other provinces, on whose generous support so much must depend now and in the future, if that feature of the University is not substantially maintained.

15. In conclusion, permit me to thank H. H. Sir James Meston and yourself for the trouble taken in inspecting the site selected and generally for the keen interest evinced in the promotion of the scheme.

Yours sincerely,
RAMESHWAR SINGH.

The representation to the Govt. had its effect as will be seen from the following reply received from Sir Harcourt Butler :

D. O. No. 230

DEPARTMENT OF EDUCATION ;
Delhi, the 23rd December, 1914

My dear Maharaja Bahadur,

I am now able to reply to your letter of the 14th of November, 1914. I am very glad to be able to assure you that there is now a bright prospect for a successful issue of our labours and discussion. It is just two years since I first met your Committee at Delhi. Much has happened in the course of those two years, but I do not think the time can be regarded as excessive for the inception of a big movement and the materialization of a great and somewhat novel idea. His Excellency the Viceroy and the Government of India have from the first been deeply interested in this movement and are prepared to assist it financially. My correspondence with you has necessarily dwelt mainly on the points on which there was not complete unanimity of opinion. I am glad to think that the points on which your Committee and the Government agree are many and the points on which they have held different opinions are few. I have seen it stated that the conditions imposed by the Government will deprive the University of freedom and hamper its development. That is not the fact as you are well aware. The University will have, in certain respects, a larger degree of freedom than other universities in India. It has been decided, for instance, to allow the University to elect its own Chancellor and Vice-Chancellor, to appoint its own professors, lecturers and staff, to appoint its own examiners, and to conduct its own internal administration. Certain appointments will require approval and certain powers are reserved to Government, but I anticipate that the normal work of the University will be conducted



by the University itself exercising a larger measure of independence. It is very far from the wish of Sir James Meston, the Government of India, and His Majesty's Secretary of State, to deprive the University of privileges which are necessary for its dignity and usefulness.

2. I now deal more particularly with your letter under reply of the 14th November. On the 17th November, Sir James Meston, Mr. Sharp and myself met yourself, Dr. Sundar Lal and Pundit Madan Mohan Malaviya and further discussed the situation at Government House, Allahabad. On that occasion I made it clear that the discussion was without prejudice as the orders of the Secretary of State would have to be asked and as some redrafting of the draft Bill sent to me by Dr. Sundar Lal would probably be found necessary. In regard to the form of the Bill we should have to be guided eventually by the expert advice of the Legislative Department of the Government of India. We could only at this stage deal with the substance.

3. The Government of India desire to acknowledge the conciliatory attitude of your Society as expressed in your letter and they have met your proposals in a corresponding spirit. The suggestion that the Viceroy should be Chancellor of the University has already been rejected by His Majesty's Secretary of State and cannot be reconsidered ; but the Secretary of State and the Government of India are prepared to accept generally the alternative proposals contained in your letter under reply. The difficulties which were anticipated in the arrangement proposed in August 1912, that the University should elect its own Chancellor and that the powers which it was proposed to vest in the Chancellor should be exercised by the Governor-General in Council, would disappear under the proposals now put forward, namely, that ordinary powers should be exercised by the Visitor and emergency powers by the Governor-General in Council.

4. Under this arrangement the University will elect their own Chancellor. The Viceroy will be Patron. The Lieutenant-Governor of the United Provinces will be *ex-officio* Visitor. The Visitor will be vested with all ordinary powers—that is to say, powers corresponding to those which the Government or the Chancellor now ordinarily exercises in the case of existing universities. Emergency powers will rest with the Government of India. As I emphasised at the time of discussion, the emergency powers are precautionary. It is hoped that the occasion for their exercise will not arise or will arise but rarely and under extraordinary conditions.

5. Turning now to my letter No. 202, dated the 18th July 1914, I understand that there will be no difficulty in fulfilling the preliminary conditions mentioned in paragraph 1 of that letter. As regards paragraph 4 of that letter there is nothing more to be said about points (b), (d), (e), (f) and (h) since these are accepted.

6. Your Society accept condition (a) subject to the reservation of emergency powers to the Governor General in Council, with the safeguards, in the matter of removal of a member of the staff, set out in the draft Bill forwarded by you on the 23rd October 1912.

7. Your Society also accept condition (c) provided it is regarded as an emergency power. It is understood that this arrangement does not supersede the scheme put forward in your draft Bill which lays down that as an ordinary part of the procedure of the University, at least one external and independent examiner shall be appointed for each subject or group of subjects.

8. Your Society accept condition (g) on the understanding that the rule is meant to apply to colleges other than those which the University itself may establish, but are in doubt what the words 'new additions to the University' are intended to cover and suggest that condition (a) makes sufficient provision for control in these respects. The Government of India and Sir James Meston are prepared to accept this view. All that they require is a due recognition of the limits requisite in such an institution in order that it may not lose its corporate character and of the necessity for increasing (with due regard to those limits) the teaching and supervisory staff so as to cope with rising numbers. I apprehend that there will be no difficulty in arranging this matter when it comes to drafting.

9. Your draft Bill has already conceded that portion of condition (i) which refers to new faculties. The words "new additions to the University" refer only to such faculties and the institutions which would naturally spring up on their creation. The remainder of condition (i) is treated of under (g).

10. While giving his general approval to the foregoing conditions, His Majesty's Secretary of State has reserved final sanction until the draft Bill and initial Regulations are before him. I do not anticipate any further difficulties in the case and shall be glad to pursue the course most convenient to His Honour the Lieutenant-Governor and your Society, subject

of course to other demands on my time. I suggest that it would expedite matters if a small Committee of your Society should meet Mr. Sharp and myself with a view to the preliminary elaboration of details. Such a proceeding would, I have ascertained, have the approval of His Honour Sir James Meston.

I am,

Yours very sincerely,
HARCOURT BUTLER

The last condition was :—

“that a Committee, appointed for the purpose, report that the Central Hindu College is fit to be developed into a residential and teaching University”.

The appointment of this Committee could be taken up only after the lines of the constitution of the proposed University were settled.

Thus by the beginning of the year 1915 things came to a definite shape and the long labours and discussion were coming to a successful end.

A press communique was issued by the Hindu University Society Committee of Management and published on 22nd January 1915 outlining the scheme generally agreed upon. Speaking at the Central Hindu College anniversary on the 6th March 1915, the Maharaja of Darbhanga said.

“We are now almost within sight of the Hindu University. Intricate and apparently interminable negotiations have had to be conducted. We have had to reconcile the views of the Government of India and the Secretary of State on the one hand, and those of the great Indian public, the Ruling chiefs, and the different sects and creeds forming the Hindu nation on the other. We have always been conscious of the great responsibilities that have been entrusted to our hands, and, if any of us has failed to gain the approbation of the public, or any section of it, it has not been due to the lack of an earnest desire to satisfy all, but to the many and peculiar difficulties that have faced us at every turn, and the diverse and complex problems that have frequently arisen, and that we have endeavoured to the best of our ability to solve. We hope that we have now passed through the troubled waters, and there is fairly smooth sailing before us in the future, though careful piloting is still most essential. Our grateful thanks are due to the indulgent public, who have always supported us in our task, and to

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the great and noble-hearted statesman in whose hands a beneficent Providence has placed the destinies of the Indian Empire. Our hearty acknowledgments are also due to Sir Harcourt Butler, his able Education Member of Council who has spared no trouble to help us on, and who has always supported us with his ever ready advice and sympathy. I hope the time is not distant when it shall be our proud privilege to welcome the Viceroy in our midst, when he comes to lay the foundation-stone of the University buildings, and try to give adequate expression to our undying devotion and everlasting gratitude to him for having made the University the child of his creation".

CHAPTER XII

ENACTMENT OF B.H.U. BILL

कार्य निदानाद्धि गुणानधीते

The Third Annual General Meeting of the Hindu University Society was held at Allahabad on the 20th December, 1914. No definite communication from the Government had been received till then on the representation made by the Society with regard to the constitution of the University. But it was understood that the representation had been considered favourably by the Government and that necessary sanction might be looked for before long. A sub-Committee was therefore appointed at the Third Annual Meeting held on 20th Dec. 1914, to revise the draft bill and to draft the Statutes and Regulations. Within a week after this was received Sir Harcourt Butler's letter dated the 23rd December, 1914 announcing a bright prospect for the materialization of a great and somewhat novel idea. In this letter, at the end, he had suggested that "it would expedite matters if a small committee of your Society should meet Mr. Sharp and myself with a view to the preliminary elaboration of details". He had also said that "some redrafting of the draft Bill sent to me by Dr. Sundar Lal would probably be found necessary".

It appears necessary here to recapitulate the different stages through which the draft bill had passed on the side of the Hindu University Society. It was towards the end of October 1911 that the first draft was prepared. Pt. Madan Mohan Malaviya, Mrs. Annie Besant and a few others interested in the proposed University met at Allahabad and sat for several days continuously to consider various preliminary questions relating to the new University and to settle the outlines of a scheme for its establishment. On the lines which the members of this informal meeting settled tentatively, a draft bill for the University was prepared by Sir Gooroodas Banerjee. This draft was considered at a meeting of leading Hindu gentlemen held at Darbhanga Castle, Allahabad on the 28th November, 1911. The draft was further amended, reprinted and copies of it were in the hands of the members of the Deputation which waited upon the Hon. Sir Harcourt Butler on December 4, 1911 at Delhi. A copy of the draft bill was given to Sir Harcourt also. The suggestions made at the meeting of the Deputation with Sir

Harcourt Butler were noted. Incorporating these suggestions a revised draft was prepared by the Hon'ble Pandit Sundar Lal. It is learnt that the constitution of various Universities in India and foreign countries were obtained and studied this time. The preliminary drafts were prepared by Pt. Baldeo Ram Dave and finalised by Pt. Sundar Lal. This revised draft was ready by August 1912 and then the Executive Committee of the Hindu University Society at this meeting held on the 2nd August 1912 appointed a Sub-Committee to draft the constitution for final consideration. Immediately after this was received the important communication of Sir Harcourt Butler dated the 9th August, 1912, defining the scope of the new University. Thus it became necessary to reconsider the whole situation very carefully and to prepare a new and fuller draft of the constitution. Copies of the revised draft bill were therefore sent to all concerned by the Secretary Hindu University Society, along with copies of the letters received from Sir Harcourt Butler, for favour of views and suggestions. The meetings of the Sub-Committee were held on the 13th, 16th and 17th October, 1912 at Allahabad and the proposals of the Sub-Committee were then considered by the Committee of the Management of the Hindu University Society held on the 17th October 1912 at which it was decided to send a representation to Sir Harcourt Butler. A letter was accordingly addressed by the Maharaja Bahadur of Darbhanga on the 25th October 1912 and along with was also sent a copy of the draft bill as it was revised till then.

The conditions, the fulfilment of which were precedent to the introduction of any scheme, were then communicated in Sir Harcourt Butler's letter dated 2nd June 1913 and further elaborated by his letter dated 18th July 1914. The Hindu University Society sent a representation and the matter came to a happy end in December 1914 when Sir Harcourt's letter announcing a bright prospect for the Scheme was received. It was then considered necessary to go through the draft bill again and revise it upto-date taking into consideration the happenings during the preceding two years.

A largely attended meeting of the Hindu University Society was held on Saturday, the 30th January, 1915 in the Library Hall of the Central Hindu College, Benares. Sir Gooroodas Banerjee took the Chair. Among those who came from outside stations may be mentioned the Hon'ble Justice A Chaudhury, the Hon'ble Dr Sundar Lal, the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Rai Din Dayal Saheb, the Hon'ble Dr Tej Bahadur Sapru, Mahamahopadhyaya Dr. Ganganath Jha, Pt. Gorakaran Nath Misra, Dr. Radha Kumud Mukerji, Rai Bahadur G. N. Chakravarty

and Mr. Bertram Keightley. The august presence of the venerable Sir Gooroodas Banerjee with the Hon'ble Justice A. Chaudhuri at his right and the Hon'ble Dr. Sundar Lal at his left, impressed everybody with the dignity of the assembly ; and a spirit of earnestness and devotion to the ideals of the University seemed to brood over it. The draft bill was discussed clause by clause and considering the various debatable grounds on which it landed the members every now and again, the business was got through with a rapidity and quietness that must be regarded as highly commendable. The deliberations lasted the whole of that evening, and had to be resumed the following morning, when they were brought to a happy and hopeful conclusion. The part played therein by the Hon'ble Justice A Chaudhuri excited the admiration of one and all.

A Sub-Committee consisting of the Maharaja of Darbhanga, the Honbl'e Dr. Sundar Lal, the Honb'le Pandit Madan Mohan Malaviya, Babu Bhagavan Das and Dr. Ganga Nath Jha, with Sir Gooroodas Banerjee as adviser, was appointed to revise the regulations and to give effect to the various resolutions passed by the meeting.

The draft bill was finally discussed with the above Sub-Committee by the Government members before introducing it in the Legislative Council.

At the meeting of the Imperial Legislative Council held on the 22nd March 1915, the Hon'ble Sir Harcourt Butler moved for leave to introduce the Benares Hindu University Bill. The statement of objects and reasons accompanying the bill was given as follows :

STATEMENT OF OBJECTS AND REASONS

The Hindu University Society having requested the foundation of a University and funds having been collected to this end, it is proposed to dissolve the said Society and to transfer its property and rights to a new body called the Benares Hindu University. The present Bill is designed to incorporate this University, to indicate its functions, to create its governing bodies and to define their functions. It also secures to the University the assurance of a permanent endowment and to Government the necessary powers of control. It permits the University to found and control colleges in Benares (in addition to the present Central Hindu College) and also to extend its privileges to other colleges in Benares. These colleges will be the constituent colleges of the University. The degrees conferred will be recognised by Government. Special features of the University will be the imparting of Hindu religious education to Hindus and the inclusion of faculties of oriental learning and Theology.

2. The Bill also provides for the making of Statutes and Regulations. The first statutes are scheduled to the Bill and consist of those which are necessary, in order that the University may commence its work when the conditions necessary to its inception have been fulfilled.

3. The general terms of the Bill and the Statutes are the outcome of long negotiations, and were finally discussed with a sub-committee appointed by the Hindu University Society.

The 11th March, 1915.

HARCOURT BUTLER.

In introducing the Bill the Hon'ble Sir Harcourt Butler (the member for Education) said as follows :

'My Lord, I move for leave to introduce the Benares Hindu University Bill. It is the earnest desire of the University Committee that this measure may be placed upon the Statute-book during the Viceroyalty of Your Excellency, with whose name the University will be for ever associated. It is the bare truth that without Your Excellency's constant interest, support and approval this measure could not have been introduced to-day. By a series of compromises the Government and the Society have arrived at conclusions which, I hope, may take the measure out of the domain of controversy. It is intended to publish the Bill now for general information and to take Select Committee stage and pass the Bill into law during the September session.

'Before I go further I must congratulate the Committee and especially the Maharaja Bahadur of Darbhanga, Mrs. Besant, Dr. Sundar Lal, Pandit Madan Mohan Malaviya, the late Rai Bahadur Ganga Prasad Varma, Sir Gooroo Das Banerjee, Dr. Rashbihari Ghose, and, outside the Committee, such active helpers as H. H. the Maharaja of Bikanir and H. H. the Maharaja of Benares on the success which has already crowned their efforts.

'I need not review the history of the movements which resulted in the proposals for a Hindu University at Benares and a Moslem University at Aligarh. I will deal with the results that have emerged from long discussion. The facts are well-known, but I will confidently say this that if any one had predicted ten years ago that the idea of a University of this kind, then in the air, would take practical shape, he simply would not have been believed. The University Commission, an influential body, had recently pronounced against such a University and there was widespread opposition and hostility to any scheme which threatened to cut into existing territorial and federal Universities. It would have seemed incredible ten

years ago that the Government of India should associate itself with a movement of this kind. That the difficulties have been overcome is in large measure due to the genuine spirit of co-operation which has inspired the University Committee.

'My Lord, this is no ordinary occasion. We are watching to-day the birth of a new and, many hope, a better type of University in India. The main features of this University, which distinguish it from existing Universities, will be, first, that it will be a teaching and residential University, secondly, that while it will be open to all castes and creeds, it will insist upon religious instruction for Hindus, and thirdly, that it will be conducted and managed by the Hindu community and almost entirely by non-officials.

'I say that this is a new type and, many hope, a better type of University. Let not this be taken as disparaging the work of existing Universities. That would indeed be gross ingratitude and sheer injustice. India owes much to her Universities in every department of intellectual life and energy. They were based on the latest model, London University, then recently founded and much admired, and only lately condemned by Lord Haldane's great Commission on University Education in London as fundamentally defective. The best minds in India are, I think, now in agreement that teaching and residential Universities are the special need of India to-day.

'At the same time, there is naturally very little knowledge in the country of what a teaching and residential University is. To this want of knowledge I attribute much criticism which has been levelled against the constitution of the Benares Hindu University. Conditions which are appropriate and necessary in a teaching and residential University have been viewed away through the glasses of minds habituated to the existing Universities. This is only natural in the circumstances of India. I wish it were possible to say in a few words what a teaching and residential University really means. Probably, the best idea will be obtained from Cardinal Newman's *Idea of a University*. May I quote a passage from the report of Lord Haldane's Commission on University Education in London, the most authoritative statement of modern times on University education. It runs as follows:

"In the first place, it is essential that the regular students of the University should be able to work in intimate and constant association with their fellow students, not only of the same but of different Faculties, and also in close contact with their teachers. The University should be organised on this basis, and should regard it as the ordinary and normal

state of things. This is impossible, however, when any considerable proportion of the students are not fitted by the previous training to receive a University education, and therefore do not and cannot take their place in the common life of the University as a community of teachers and students, but, as far as their intellectual education is concerned, continue in a state of pupillage and receive instruction of much the same kind as at a school, though under conditions of greater individual freedom. It is good that the students should be brought together if only in this way, and Newman, writing in 1852, even went so far as to say.

'I protest to you, Gentlemen, that if I had to choose between a so called University, which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a University which had no professors or examinations at all, but merely brought a number of young men together for three or four years and then sent them away, as the University of Oxford is said to have done some sixty years since, if I were asked which of these two methods was the better discipline of the intellect, which of the two courses was the more successful in training, moulding and enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that University which did nothing over that which exacted of its members an acquaintance with every science under the sun

'Nevertheless, this is only one side of the question, and, in any case, Newman does not refer to the kind of student life that can be reproduced in London. But for this very reason it is more essential that in such a University as London can have, the students and teachers should be brought together in living intercourse in the daily work of the University. From the time the under graduate enters the University he should find himself a member of the community in which he has his part to play. The teaching and learning should be combined through the active and personal co-operation of teachers and students'

'The active and personal co-operation of students and teachers, their association on more or less fraternal lines, that is the keynote. A teaching and residential University does not aim at mere intellectual attainment; it is a way of life, and a way of corporate life. Those of us who have been at Oxford and Cambridge can appreciate the force and meaning of Newman's vivid words.

'But Oxford and Cambridge are not the only models. There is much to be learned in India from other Universities which are more definitely practical in aim. They are all, however, alike in this that they pursue an outlook on life, form an atmosphere, concentrated thought and by friction of mind get truer perspectives, no matter whether the dominant note be philosophical or technical. So much for the teaching and residential aspect of the University.

'There remains the question of religious instruction. You know the history of religious instruction in India, the fixed and unalterable neutrality of the British Government, and how, in every province at the present time, earnest men are seeking to find some means of infusing religious and moral elements into the swiftly onrushing intellectualism of the day. It is a matter

which we must leave to the Hindu community to work out on lines which best commend themselves to it. The theological faculty must be a purely Hindu faculty. On behalf of the Government of India I can only assure the Committee that they have our fullest sympathy in this new and, I believe, important venture.

I turn now to the measure itself. This consists of the Bill and the original statutes. The regulations are in course of preparation. It was only by a *tour de force* on the part of Mr. Sharp, Dr. Sundar Lal and Mr. Muddiman that the Bill and the statutes have been prepared in time. In the first place, as regards the form of the Bill, I must explain that its apparent brevity is due partly to the accepted practice conducive to the maximum of elasticity, whereby only essentials are included in a legislative measure, partly to the desirability of relegating much to statute and regulation. Schedule II is very full and can be still further extended by the addition hereafter of such statutes as are not required for permitting the University to get immediately to work, and the regulations have still to be framed.

I will now try to give you a brief account of the organisation of the new University. You will see that it is a somewhat complicated organisation and it has been necessary to define and adjust functions with some care. The University is an All-India University. It is incorporated for the teaching of all knowledge, but will commence with five Faculties—Arts, Science, Law, Oriental Studies and Theology. I know that many of the promoters desire to add a Faculty of Technology. This desire has my full sympathy, and I trust that adequate funds will soon be forthcoming. The University will be open to students from all parts of India on conditions which I shall specify hereafter. The Governor General is Lord Rector of and the Lieutenant-Governor of the United Provinces of Agra and Oudh is the Visitor of the University. Among those whom the University will delight to honour are Patrons, Vice Patrons and Rectors. The governing body is a numerous and very representative Court, with an executive body in a Council of not more than thirty members, of whom five will be members of the Senate. The academic body is the Senate consisting of not less than fifty members, with an executive body in the Syndicate. The Senate will have entire charge of the organisation of instruction in the University and the constituent colleges, the curriculum and the examination and the discipline of students and the conferment of ordinary and honorary degrees. Except in matters reserved to it, the Senate is under the control of the Court working through the Council.

'The Senate will be constituted as follows :

'I. *Ex officio*. (a) The Chancellor, the Pro-Chancellor, the Vice Chancellor and the Pro Vice Chancellor for the time being, (b) the University professors ; (c) the Principals or heads of constituent colleges of the University ;

'II. *Elected*.—(a) Five members to be elected by the Court ; (b) five members to be elected by the registered graduates of the University, from such date as the Court may fix ; (c) five representatives of the Hindu religion and Sanskrit learning to be elected by the Senate, (d) should the Vice-Chancellor declare that there is a deficiency in the number of members required in any faculty or faculties, then five or less persons shall be elected by the Senate, eminent in the subject or subjects of that faculty or those faculties ;

'III. *Nominated*. Five members to be nominated by the Visitor.

'The Syndicate will consist of the Vice-Chancellor, the Pro-Vice-Chancellor and fifteen members, of whom not less than ten shall be University professors or principals of the constituent colleges.

'The object aimed at is to secure that purely academic matters should be decided by a body mainly expert while the government and supervision of the University rests with the Court and the Council. It is necessary to represent the Senate on the latter, in order that the academic view may always be before it. The Court will elect its own Chancellor and Pro-Chancellor, Vice-Chancellor and Pro-Vice-Chancellor. In the first instance, these officers will be scheduled. The Vice-Chancellor will be *ex-officio* Chairman of the Council, the Senate and the Syndicate. He will be the Chief Executive officer of the University. The University will through the Council and the Board of Appointments, appoint its own professors and staff and have entire control over them. Stability is given to the constitution by requiring the sanction of external authority to changes in the statutes and the regulations. This is the outline of the constitution of the University.

'The Government binds itself to accept the degrees etc., of this University as equivalent to the degrees, etc., of existing Universities. This in itself is no mean concession.

'My Lord, I have seen this constitution described as illiberal, and I have rubbed my eyes in amazement. It is far more liberal than the constitution of existing Universities. No Government can allow Universities to grow up without control. In most European countries the Univer-

sities, or at least the majority of them, are entirely State Universities. In the course of these discussions, two policies emerged: one was the policy of trust the other a policy of distrust. The Government might well have said to the Society -'You are starting a new kind of University without any experience of it in India. We must leaven the lump with officials who have the requisite experience. We must guide you from within, at any rate until you prove your worth and the value of your degrees'. That would not have been an unreasonable attitude. But we preferred to trust the Society, to leave them large autonomy, and to reserve to Government only the necessary powers of intervention, if things go wrong. I hope that things will not go wrong, but you will not misunderstand me when I say that the taking of these powers is a necessary precaution. You will also realise that to some extent this is a leap in the dark and that the machinery which is being provided is very complicated and might in conceivable circumstances produce friction. I hope that intervention will not be required. We desire, and Sir James Meston desires, that you should manage your own affairs. We are anxious to maintain the dignity and independence of the University. But we must in the public interest, in the interest of the rising generation, in your own interest, have powers to interfere should things go wrong. We could not contemplate the existence of a University or recognise its degrees on any other terms. But with this one reservation we wish to see you realize your own way of life, your own way of corporate life.

I ask Honorable Members to compare the constitution of this University with that of the oldest University in India. And yet, who will deny that the University of Calcutta has had in practice a measure of independence that is not accorded to Universities in most countries? In Calcutta 80 of the 100 ordinary members of the Senate are nominated by the Chancellor, who is *ex-officio* the Governor General, while the election of the remaining 20 is subject to the approval of the Chancellor. In the case of this University, only 5 out of a minimum of 50 are nominated by the Visitor, who is *ex-officio* the Lieutenant Governor of the United Provinces, and this provision was suggested by yourselves, in order to secure expert official help and co-operation. In Calcutta the appointment of professors requires the sanction of the Government of India. In this University no such sanction is required. There will be in this University, under normal conditions, no interference whatever from outside with the University staff. In Calcutta the Vice-Chancellor is appointed by the Governor-General in Council. In this University the Court elects the

Vice-Chancellor, subject only to approval by the Visitor. The Court has power to elect its own Chancellor and Pro-Chancellor. In the Court and the Council the Government has no voice or representation whatever. Ordinary powers of intervention are vested in the Visitor. The Visitor will be close at hand. You will need his help at every turn in the acquisition of land and in many other ways. And you will not appeal to Sir James Meston in vain. Extraordinary powers are vested in the Governor-General in Council. You need not be alarmed lest they be exercised unduly. The tendency will be the other way. It will not be in human nature that the Visitor should seek lightly the intervention of the Governor-General in Council. I have not noticed such a tendency in local Governments. In the Government of India, the tendency is all the other way, to avoid interference in the details of administration. The terms are necessarily general, but it is made quite clear that they are extraordinary and emergent powers, and, considering how much this movement already owes to the Government of India, I confidently ask you to believe in our *bona fides*. We have trusted the promoters so much that I think we ourselves may claim some trust at your hands.

So much for the constitution of the University. There remains the question of admission to the University and this raises the whole question of the recognition of schools and matriculation. This will be dealt with in the regulations; but I will tell you exactly what is our policy in the matter, and what principles underlie it. Some of the promoters, I understand, desire to keep the recognition of schools in the hands of the University and to conduct their own matriculation examination. This wish is opposed to all the best modern view on the subject. The view strongly emphasised by the Commission on University Education in London, is this: that it is the central educational authority which is concerned to see that its grants are effectively used and that it is that authority also which must provide for the co-ordination of secondary schools and Universities and must give the necessary assurance to the latter that the pupils seeking admission to their degree courses have reached the required standard of education. The Committee, I may mention, accept the recognition of schools by local Governments and Durbars. As regards matriculation, I must remind the Council that this is not a federal territorial University, but a teaching and residential University. In the case of Dacca, the Dacca University Committee decided that it could not conduct its own matriculation examination. It was recognised that most of the high school students would be reading for admission to colleges

of the Calcutta University and that, therefore, the requirements of that University must regulate the course of studies in those schools. In the case of the Benares Hindu University the pupils of high schools will similarly be reading for admission to the existing Universities and the new University could not with advantage set up a different standard or prescribe a new course. Again, it was recognised that a separate entrance examination for Dacca held at the headquarters of Dacca would be cumbersome and difficult to carry out, and would be likely to cause confusion. These reasons are applicable with even greater force to the Benares Hindu University. Probably before many years have passed, the external matriculation examination, the octopus which digs its tentacles into all limbs and parts of our secondary English schools, will have been replaced by some system of school-leaving certificate. The most weighty authorities of modern times, the Consultative Committee on Examinations in Secondary Schools and Lord Haldane's Commission on University Education in London alike contemplate the abolition of the purely external matriculation examination. Meanwhile the position will be this:—The Benares Hindu University will accept for admission to its courses all candidates from schools at present recognised by existing Universities, or by local Governments or by Durbars, who have passed the matriculation examination of such University or obtained a recognised school-leaving certificate. The Benares Hindu University will also be able to impose any additional test on such candidates that it may think desirable. The Benares Hindu University will hold its own matriculation examination at Benares for all candidates for the faculties of Oriental Studies and Theology and for private candidates (on the usual conditions) in other faculties. Finally, in order to meet the strong desire of some of the promoters that certain schools should prepare exclusively for the Benares Hindu University, it has been decided to allow such a course, provided that such schools are recognised by the local Government of the province or, by arrangements which will have to be decided hereafter, by the Durbar of the State in which they are situated, and provided also that such schools are not allowed to send up candidates for matriculation at any other University. Only in this way can the complication of school curricula and confusion in the examination system be prevented. The Secretary of State allows this large concession involving some breach of principle in deference to the sentiment of the promoters. It will come under reconsideration if at any time the school-leaving certificate generally ousts the matriculation examination of other Universities.

'I have now dealt fully and frankly with the two main points on which there have been differences of opinion. There remains yet another point on which there has been a misunderstanding that is easily removable. It is said that this University has ceased to be an All India University. This is not the case. It is open to students from every province and Native State in India. Schools preparing for admission to it may be situated in any province or Native State in India. Its governing body is recruited from the length and breadth of India. It will send forth its *alumni* to every quarter of India. It will number among its patrons Governors and Heads of Provinces, Ruling Chiefs and other eminent benefactors in all parts of India. I am informed that the following large subscriptions have already been paid: H. H. the Maharana of Udaipur, $1\frac{1}{2}$ lakhs; H. H. the Maharaja Holkar of Indore, 5 lakhs; H. H. the Maharaja of Jodhpur, 2 lakhs, with the grant in perpetuity of Rs. 2,000 a month; H. H. the Maharaja of Bikaner, one lakh, with a grant in perpetuity of Rs. 1,000 a month; H. H. the Maharaja of Kashmir, a grant in perpetuity of Rs. 1,000 a month; H. H. the Maharao of Kotah, 1 lakh; H. H. the Maharaja Bahadur of Darbhanga, 3 out of 5 lakhs; Dr. Rashbehari Ghose, 1 lakh; Dr. Sagar Lal, 1 lakh; the Maharaja of Cossimbazar, 1 lakh; Babu Brojendra Kishore Roy Chaudhari of Gouripur, 1 lakh; and Baba Motanand, 1 lakh. H. H. the Maharaja Scindia of Gwalior has promised 5 lakhs of rupees. Others have promised liberal donations, of which, in many cases, part-payment has been made. If there ever was an All India University, it is this.

'I think that, on a review of all the facts, Honorable Members will agree that Government has dealt in a large and liberal spirit with the movement. The conduct of negotiations has not been easy. It has been complicated by the fact that the movement started on lines of its own, without reference to the Government and without knowledge of the conditions which Government considered essential to its success. It was further complicated by criticisms from opposing points of view. If to some it has seemed that the Government was granting too little to others it has seemed that the Government was granting too much. I do not conceal from Honorable Members that in some quarters it has been considered that the Government was taking grave risks, risks graver than any Government ought to face. I can understand this view, but I do not myself share it. We know that we are taking a certain amount of risk. We know that there is a danger lest this University or similar Universities elsewhere develop undesirable tendencies, or lower the standards of education. We deliberately face that risk, believing in the loyalty and good sense of India and the

growing desire to co operate with the Government on part of Hindu and other communities in India. For my part, I am hopeful of success. I earnestly trust that the introduction of this Bill and the removal of misunderstanding will lead to further enthusiasm and the provision of funds sufficient to build and equip the University on a worthy scale, a scale worthy of the great Hindu community. I confess that the other day, when I was standing opposite Banmagar, on the site where your University buildings will, I hope, soon be rising in stately array, and looked down the river (Ganges to the goats at Kashi which swept before me in the distance, I felt that if I was a Hindu I should be proud indeed of the achievement of my people, and at the same time I felt some little pride myself that I was a member of a Government which had joined in one more large endeavour to combine the ancient and honoured culture of India with the culture of the modern western world'.

Speaking on the motion the Hon'ble Pandit Madan Mohan Malaviya said :

"My Lord, I should be wanting in my duty if I allowed this occasion to pass without expressing the deep gratitude that we feel towards Your Excellency for the broad minded sympathy and large hearted statesmanship with which Your Excellency has encouraged and supported the movement which has taken its first material shape in the Bill which is before us to day. I should also be wanting in my duty if I did not express our sincere gratitude to the Hon'ble Sir Harcourt Butler for the generous sympathy with which he has supported and helped us.

"My Lord, I look forward to the day when students and professors, and donors and others interested in the Benares Hindu University will meet on the banks of the Ganges to celebrate the Donors' Day ; and I feel certain that the name that will stand at the head of the list on such a day will be the honoured name of Your Excellency, for there is no donor who has made a greater, a more generous gift to this new movement than Your Excellency has done. My Lord, generations of Hindu students yet to come will recall with grateful reverence the name of Your Excellency for having given the start to this University. Nor will they ever forget the debt of gratitude they owe to Sir Harcourt Butler for the help he has given to it.

"I should not take up the time of the Council to-day with a discussion of the provisions of the Bill. The time for it is not yet. But some remarks which have been made point to the existence of certain misapprehensions which might be removed.

"Two Hon'ble Members have taken exception to the proposed University on the ground that it will be a sectarian university. Both of my friends the Hon'ble Mr. Ghaznavi and the Hon'ble Mr. Setalvad have expressed an apprehension that being sectarian, in its character, it may foster or strengthen separatist tendencies. They have said that the existing Universities have been exercising unifying influence, in removing sectarian differences between Hindus and Mohammadans. My Lord, the University will be a denominational institution, but not a sectarian one. It will not promote narrow sectarianism but a broad liberation of mind and a religious spirit which will promote brotherly feeling between man and man. Unfortunately we are all aware that the absence of sectarian religious Universities, the absence of any compulsory religious education in our State Universities, has not prevented the growth of sectarian feeling in the country. I believe, My Lord, instruction in the truths of religion, whether it would be Hindus or Mussulmans, whether it be imparted to the students of the Benares Hindu University or of the Aligarh Moslem University, will tend to produce men who, if they are true to their religion, will be true to their God, their King and their country. And I look forward to the time when the students who will pass out of such Universities, will meet each other in a closer embrace as sons of the same Motherland than they do at present.

"Objection has also been taken to the provision for compulsory religious education in the proposed University. My Lord, to remove that provision would be like cutting the heart out of the scheme. Many people deplore the absence of a provision for religious education in our existing institutions, and it seems that there would not be much reason for the establishment of a new University if it were not that we wish to make up for an acknowledged deficiency in the existing system. It is to be regretted that some people are afraid of the influence of religion. I regret I cannot share their views. That influence is ever ennobling. I believe, My Lord, that where the true religious spirit is inculcated, there must be an elevating feeling of humility. And where there is love of God, there will be a greater love and less hatred of man, and therefore I venture to say that if religious instruction will be made compulsory, it will lead to nothing but good, not only for Hindu students but for other students as well, who will go to the new university.

"My Lord, it has also been said that if sectarian Universities must come into existence, we need not carry sectarianism to an extreme. The Hon'ble Mr. Setalvad has referred to the provision in the Bill that in the Uni-

versity Court, which will be the supreme governing body of the University, none but Hindus are to be members. The reason for it needs to be explained. The University has to teach the Vedas, the religious scriptures, and to impart instruction even in rituals and other religious ceremonies which are practised by Hindus. The Bill provides that there shall be two bodies in the institution, the Court and the Senate. The Court will be the administrative body, will deal mainly with matters of finance and general administration, providing means for the establishment of Chairs, hostels and other institution. The Senate will be the academic body, having charge of instruction, examination and discipline of students. Well, membership on the Court has been confined to Hindus in order that Hindus who may make benefactions in favour of the institution should feel satisfied that their charities will be administered by men who will be in religious sympathy with them and in a position to appreciate their motives and their desire. With that knowledge they will make larger endowments to support the University than they would make if the endowment was to be administered by men of different persuasions and faiths. There is nothing uncharitable in such an arrangement. Besides this, there is a second reason. When the Sanskrit College was first established in 1793, in the time of Lord Cornwallis, there was provision made for the teaching of the Vedas and other religious books in it. Later on some missionary gentlemen took exception to the idea that a Christian Government should encourage the teaching of what they described as heathen religion; and for that reason the teaching of religion was stopped in that institution. In formulating proposals for the Benares Hindu University, it was felt that, so far as possible, no room should be left for any apprehension which might prevent religious minded Hindu donors from making large contributions to the University, and that the best means of giving them an assurance that instruction in Hindu Religion shall always be an integral part of the education which the University will provide, and that their religious endowments will be administered in conformity with their wishes, was that the membership of the University Court should be confined to Hindus. There is, however, no such restriction in regard to the membership of the Senate. In the Senate, which will be the soul of the University, we shall invite co-operation, we shall seek it and welcome it. Fully one-fourth of the Senate may not be Hindus. There will be no disqualification on the ground of religion in the selection of professors. No restriction is placed upon students of any creed or any class coming to the University. It will thus appear that while we confine membership on the administrative body of

the University, the Court, to members of the Hindu community, we keep open the Senate, which, as I have said, is the soul of the University, to teachers of every creed and race. That is a real provision. And we intend to get the very best teachers irrespective of any consideration of race or creed, from whichever part of the world we can, in order that our students should sit at their feet and learn the knowledge that they can impart.

"I should like to say one word more with regard to the provision that religious instruction should be compulsory in the case of Hindu students. It has been said that we should not make it compulsory even for Hindu students, as it might keep some Hindu students who do not desire to receive religious instruction from the benefit of education at the Hindu University. But my Lord, in the first place, the general religious instruction which will be imparted will be such as will be acceptable to all sections of the Hindu Community. In the second place a number of Hindu students at present attend missionary institutions where the study of religion is compulsory. So I hope that even those Hindu students who may not appreciate the teaching of religion, will not be kept away from the proposed University on the ground that religious instruction will be compulsory there.

"I do not think, my Lord, that I need take up more time at present. I beg again to express the gratitude that I am sure millions of Hindus will feel towards Your Excellency's Government, and personally towards Your Excellency, and towards Sir Harcourt Butler, when they hear of the Bill which has been introduced here today".

The Regulations were not ready for being appended to the Bill. The Sub-Committee appointed by the Hindu University Society on the 30th January, 1915 revised the Regulations which had been proposed for the consideration of the Society. They were then sent to all concerned by the Honorary Secretary of the Hindu University Society with his circular letter dated the 23rd April, 1915. The text of the bill, together with the speech of Sir Harcourt Butler introducing the Bill, was also reprinted and circulated with the Regulations, inviting opinion by the 10th May, 1915.

Meetings of the Government members and the members of the Sub-Committee appointed by the Hindu University Society were then held in Simla from the 16th to the 27th of May 1915, for the consideration of the draft Regulations. These meetings were informal. The following participated in these meetings :

1. The Hon'ble Mr. Claude Hill
2. The Hon'ble Maharaja Rameshwar Singh Bahadur of Darbhanga

3. Dr. Sundar Lal
4. Pandit Madan Mohan Malaviya
5. Babu Bhagavan Das
6. Mahanahopadhyaya Pandit Atiya Rani Bhattacharya
7. Pandit Ganga Nath Jha
8. The Hon'ble Mr. H. Sharp

At the first meeting of the Imperial Legislative Council at Simla held in September, 1915 the Hon'ble Sir Harcourt Butler moved that the Hindu University Bill be referred to a Select Committee consisting of Sir Ali Imam, Sir C. M. Chitravis, Pandit Madan Mohan Malaviya, Dr Kenrick, Mr H Sharp, Mr Ciba, Dr Sundar Lal, Mr Surendr Nath Banerjee, Col. Gordon and Sir Harcourt Butler. The Committee proceeded with its work and the Bill along with the Select Committee's report came up for final reading before the Imperial Legislative Council on 1st October, 1915. Sir Harcourt Butler moved that the report of the Select Committee on the Bill be taken into consideration.

The Hon'ble Pandit Madan Mohan Malaviya in supporting the Bill spoke as follows :

"My Lord, it is my pleasing duty to offer my hearty thanks to Your Excellency, to the Hon'ble Sir Harcourt Butler and to the members of this Council for the very generous support extended to this measure for the establishment of a Hindu University. My Lord, the policy of which it is the product is the generous policy of trust in the people and of sympathy with them in their hopes and aspirations, which has been the keynote of Your Excellency's administration.

"The history of this movement hardly requires to be repeated here. But it may interest some of its friends to know that it was in 1904, that the first meeting was held at which, under the presidency of His Highness the Maharajah of Benares, the idea of such a University was promulgated. Owing, however, to a variety of causes into which it is not necessary to enter here, it was not until 1911 that the matter was taken up in earnest. From 1911 to 1915 was not too long a period for the birth of a University when we remember that the London University took seven years to be established from the time the idea was first taken up. My Lord in this connection, we must not overlook the work done by my Muhammadan friends. The idea of establishing a Muslim University was vigorously worked up early in the year 1911 when His Highness the Aga Khan made a tour in the country to enlist sympathy and support for it. Your Excellency was pleased to express your appreciation of the effort so made

when replying to an address at Lahore. You were pleased to speak approvingly of the "spirited response made by the Muhammadan community to the appeal for a Muslim University recently carried throughout the length and breadth of India under the brilliant leadership of His Highness the Aga Khan". We are thus indebted for a part of our success to our Muhammadan bretheren, for the work which they did as pioneers in our common cause. We are indebted to His Highness the Aga Khan for having given practical shape to the question of a Muslim University at Aligarh ; and to my friend, the Hon'ble Raja of Mahmudabad for having carried on the first correspondence with the Government which elicited the Secretary of State's approval to the idea of a denominational University in this country. My Lord, I confidently hope that it will not be long before a Muslim University will also come into existence, and that the two—the Hindu University and the Muslim University—will work together in friendly co-operation for the good of the youth of India, Hindus and Musalmans, that they will work as sister institutions to promote that real cordiality of feeling between them, the want of which so much hampers our progress and is regretted by all who desire the good of India.

"My Lord, I have carefully read the criticisms that that have been levelled against the Bill before us, and it is only fair that I should explain the attitude and action of the promoters of the Hindu University. We are very thankful to the Secretary of State for according his sanction to the proposal to establish what have been described as denominational Universities—which marks a new and liberal departure in the educational policy of the Government. But our thanks are due, in a larger measure, to the Government of India who have from the beginning given to the movement their consistent and generous support. In the first proposals which we placed before the Government, we desired that the Viceroy and Governor-General of India should be the Chancellor, *ex-officio*, of the University. That was unanimously supported by the Government of India, and our most sincere thanks are due to them for that support. But unfortunately for us the Secretary of State did not think it right that the Viceroy should be the *ex-officio* Chancellor of the University, he decided that the University should have the power of electing its own Chancellor ; but he also decided, and we are very thankful to him for it, that the University should have the power to appoint its Professors without reference to the Government. The privilege of having the head of the Government as head of the University was one that was naturally highly valued by us, and we submitted a representation asking that the decision of the Secretary

of State on that point might be re-considered. But on being given to understand that that decision was final, we reconciled ourselves to it, finding solace in the fact that the University would have the right instead to elect its own Chancellor. But subsequently the Secretary of State decided that even this privilege should be withheld from us, and that the Lieutenant-Governor of the United Provinces should be the Chancellor, *ex-officio*, and should exercise all the powers which the Governor-General was to have exercised. This new proposal met with strong disapproval both from the Muhammadan and the Hindu Community. It was thought that we had arrived at an impasse, and that the scheme would have to be dropped. It was in that state of affairs that, with the generous sympathy of Your Excellency's Government and of the very kind support which the Hon'ble Sir Harcourt Butler gave us, we were able to arrive at the compromise which is now embodied in the Bill, under which the Lieutenant-Governor of the United Provinces has become the official Visitor of the University, and the University has the right to elect its own Chancellor. This conclusion has secured much of what the Government wanted; but it has, at the same time, allotted to us a sufficiently large measure of independence and freedom in the internal affairs of the University. My Lord, we did not reconcile ourselves to this solution without reason. We felt that as the University is to have its home in the United Provinces, it will be an advantage that the head of the United Provinces Government should have an official status in the University. We recognised that that will be the best arrangement to ensure that the relations between him and the University should be cordial and friendly. I hope and trust that the fact of the Lieutenant-Governor being the official Visitor of the University, will prove to be a guarantee and an assurance that such cordial relations will exist between the University and the Government. My Lord, much has been taken to the large powers that have been reserved to the Governor-General under Section 19 of the Bill. We have accepted them, because, as the Hon'ble Sir Harcourt Butler has explained, they are only emergency powers, which may never be exercised, and can only rarely be exercised. I do hope they will seldom, if ever, be exercised. But assuming that the Governor-General in Council should at any time think that there is anything wrong with the University which requires an explanation, we shall neither be afraid nor reluctant to offer such explanation. The movement has from the start been worked in the conviction, the deliberate conviction, that it is essential for the success of the University that it should secure the good will and sympathy of the Government, and that it should always retain that sympathy. The section in question provides that the Governor-General in Council may, in

certain circumstances, ask the University to submit an explanation in regard to certain matters, and that if the explanation should not satisfy him, that he may offer such advice, as he may think fit to the University. I hope that the existence of this provision in the Act will not be felt in the real working of the Act. But even with the power which the Government have thought it fit to reserve in their hands, it is only fair to say that no University existing in India enjoys so large a measure of freedom in the management of its affairs as Your Excellency's Government has been pleased to secure to the Benares Hindu University, and we feel very deeply grateful for it. The University will have full freedom in appointing its own Professors and examiners. It is conceivable that among the Professors so appointed there may sometimes be a case. I hope there will never be one in which the University did not know as much about the person appointed as the Government. I have no doubt that if such a case should ever arise, it will be dealt with satisfactorily by correspondence. I am sure that with the explanation and assurance given by the Hon'ble Sir Harcourt Butler that if it should become necessary that an explanation should be called for from any member of the staff engaged by the University, the person concerned will not be in a less favourable position than any one serving under Government. The provision in the Bill to that effect will not prevent any good man from offering his services to the University.

"My lord, some of my countrymen who are keenly interested in the proposed University and the educational movement which it represents, have somewhat misunderstood the position of the Hindu University Society and of the promoters of the University in respect of some of the powers vested in the Visitor. They seem to think that we have agreed to those powers without demur. That is not so. Sir Harcourt Butler knows that in regard to some of these powers, I have almost—I should not say irritated him, but certainly gone beyond what he considered to be the proper limits in pressing for certain omissions. We have fully represented our views to the Government whenever we thought it proper to do so. But having done our duty in that direction, we have agreed to accept what the Government has decided to give. I hope, my Lord, the future will prove that we have not acted wrongly.

"I am certain that as in the course of time experience will show that there are amendments needed in the Act—which I hope will be passed to-day the Government will receive representations for such amendments in a thoroughly sympathetic spirit. I take it, my Lord, that the object of the Government and the University is to create a great Centre of educa-

tion, where the education imparted would be the soundest and the best. And, in that view, I feel assured that there will be no difficulty in Government agreeing to any amendment which may be found necessary. As this Bil is being passed in very special circumstances, and we have agreed to avoid controversy at present, I fear some amendments will have to be made at no distant date; but it is best perhaps that we should bring them forward when the University Court and the Senate have been constituted, and when we have found out by actual experience where exactly the shoe pinches.

"My Lord, I thank God that this movement to provide further and better facilities for high education for our young men has come to bear fruits in the course of these few years. It will not be out of place to mention here that one of the most fascinating ideas for which we are indebted to Lord Curzon, was the idea of a real residential and teaching University in India. I am tempted to quote the words in which his Lordship expressed his ideal of the University which he desired to see established in this country.

"What ought the ideal University to be in India as elsewhere?" said Lord Curzon. "As the name implies it ought to be a place where all knowledge is taught by the best teachers to all who seem to acquire it, where the knowledge is always turned to good purposes, and where its boundaries are receiving a constant extension".

"My Lord, I hope and pray that though we shall begin in a humble way in the fulness of time that the proposed University will fully answer this description. His Lordship wanted to see in India a University which would really deserve the name, as he said."

'A University which shall gather round it collegiate institutions proud of affiliation, and worthy to enjoy it, whose students, housed in residential quarters in close connection with the parent University, shall feel the inner meaning of a corporate life, where the governing body of the University, shall be guided by expert advice and the teachers shall have a real influence upon the teaching where the courses of study shall be framed for the development, not of the facial automaton, but of the thoughtful mind; where the Professors will draw near to the pupils and mould their characters for good; and where the pupils will begin to value knowledge for its own sake; and as a means to an end, I should like this spark of the sacred fire that has been brought across the seas lit in one or two places at least before I leave the country, and I would confidently leave others to keep alive the flame'.

"My Lord, though this noble wish was not realised in the time of Lord Curzon, I am sure he will be pleased to hear that such a University has come into existence or rather is coming into existence -through the generous support of Your Excellency's Government.

"It is still more pleasing to think that the University that is coming to be will be better in one respect than the University outlined by Lord Curzon, because it will make religion an integral part of the education that will be provided. My Lord, I believe in the living power of religion, and it is a matter of great satisfaction to us to know that your Excellency is strongly in favour of religious education. The want of such education in our schools and Colleges has long been felt. I believe that the absence of any provision for religious education in the otherwise excellent system which Government has introduced and worked for the last sixty years in this country, has been responsible for many unfortunate results. I do not wish to dwell upon them. I am thankful to think that this acknowledged deficiency is going to be removed at the proposed important centre of education, which is happily going to be established at a place which may well be described as the most important centre of religion and learning of the Hindus. I venture to hope, my Lord, that the good influence of the Benares Hindu University in the matter of religious instruction will be felt in other institutions, far and near, and that in the course of a few years religious instruction will become an integral part of the education imparted in schools and Colleges supported by the Government and the people.

"My Lord, some well-meaning friends have been apprehensive lest we may not agree at the Hindu University as to what the religious education of our youths should be. This is due to a misapprehension. We have, no doubt, many differences among us, we are divided by many sects and forms of worship. Considering that we embrace a population of nearly 250 millions, it should not surprise any one that we have so many sects and divisions among us. But my Lord, in spite of these differences, there is a body of truths and precepts which are accepted by all denominations of our people. For sixteen years and more religious instruction has been compulsory at the Central Hindu College at Benares. There has been no complaint that the instruction so imparted has been found to be unacceptable to any Hindu boy who has gone to that institution. We have, no doubt, to adopt a compromise in these matters. If we do so, no difficulties will be found to be insuperable. I should like, in this connection, to remind those friends who are apprehensive that we may not be able to agree in regard to matters relating to religion, to remember some wise

words of Cardinal Newman. Speaking of the constitution of a Faculty of Theology in a University, and pointing out how incomplete a University would be which did not possess such a Faculty, that great teacher has said—'No two persons perhaps are to be found, however intimate, however congenial in tastes and judgments, however eager to have one heart and one soul, but must deny themselves for the sake of each other much which they like and desire, if they are to live together happily. Compromise in a large sense of the word, is the first principle of combination and every one who insists on enjoying his rights to the full, and his opinions without toleration for his neighbours, and his own way in all things, will soon have all things altogether to himself, and no one to share them with him.'

"In matters of minor differences that there must be a compromise, I believe we have shown by sixteen years of work at the Central Hindu College, that we can drop minor differences, while we adhere to the substantial object which we have in view, and therefore, though the provision for religious instruction has not been put in the Act in the form which I thought was best. I am thankful that it is there to give an assurance to the public that religious instruction shall be a compulsory part of the education at the University. My Lord, I do not wish to dwell upon the amendment which I suggested in my note to the Report of the Select Committee, as I am convinced that no good purpose will be served by my doing so. I accept the provision for religious instruction, as it stands, in the hope and faith that there will be no such differences in the University regarding religious instruction as will defeat one of its basic principles, namely that religious instruction should form an integral part of the education imparted by it.

"I do not think, my Lord, that I should be justified in taking up the time of the Council any further. I once more beg to offer my thanks to Your Excellency, to Sir Harcourt Butler and to the Government of India, for helping this University to come into existence, and I conclude with the earnest hope and prayer, that this centre of light and life, which is coming into existence, will produce students who will not only be intellectually equal to the best of their fellow-students in other parts of the world, but will also be trained to live noble lives, to love God, to love their country and to be loyal to the Crown."

The Benares Hindu University Bill was passed by the Imperial Legislative Council on the 1st of October 1915 and on the same day it received the assent of the Governor General and Viceroy of India.

The news was received with joy on all sides. Congratulatory telegrams and messages from all parts of the country started pouring in at the Hindu University Society office.

In Benares the joy of the students, teachers and other members of the Central Hindu College knew no bounds. The staff and students of the Central Hindu College, School and the Pathshala assembled before the Saraswati Temple on the morning of October 4th to offer prayers. A telegram was sent to H. E. the Viceroy offering thanks for passing of the Bill. Sweets were distributed to all students as a token of joy.

CHAPTER XIII

THE BENARES HINDU UNIVERSITY ACT.

ACT NO. XVI OF 1915

PASSED BY THE GOVERNOR-GENERAL OF INDIA IN COUNCIL

*(Received the assent of the Governor-General on the 1st October,
1915)*

An Act to establish and incorporate a teaching and residential
Hindu University at Benares.

WHEREAS it is expedient to establish and incorporate a teaching and residential Hindu University at Benares, and to dissolve the Hindu University Society, a Society registered under the Societies Registration Act, 1860, and to transfer to, and vest in, the said University all property and rights now vested in the said Society; It is hereby enacted as follows:—

1. (1) This Act may be called the Benares Hindu University Act, 1915.

Short title
and com-
mencement.

(2) It shall come into force on such date as the Governor-General in Council may, by notification in the Gazette of India, direct.

2. In this Act, unless there is anything repugnant in the subject or context,—

Definitions.

- (a) "College" means any college or institution maintained or admitted to privileges by the University;
- (b) "Council" means the University Council;
- (c) "Court" means the University Court;
- (d) "Faculty" means a Faculty of the University;
- (e) "Regulations" means the Regulations of the University for the time being in force;
- (f) "Senate" means the Senate of the University,
- (g) "Statutes" means the Statutes of the University for the time being in force; and
- (h) "University" means the Benares Hindu University.

Incorporation.

3. (1) The First Chancellor, Pro-Chancellor and Vice-Chancellor who shall be the persons specified in this behalf by a notification of the Governor-General in Council in the Gazette of India, and the persons indicated in Schedule I as members of the Court and the Senate, and all persons who may hereafter become, or be appointed as, such officers or members, so long as they continue to hold such office or membership, shall be constituted a body corporate by the name of the Benares Hindu University.

(2) The University shall have perpetual succession and a common Seal, and shall sue, and be sued, by the name first aforesaid.

(3) The University shall be deemed to have been incorporated for the purposes, among others, of making provision for imparting education, literary, artistic and scientific, as well as agricultural, technical, commercial and professional, of furthering the prosecution of original research, and of giving instruction in Hindu theology and religion, and of promoting the study of literature, art, philosophy, history, medicine and science, and of imparting physical and moral training.

University open to all classes, castes and creeds save as regards religious instruction.

4. (1) The University shall, subject to the Regulations, be open to persons of all classes, castes and creeds, but provision shall be made for religious instruction and examination in Hindu religion only.

(2) The Court shall have power to make Statutes providing that instruction in Hindu religion shall be compulsory in the case of Hindu students, and shall also have power to make special arrangements for the religious instruction of Jain or Sikh students from funds provided for this purpose.

Lord Rector, Patrons and Vice-Patrons.

5. The Governor-General of India for the time being shall be the Lord Rector of the University; and such persons, as may be specified in the Statutes, shall be the Patrons and Vice-Patrons thereof.

Visitor.

6. (1) The Lieutenant-Governor for the time being of the United Provinces of Agra and Oudh shall be the Visitor of the University.

(2) The Visitor shall have the right of inspecting the University and its Colleges generally, and for the purpose of seeing that the proceedings of the University are in conformity with this Act and the Statutes and Regulations. The Visitor may, by order in writing, annul any such proceeding which is not in conformity with this Act and the Statutes and Regulations :

Provided that, before making any such order, he shall call upon the University to show cause why such an order should not be made, and if any cause is shown within a reasonable time, shall consider the same.

7. The following shall be the authorities and officers of the University :—

Authorities and officers of the University.

- I.—The Chancellor,
- II.—The Pro-Chancellor,
- III.—The Vice-Chancellor,
- IV.—The Pro-Vice-Chancellor,
- V.—The Court,
- VI.—The Council,
- VII.—The Senate,
- VIII.—The Syndicate,
- IX.—The Faculties and their Deans,
- X.—The Registrar,
- XI.—The Treasurer, and
- XII.—Such other authorities and officers as may be provided for by the Statutes.

8. Subject to the provisions of this Act, the powers and duties of the officers of the University, the term for which they shall hold office, and the filling up of casual vacancies in such offices, shall be provided for by the Statutes.

Powers and duties of officers, terms of office and filling of casual vacancies. The Court.

9. (1) The Court shall be the supreme governing body of the University in administrative matters, and shall have power to review the acts of the Senate (save when the Senate has acted in accordance with powers conferred on it under this Act, the Statutes or the Regulations), and shall exercise all the powers of the University not otherwise provided for by this Act or the Statutes.

(2) Save in the case of the first Court, no person not being a Hindu shall become, or be appointed, a member of the Court.

The Council.

10. (1) The Council shall be the executive body of the Court, and shall, in addition to *ex-officio* members, consist of not more than thirty elected members :

Provided that five members, other than *ex-officio* members, shall be members of the Senate elected by the Senate.

(2) The Council shall exercise such powers and perform such duties as may be vested in it by the Statutes.

The Senate.

11. (1) The Senate shall be the academic body of the University and, subject to the Act, the Statutes and Regulations, shall have entire charge of the organization of instruction in the University and the Colleges, the courses of study and the examination and discipline of students and the conferment of ordinary and honorary degrees.

(2) The Senate shall ordinarily consist of not less than fifty members.

The Syndicate.

12. (1) The Syndicate shall be the executive body of the Senate, and shall consist of seventeen members :

Provided that ten at least of the members of the Syndicate, other than *ex-officio* members, shall be University Professors or Principals or Professors of Colleges.

(2) The Syndicate shall exercise such powers and perform such duties as may be vested in it by the Statutes.

Audit of accounts.

13. (1) The accounts of the University shall, once at least in every year and at intervals of not more than fifteen months, be audited by auditors appointed by the Court.

Provided that no person shall be appointed an auditor in the exercise of this power, unless he is qualified in accordance with the provisions of the Indian Companies Act, 1913, to audit accounts of companies under that Act.

(2) The accounts, when audited, shall be published in the Gazette of India, and a copy of the accounts, together with the auditor's report, shall be submitted to the Visitor.

14. The University shall invest, and keep invested, in securities in which trust funds may be invested, in accordance with the provisions of the law relating to trusts in British India, a sum of fifty lakhs of rupees as a permanent endowment to meet the recurring charges of the University other than charges in respect of scholarships, prizes and rewards :

Permanent
reservo to
cover recur-
ring charges.

Provided that—

(1) any Government securities, as defined by the Indian Securities Act, 1886, which may be held by the University shall, for the purpose of this section, be reckoned at their face-value ; and

XIII of 1886.

(2) the aforesaid sum of fifty lakhs shall be reduced by such sum as, at the commencement of this Act, the Governor General in Council shall, by order in writing, declare to be the total capitalised value, for the purposes of this section,

(a) of all permanent recurring grants of money which have been made to the University by any Indian Prince or Chief ; and

(b) of the total income accruing from immoveable property which has been transferred to the University.

15. (1) The Central Hindu College, Benares, shall, from such date as the Governor-General in Council may, by notification in the Gazette of India, appoint in this behalf, be deemed to be a College maintained by the University, and the University may found and maintain other Colleges and institutions in Benares for the purposes of carrying out instruction and research.

Maintenance
and admis-
sion to pri-
vileges of
colleges.

(2) With the approval of the Senate and the sanction of the Visitor, and subject to the Statutes and Regulations, the University may admit Colleges and institutions in Benares to such privileges of the University, subject to such conditions, as it thinks fit

16. The degrees, diplomas, certificates and other academic distinctions granted by the University, shall be recognized by the Government to the same extent and in the same manner as the corresponding degrees, diplomas, certificates and other academic distinctions granted by any other University incorporated by an Act of the Governor General in Council.

Recognition
of degrees

Statutes.

17. (1) Subject to the provisions of this Act, the Statutes may provide for any or all of the following matters, namely :—

- (a) the constitution, powers and duties of the Court, the Council, the Senate, the Syndicate, and such other bodies, as it may be deemed necessary to constitute from time to time ;
- (b) the election and continuance in office of the members of the said bodies, including the continuance in office of the first members, and the filling of vacancies of members and all other matters relative to those bodies for which it may be necessary or desirable to provide ;
- (c) the appointment, powers and duties of the necessary officers of the University ;
- (d) for the instruction of Hindu students in Hindu religion ; and
- (e) all other matters relating to the administration of the University.

(2) The first Statutes shall be those set out in Schedule I.

(3) The Court may, from time to time, make new or additional Statutes, or may amend or repeal the Statutes.

(4) The Council shall have power to draft and propose to the Court Statutes to be made by the Court, and it shall be the duty of the Court to consider the same.

(5) All new Statutes or additions to the Statutes or amendments or repeals to Statutes other than Statutes providing for the instruction of Hindu students in Hindu religion, shall require the previous approval of the Visitor, who may sanction, disallow, or remit for further consideration

Provided that no Statute making a change in the constitution of the Court, the Council, the Senate or the Syndicate, as provided for in the first Statutes, shall be made without the previous sanction of the Governor-General in Council.

Regulations.

18. (1) Subject to the provisions of this Act and the Statutes, the Regulations may provide for any or all of the following matters, namely :—

THE BENARES HINDU UNIVERSITY ACT

- (a) the payment of fees to the University and their amount ;
- (b) the admission of students to the University and their examination ;
- (c) the tenure of office and terms and manner of appointment and the duties of the examiners and examining boards ;
- (d) the discipline to be enforced in regard to the graduates and under-graduates ;
- (e) the degrees, diplomas, certificates and other academic distinctions to be awarded by the University, the qualifications for the same, and the means to be taken relating to the granting and obtaining of the same ;
- (f) the withdrawal of degrees, diplomas, certificates and other academic distinctions ;
- (g) the removal from membership of the University of graduates and under-graduates ; and
- (h) all such other subjects as are required or authorised by the Act or Statutes to be prescribed by means of Regulations.

(2) The first Regulations shall be framed as directed by the Governor-General in Council, and shall receive his previous approval.

(3) The Senate, from time to time, may make new or additional Regulations, or amend or repeal Regulations.

(4) The Syndicate shall have power to draft and propose to the Senate Regulations to be made by the Senate, and it shall be the duty of the Senate to consider the same.

(5) All new Regulations or additions to the Regulations, or amendments or repeals to Regulations, shall require the previous approval of the Visitor, who may sanction, disallow or remit for further consideration :

Provided that no Regulation making a change in the first Regulations as to the admission of students to the University, shall be made without the previous sanction of the Governor General in Council.

Emergency powers of the Governor-General in Council.

19. (1) If, at any time, the Governor-General in Council is of opinion that special reasons exist which make the removal of any member of the teaching staff desirable in the interest of the University, or that, as a special measure, the appointment of a certain examiner or examiners to report to him is desirable to maintain the standard of University examinations, or that the scale of staff of the University is inadequate, or that in any other respect the affairs of the University are not managed in the furtherance of the objects and purposes of the University or in accordance with this Act and the Statutes and Regulations, he may indicate to the Council any matter in regard to which he desires explanation and call upon that body to offer such explanation as it may desire to offer, with any proposals which it may desire to make, within such time as he may prescribe.

(2) If the Council fails to offer any explanation within the time prescribed, or offers an explanation or makes proposals which, in the opinion of the Governor-General in Council, is or are unsatisfactory, the Governor-General in Council may issue such instructions, as appear to him to be necessary and desirable in the circumstances of the case, and the Court shall give effect to such instructions.

Dissolution and transfer of property of the Hindu University Society.

20. (1) From the commencement of this Act, the Hindu University Society shall be dissolved, and all property, moveable and immoveable, and all rights, powers and privileges of the Hindu University Society which, immediately before the commencement of this Act, belonged to, or were vested in, the said Society, shall vest in the University, and shall be applied to the objects and purposes for which the University is incorporated.

(2) From the commencement of this Act, all debts and liabilities of the said Society shall be transferred and attached to the University, and shall thereafter be discharged and satisfied by the University.

(3) Any will, deed or other document, whether made or executed before or after the commencement of this Act, which contains any bequest, gift or trust in favour of the Central Hindu College or the said Society, shall, on the commencement of this Act, be construed as if the University were therein named, instead of the said College or Society.

SCHEDULE I.

FIRST STATUTES OF THE UNIVERSITY.

[See sections 3 and 17 (2).]

1. (1) In these Statutes—

Definitions.

“The Act” means the Benares Hindu University Act, 1915.

(2) All words and expressions used herein and defined in the Act shall be deemed to have the meanings respectively attributed to them by the Act.

2. (1) The following persons shall be members of the University, namely :—

Membership of the University.

- (i) The officers of the University.
- (ii) The members of the University authorities.
- (iii) The members of the teaching staff.
- (iv) The Graduates.
- (v) The Under-graduates.

(2) Membership of the University shall continue so long only as one at least of the qualifications above enumerated shall continue to be possessed by the individual member.

3. (1) The following persons shall be the Patrons of the University, namely :—

Patrons and Vice Patrons.

- (i) all heads of local administrations in British India, other than the Lieutenant Governor of the United Provinces of Agra and Oudh ;
- (ii) such Indian Princes and Chiefs as the Lord Rector may, of his own motion or on the recommendation of the Court, from time to time, appoint.

(2) The Lord Rector may, on his own motion, or on the recommendation of the Court, appoint such persons, as he may think fit, to be Vice Patrons of the University.

4. (1) The successors to the first Chancellor shall be elected by the Court.

The Chancellor.

(2) The Chancellor shall hold office for three years.

5. (1) The Chancellor shall, by virtue of his office, be the head of the University.

Powers of the Chancellor.

(2) The Chancellor shall, if present, preside at the Convocation of the University for conferring degrees, and at all other meetings of the Court.

(3) The Chancellor may, on the recommendation of the Senate, appoint Rectors, being persons of eminent position or attainment.

The Pro-Chancellor.

6. (1) The successors to the first Pro-Chancellor shall be elected by the Court from among its own members.

(2) The Pro-Chancellor shall hold office for one year.

(3) Casual vacancies in the office of the Pro-Chancellor shall be filled up by the Chancellor on the recommendation of the Council. The person so appointed shall hold office till the next annual election.

Powers of the Pro-Chancellor.

7. The Pro-Chancellor may, in the absence of the Chancellor or pending a vacancy in the office of Chancellor, exercise the functions of the Chancellor, except the conferring of degrees, and preside at any meetings of the Court.

The Vice-Chancellor.

8. (1) The successors to the first Vice-Chancellor shall be elected by the Court from among its own members. Such appointment shall be subject to approval by the Visitor.

(2) The Vice-Chancellor shall hold office for three years.

(3) Casual vacancies in the office of Vice-Chancellor shall be filled up by election by the Court, subject to approval by the Visitor. Until the election of a new Vice-Chancellor, the Pro-Vice-Chancellor shall perform the duties of the Vice-Chancellor.

Powers of the Vice-Chancellor.

9. (1) The Vice-Chancellor shall take rank in the University next to the Chancellor and the Pro-Chancellor, and shall be *ex-officio* Chairman of the Council, the Senate and the Syndicate. He shall be the principal Executive and Academic Officer of the University, and shall, in the absence of the Chancellor, preside at the convocation and confer degrees.

(2) It shall be the duty of the Vice-Chancellor to see that the Act, the Statutes and the Regulations are faithfully observed.

(3) The Vice-Chancellor shall have power to convene meetings of the Court, the Council, the Senate and the Syndicate, and to perform all such acts as may be necessary to carry out or further the provisions of the Act, the Statutes and the Regulations.

(4) If any emergency arises which, in the opinion of the Vice-Chancellor, requires that immediate action should be taken, the Vice-Chancellor shall take such action as he deems necessary, and shall report the fact to the authority which, in the ordinary course, would have dealt with the matter.

10. (1) The Pro-Vice-Chancellor shall be elected by the Court. The appointment shall be subject to approval by the Visitor. The Pro-Vice-Chancellor

(2) He shall hold office for such period and under such conditions as shall, from time to time, be determined by the Court.

(3) Casual vacancies in the office of the Pro-Vice-Chancellor shall be filled up by the Vice-Chancellor with the approval of the Chancellor and the Visitor. The person so appointed shall hold office till the next meeting of the Court.

11. The Pro Vice Chancellor shall be *ex-officio* Secretary of the Court and the Council. He shall be the executive assistant of the Vice Chancellor in all matters affecting the discipline of the graduates and under-graduates. Powers of the Pro-Vice-Chancellor.

12. (1) The Registrar shall be a whole-time paid officer of the University, and shall be appointed by the Council. He shall be *ex-officio* Secretary of the Senate and the Syndicate. He shall hold office for a term of five years. The Registrar.

(2) The Registrar may be a member of the Senate, but shall not be a member of the Syndicate.

(3) It shall be the duty of the Registrar :—

- (a) to be the custodian of the records, common seal and such other property of the University as the Syndicate shall commit to his charge ;
- (b) to act as Secretary to the Senate and the Syndicate, and to attend, as far as possible, all meetings of the Senate, Syndicate, Faculties, and any Commi-

- tees appointed by the Senate, the Syndicate, or the Faculties, and to keep minutes thereof;
- (c) to conduct the official correspondence of the Senate and the Syndicate;
- (d) to issue all notices convening meetings of the Senate, Syndicate, Faculties, Boards of Studies, Boards of Examiners, and of any Committees appointed by the Senate, the Syndicate, the Faculties or any of the Boards;
- (e) to arrange for, and superintend, the examinations of the University at Benares; and
- (f) to perform such other work as may, from time to time, be prescribed by the Syndicate.

The Treas-
urer

13. (1) The Treasurer shall be appointed by the Court. He shall hold office for the term of one year.

(2) Casual vacancies in the office of Treasurer shall be filled up by election by the Council. The person so appointed shall hold office for the unexpired period of office of the person in whose place he is elected.

(3) The receipt of the Treasurer for any money payable to the University shall be sufficient discharge for the same.

The Court.

14. (1) Subject to the provisions of the Act, and save as hereinafter provided in this Statute, the Court shall consist of the following persons, namely:—

Class I. Ex-officio Members, the Chancellor, the Pro-Chancellor, the Vice-Chancellor and the Pro-Vice-Chancellor for the time being.

Class II.—Donors and their representatives:—

- (a) Every Indian Prince or Chief, contributing a donation of three lakhs of rupees or upwards, or transferring property of the like value, shall be a life-member from the date of the receipt of the donation or of the transfer, and, after his decease, his successor for the time being holding his position as such Prince or Chief, shall be a life-member.
- (b) Every person contributing to the University a donation of one lakh of rupees or upwards, or transferr-

ing property of the like value, shall be a life-member from the date of the receipt of the donation or of the transfer.

- (c) Every person contributing to the University a donation of Rs. 10,000 or upwards, or transferring property of the like value, shall be a member for a period of ten years from the date of the receipt of his donation or of the transfer.
- (d) Every person who is a life member in virtue of clause (a) may, from time to time, nominate one member. The member so nominated shall continue in office for such period as the nominator may specify to the Registrar, provided that his membership shall determine on the death of the nominator.
- (e) Every person who is a life-member in virtue of clause (b) may, by notice in writing to the Registrar, nominate one member to hold office for a period of five years.
- (f) Every donor who makes a bequest of Rs. 10,000 or upwards, or of property of the like value may, by or under his will nominate one person who shall be a member for a period of five years from the receipt of the bequest.
- (g) Every Indian Prince or Chief who makes a permanent annual grant of money to the University shall, subject to the provisions of clause (j), have the same rights as to membership of, and representation on, the Court as if he had been a donor of such sum as represents the capital value ascertained at a rate of interest of $3\frac{1}{2}$ per cent. of such annual grant.
- (h) Every other grantor to the University of any annual grant of money, the payment of which is secured by mortgage of immoveable property affording sufficient security for such grant within the provisions of the *Explanation* to section 66 of the Transfer of Property Act, 1882, and effected by duly executed instrument in a form approved by the Council, shall, subject to the provisions

IV of 1882.

of clause (j), have the same rights as to membership of, and representation on, the Court as if he had been a donor of a sum calculated in the manner prescribed in clause (g).

- (i) The amounts of donations specified in clauses (a), (b), (c), (f) and in Class III (b) may, for the purpose of qualifying the donors within those provisions, be made up partly of money or of capitalised grants as provided in clauses (g) and (h), or of property, or partly of any two or more of these.
- (j) When an annual grant is not fully paid up or falls in arrears, the grantor shall not be entitled to exercise any of the privileges conferred on him by any of the foregoing clauses of this Statute, unless and until the said arrears are paid up.

Class III.—Elected Members :—

- (a) Ten persons to be elected by the registered graduates of the University from such date as the Court may fix.
- (b) Thirty persons to be elected by registered donors of Rs. 500 or upwards :

Provided that, whenever the number of such donors falls below fifty, there shall be no election until the number of such donors again attains or exceeds fifty.

- (c) Ten persons to be elected by the Senate.
- (d) Fifteen representatives of Hindu religion and Sanskrit learning to be elected by the Court.
- (e) Ten persons to be elected by the Court to represent Jain and Sikh communities.
- (f) Ten persons to be elected by the Court to represent the learned professions.
- (g) Such other persons, not exceeding twenty in number, as may be elected by the Court.

(2) The foregoing provisions of this Statute shall, as far as may be, be applicable to the first Court :

Provided that, in the case of the first Court, the ten persons specified in group (c) of Class III shall be appointed by the

Vice-Chancellor, with the approval of the Governor-General in Council.

(3) When any electoral body, entitled to elect a member or members, fails to do so within the time prescribed by the Court, the Court may appoint any qualified person of the class from which such electoral body was entitled to elect.

(4) Save when otherwise expressly provided, members shall hold office for five years :

Provided that, as nearly as may be, one-fifth of the total number of the members of the first Court in each of the groups of Class III shall retire by ballot at the end of each year for the first four years.

(5) All casual vacancies among the appointed or elected members shall be filled, as soon as conveniently may be, by the person or body who appointed or elected the member whose place has become vacant, and the person appointed or elected to a casual vacancy shall be a member for the residue of the term for which the person, in whose place he is appointed or elected, was a member.

15. The Court shall exercise control over the Senate through the Council and not otherwise, and over the Faculties through the Council and Senate and not otherwise, and over the Council by means of Statutes and Resolutions passed at a meeting of the Court and not otherwise.

Exercise of
control by
the Court.

16. (1) As soon as may be after the commencement of the Act, the first Court shall assemble at such place and time, as the Chancellor may direct, in order to make the necessary appointments and elections for the purpose of the Act and Statutes.

Meetings of
the Court.

(2) An annual meeting of the Court shall be held during the month of October in each year, unless some other month be fixed by Resolution at a previous annual general meeting, on such day and at such hour as shall be appointed by the Council. And at such yearly meeting, a report of the proceedings of the Council and of the University, together with a statement of the receipts and expenditure and the balance sheet as audited, shall be presented by the Council to such meeting,

and any vacancies among the officers of the University or among the members of the Court or Council which ought to be filled up by the Court shall be filled up.

(3) A copy of the statement of receipts and expenditure and of the balance-sheet referred to in clause (2), shall be sent to every member of the Court at least seven days before the date of the annual meeting, and shall be open to the inspection of all members of the Court and Senate at the office of the University during the year following such annual meeting, at such reasonable hours and under such conditions as the Council may determine.

(4) Twenty members of the Court shall form a quorum.

(5) Special general meetings of the Court may be convened by the Council at any time.

The Council. 17. (1) The Council shall consist of the following persons, namely :—

(a) The Vice-Chancellor and the Pro Vice-Chancellor for the time being.

(a) Not more than thirty elected members, of whom five shall be members of the Senate elected by the Senate, and the remainder members of the Court elected by the Court.

(2) Not less than five of the members to be elected by the Court shall be residents of places outside the United Provinces of Agra and Oudh.

(3) At the first election of members of the Council by the Court, it shall proceed in the first place to elect twenty members. The Court, shall, as soon as the result of the election is declared, proceed to determine the province, or provinces or States, from among the residents of which the remaining five members are to be elected and assign to each province or State the number of member or members to be elected.

(4) At each subsequent election, as nearly as may be, four-fifths of the vacancies shall be first filled up. The remaining one-fifth of the vacancies shall then be filled up to secure representation of provinces and States, on the same lines *mutatis mutandis* as provided in sub section (3).

(5) The elected members of the Council shall hold office for the term of three years :

Provided that, at the first annual meeting of the Court, and at the second annual meeting of the Court, as nearly as may be, one-third of the first elected members shall retire by ballot.

(6) All casual vacancies among elected members may be filled up by the body which elected the member whose place has become vacant.

(7) Seven members of the Council shall form a quorum.

18. (1) The Council shall, subject to the control of the Court, have the management and administration of the whole revenue and property of the University and the conduct of all administrative affairs of the University not otherwise provided for.

Powers of
the Council.

(2) Subject to the Act, the Statutes and any Regulations made in pursuance thereof, the Council shall, in addition to all other powers vested in it, have the following powers, namely :—

- (i) To appoint, from time to time, Principals of Colleges and such University Professors, Professors, Assistant Professors, Readers, Lecturers and other members of the teaching staff, as may be necessary, on the recommendation of the Board of Appointments.
- (ii) In the case of other appointments, to delegate, subject to the general control of the Council, the power of appointment to such authority or authorities as the Council may, from time to time, by Resolution, either generally or specially direct.
- (iii) To manage and regulate the finances, accounts, investments, property, business and all other administrative affairs of the University and, for that purpose, to appoint such agents as it may think fit.
- (iv) To invest any moneys belonging to the University, including any unapplied income in such stocks, funds, shares, or securities, as it shall, from time

to time, think fit, or in the purchase of immoveable property in India, with the like power of varying such investments from time to time.

- (v) To transfer or accept transfers of any moveable or immoveable property on behalf of the University.
- (vi) To provide the buildings, premises, furniture, and apparatus, and other means needed for carrying on the work of the University.
- (vii) To enter into, vary, carry out, and cancel contracts on behalf of the University.
- (viii) To entertain, adjudicate upon, and, if thought fit, redress any grievances of the officers of the University, the Professors, the Teaching Staff, the Graduates, Undergraduates and the University servants, who may, for any reason, feel aggrieved, otherwise than by an act of the Court :

Provided that nothing in this provision shall be deemed to confer on the Council any power to interfere in any matter of discipline in regard to graduates and under-graduates.

- (ix) To maintain a register of donors to the University.
- (x) To select a Seal for the University, and provide for the custody and use of the Seal.

The Senate. 19. (1) The Senate shall, save as hereinafter provided in this Statute, ordinarily consist of not less than fifty members, of whom not less than three-fourths shall be Hindus, and shall include the following persons, namely :

Class I.—Ex-officio members.

- (a) The Chancellor, the Pro Chancellor, the Vice-Chancellor and the Pro-Vice Chancellor for the time being.
- (b) The University Professors.
- (c) The Principals or heads of Colleges.

Class II.—Elected members.

- (a) Five members to be elected by the Court.
- (b) Five members to be elected by the registered graduates of the University from such date as the Court may fix.

- (c) Five representatives of Hindu religion and Sanskrit learning to be elected by the Senate.
- (d) Ten representatives to be elected by the Senate from persons engaged in the teaching work of the University or its Colleges.
- (e) Should the Vice-Chancellor declare that there is a deficiency in the number of members required in any Faculty or Faculties, then five or less persons elected by the Senate. eminent in the subject or subjects of that Faculty or those Faculties.

Class III.—Nominated members

- (a) Five members to be nominated by the Visitor.

(2) The foregoing provisions of this Statute shall, as far as may be, be applicable to the first Senate.

(3) The elected and nominated members of the Senate shall hold office for five years :

Provided that, as nearly as may be, one-fifth of the total number of the members of the first Senate shown in each of the groups of Class II and of those shown in Class III shall retire by ballot at the end of each year for the first four years.

(4) All casual vacancies among elected members may be filled up by the body which elected the member whose place has become vacant.

- (5) Fifteen members of the Senate shall form a quorum.

20. (1) The Senate shall be the academic body of the University and, subject to the Act, the Statutes and Regulations of the University, shall have entire charge of the organization of instruction, the courses of study and the examination and discipline of students (save so far as matters of discipline rest with the Pro-Vice Chancellor and the heads of colleges) and the conferment of ordinary and honorary degrees.

Powers of
the Senate.

(2). Subject to the Act and the Statutes and any Regulations made in pursuance thereof, the Senate shall, in addition to all other powers vested in it, have the following powers, namely :—

- (i) To report on any matter referred to or delegated to them by the Court or the Council.

- (ii) To discuss, and declare an opinion on, any matter whatsoever relating to the University.
- (iii) To make recommendations to the Council or to the Board of Appointments as to the removal of of any Professor or Teacher of the University or of its Colleges, or as to the appointment of additional Professors or Teachers for the University or its Colleges.
- (iv) To formulate and modify or revise schemes for the organization of Faculties, and to assign to such Faculties their respective subjects and also to report to the Council as to the expediency of the abolition, combination, or sub-division of any Faculty.
- (v) To fix, subject to any conditions made by the Founders which are accepted by the Court, the times and mode and conditions of competition for Fellowships, Scholarships, and other Prizes, and to award the same.
- (vi) To promote research within the University and to require, from time to time, reports on such research.
- (vii) To maintain a register of graduates.

The Syndi-
cate.

21. (1) The Syndicate shall be the executive body of the Senate, and shall consist of the Vice-Chancellor, the Pro-Vice-Chancellor and fifteen persons elected by the Senate, of whom not less than ten shall be University Professors or Principals or Professors of Colleges.

(2) The elected members of the Syndicate shall hold office for three years :

Provided that, as nearly as may be, one third of the elected members of the first Syndicate shall retire by ballot at the end of each year for the first two years.

(3) All casual vacancies among elected members may be filled up by the Senate.

(4) Five members of the Syndicate shall be a quorum.

22. It shall be the duty of the Syndicate, subject to the revision and control of the Senate,—

Duties of
the Syndi-
cate

- (i) to order examinations in conformity with the Regulations, and to fix dates for holding them ;
- (ii) to appoint Examiners, and, if necessary, to remove them, and, subject to the approval of the Council, to fix their fees, emoluments and travelling and other allowances, and to appoint Boards of Examiners and Moderators ;
- (iii) to appoint, whenever necessary, Inspectors or Boards of Inspectors for inspecting Colleges applying for admission to the privileges of the University ;
- (iv) to declare the results of the various University Examinations, and to recommend for degrees, honours, diplomas, licenses, titles and marks of honour ;
- (v) to award stipends, scholarships, medals, prizes and other rewards, in conformity with the Regulations and the conditions prescribed for their award ;
- (vi) to consider and make such reports or recommend such action, as may be deemed necessary, on proposals or motions brought forward by the members of the Senate and Faculties, for consideration by the Senate ;
- (vii) to publish lists of prescribed, or recommended, text books and to publish statements of the prescribed courses of study ;
- (viii) to prepare such forms and registers as are, from time to time, prescribed by the Regulations ; and, generally,
- (ix) to perform all such duties and to do all such acts, as may be necessary, for the proper carrying out of the provisions of the Act, and the Statutes and Regulations or the Resolutions of the Senate.

23. (1) The University shall include the Faculties of—(1) Oriental learning, (2) Theology, (3) Arts, (4) Science, Pure and Applied, (5) Law, and, as soon as the Visitor is satisfied that sufficient funds are available for the purpose, of (6) Technology, (7) Commerce, (8) Medicine and Surgery, (9) Agriculture, and other Faculties.

(2) The Senate shall annually assign its members to the different Faculties.

(3) The method of assignment of members to the Faculties, the meetings of the Faculties, and their power of co-opting additional members shall be provided for by Regulations :

Provided that the members assigned to the Faculty of Theology shall all be Hindus.

**Powers of
Faculties.**

24. (1) The Faculties shall have such powers, and shall perform such duties, as may be assigned to them by the Statutes and the Regulations, and shall, from time to time, appoint such and so many Boards of Studies, in different branches of knowledge as may be prescribed by the Regulations. They shall also consider and make such recommendations to the Senate on any question pertaining to their respective sphere of work as may appear to them necessary, or on any matter referred to them by the Senate.

(2) Five members, in the case of the Faculty of Arts, and three members, in the case of the other Faculties, shall constitute a quorum.

Convocations.

25. Convocations of the University for the conferring of degrees, or for other purposes, shall be held in a manner to be prescribed by Regulations.

Committees.

26. The Court, Council, Senate, Syndicate and the Faculties may, from time to time, appoint such and so many standing and special Committees or Boards as may seem to them fit, and may, if they think fit, place on them persons who are not members of the appointing bodies. Such Committees may deal with any subject delegated to them, subject to subsequent confirmation by the appointing body.

**Board of
Appoint-
ments.**

27. (1) The Board of Appointments shall consist of -

(i) The Vice-Chancellor.

(ii) The Pro-Vice-Chancellor.

(iii) Two members to be elected by the Court.

(iv) Two members to be elected by the Council.

(v) Two members to be elected by the Senate.

(vi) Two members to be elected by the Syndicate.

(2) The elected members shall hold office for the term of two years. One member from each electing body, to be determined by ballot, shall retire at the end of the first year.

(3) The Vice-Chancellor shall preside at the meetings of this Board or, in his absence, the Pro Vice-Chancellor.

(4) The meetings of the Board shall be convened by the Vice-Chancellor or Pro-Vice Chancellor, or when so directed by the Syndicate, by the Registrar.

(5) The Board shall consider and submit recommendations as to all appointments referred to it.

28. No act or Resolution of the Court, the Council, the Senate, the Syndicate or the Faculties or any other authority shall be invalid by reason only of any vacancy in the body doing or passing it, or by reason of any want of qualification by, or invalidity in, the election or appointment of any *de facto* member of the body, whether present or absent.

Acts during vacancies.

29. Where, by the Statutes or Regulations, no provision is made for a president or chairman to preside over a meeting of any University authority, Board or Committee, or when the president or chairman so provided for is absent, the members present shall elect one of their number to preside at the meeting.

Elected chairman to preside where no provision made by the Statute.

30. Every officer of the University and every member of any University authority, whose term of office or of membership has expired, shall be eligible for re-appointment or re-election, as the case may be.

Re-appointment and re-election.

31. Any member of the Court, the Council, the Senate or the Syndicate or any other University authority may resign by letter addressed to the Secretary in the case of the Court, and to the Registrar in all other cases.

Resignation.

32. A member of the Court or the Senate may be removed from office on conviction by a Court of law of what, in the opinion of the Court or the Senate, as the case may be, is a serious offence involving moral delinquency ;

Removal.

Provided that a Resolution for the removal of any such member is approved by not less than two-thirds of the members present at the meeting of the Court or the Senate, as the case may be, at which such a Resolution is proposed :

And provided further that such a Resolution is confirmed by a like majority at a subsequent meeting of the Court or Senate, as the case may be.

CHAPTER XIV

UNIVERSITY SITE AND THE HOLY KASHI

काश्यां हि काश्यते काशी, काशी सर्वप्रकाशिका ।
सा काशी विदिता येन तेन प्राप्ता हि काशिका ॥

Sankarācharya's Kaśī Panchakam

It will be remembered that the first among the conditions specified by Sir Harcourt Butler in his letter dated the 2nd June, 1913 as a precedent to the introduction of any scheme, was the provision of a suitable site for the new University. Long before the receipt of this letter, the Hon'ble Pandit Madan Mohan Malaviya had selected the Nagwa lands for seating the University and the Committee of Management of the Hindu University Society by its resolution dated the 30th November, 1912 authorised its Secretary to have the Nagwa lands surveyed. Subsequently, by another resolution dated the 27th April, 1913, the Hon. Babu Mot Chand and Babu Bhagavan Das were requested to have the survey made of the Nagwa lands. Some other sites had also been proposed for the University. All these sites were inspected by the President, the Secretary and other members of the Hindu University Society on the 19th and 20th July, 1913. The comparative merits of each site were discussed but a final decision could not be arrived at for want of full information regarding the financial implications. A Sub-Committee was therefore appointed to determine and select the most suitable site. Then, on the 27th July, 1914, Sir James Meeson, Lieutenant Governor of U. P. of Agra and Outh, Sir Harcourt Butler and Mr. H. Sharp made a preliminary inspection of some of the alternative sites proposed for the University and held some talks with the President and the Secretary of the Hindu University Society, and with Pandit Madan Mohan Malaviya on the 26th and 27th July, 1914. It was finally decided to have the Nagwa lands for the construction of the University Buildings.

Soon after the introduction of the Benares Hindu University Bill in the Imperial Legislative Council, the Maharaja Baladwar of Darbhanga suggested to His Excellency the Viceroy the laying of the Foundation Stone in November, 1915. This depended among other matters on the arrangements for the acquisition of the land being complete.

A Sub-Committee consisting of the Hon'ble Pandit Madan Mohan Malaviya, the Hon'ble Babu Moti Chand and Pandit Baldev Ram Dave was appointed on the 27th June, 1915 to inspect the site approved for the University and to demarcate on the spot the exact site to be acquired. The Committee was required to report before the 31st July, 1915.

This Sub-Committee inspected the site on the 15th July 1915. The boundary line on the southern side of the proposed site was demarcated by stone pillars. On the other three sides the site was bounded by public roads. Necessary steps for the acquisition of the land were initiated immediately.

While these arrangements were in progress, the Benares Hindu University Act was passed on the 1st October, 1915. His Excellency the Viceroy graciously consented to lay the foundation stone of the new University early in the month of February 1916. The immediate acquisition of land, therefore, became necessary. At the meeting of the Hindu University Society held at Allahabad on the 30th October 1915 a resolution was passed empowering a Committee to negotiate for the acquisition of the site at Nagwa. Following this came up an objection from some quarters, that the proposed site was outside the limits of the Holy land of Kashi and that the idea of locating the University outside Banaras would be most repugnant to the great orthodox section of the Hindus. The Editor of the *Dewan Magazine*, Sri Satish Chandra Mukerji, circulated a letter in this connection on the 6th November, 1915 which was published in some of the daily papers also. He pleaded "for opportunities of a wider expression of Hindu public opinion on the matter" and requested "that the Hindu public and the Hindu Press be placed in possession of facts and materials upon which the Hindu University Society would seek to base their decision as to the need for purchase of a site outside Kashi for the location of the Benares University". He asked the Hindu University Society "not to confirm at their next meeting fixed for the 16th November 1915 the resolution passed by them on the 30th October 1915, without having obtained an expression of Hindu public opinion on the matter under consideration".

The objection was based on the idea that "the Holy land of Kashi has a perimeter of about thirty five miles" only, which is the area commonly known to the Hindu public as *Pancha krosha*. But *Pancha Krosha* actually means all the land lying within a radius of five kroshas or ten miles from the centre of Kashi. The Madhyameshwara Temple, which stands near

Mahamrtyunjaya about half a mile to the north of Manikarnika and Chakra Pushkarani Tirtha, is taken as this centre.

Bringing this and other facts relating to Kashi, Babu Bhagavan Das published an article with a view to remove the objections raised for locating the University at the Nagwa site. The facts are given below with some additions, here and there.

The traditional *sloka* regarding the boundary of Kashi which is quoted in the Kashi Darpana is :

मध्यमेश्वरमारम्य यावद्देहलिविघ्नपम् ।
सूत्रं सस्थाप्य तद्दिक्षु भ्रामयेन्मण्डलाकृतिः ॥*
तत्र या जायते रेखा तन्मध्ये क्षेत्रमुत्तमम् ।
काशीति यद्विदुर्देवास्तत्र मुक्तिः प्रतिष्ठिता ॥

The area lying within the circle formed by taking *Madhyameshwara* as centre and the distance from *Madhyameshwara* to *Dehali-Vinayaka* as radius, is known as Kashi.

The boundaries of *Varanasi*, *Avimukta* and *Antargriha* which lie within Kashi are also defined as follows :—

Varanasi :

दक्षिणोत्तर दिग्भागे कृत्वासि वरणां सुराः ।
क्षेत्रस्य पश्चिमे भागे तं देहलिविनायकम् ॥

Bounded by *Asi* in the South, *Varana* in the North, *Dehali-Vinayaka* in the West and the Ganges in the East, is *Varanasi*.

Avimukta :

अविमुक्तसमं क्षेत्रं नास्ति ब्रह्माण्डगोलके ।
रक्षन्ति सततं यत्र क्षेत्रं पाशासिपाणयः ॥
प्राग्द्वारमट्टहासश्च गणकोटिपरीवृतः ।
तथैवभूतघात्रीशः क्षेत्रदक्षिणरक्षकः ॥
गोकर्णः पश्चिमद्वारं पातिकाटिगणावृतः ।
उदग्द्वारं तथा रक्षेद्दक्षिणार्कमहागणः ॥

The area of *Avimukta* of which there is no equal in the whole Universe, is guarded by *Attahaseshwara* in the East, *Bhutadhatrishwara* in the South, *Gokarneshwara* in the West and *Ghantakarishwara* in the North.

*Another version of this line is

पञ्चक्रोशायात सूत्रं भ्रामयेत्सर्वतोदिशम् ।

Antargriha :

पूर्वतो मणिकर्णेशो ब्रह्मेशो दक्षिणे स्थित ।

पश्चिमे चैव गोकर्णो भारभूतस्तथोत्तरे ।

इत्येतदुत्तमं क्षेत्रमविमुक्ते महाफलम् ॥

The area lying between *Manikarnakeshwara* in the East, *Brahmeshwara* in the South, *Gokarneshwara* in the West and *Bharabhuteshwara* in the North, in *Avinukta*, is the best and highly fruitful.

Taking the boundary of Kashi as defined above, even the outermost parts of the *Nagwa* site selected for the University were within its area. No portion of the site was at a distance of more than five miles from the centre, *Madhyameshwara*. But if the winding and irregularly curving road which goes round the city and is known as *Panchakoshi* road is regarded as the delimiting line, then, the whole site excepting a small portion fell outside it. There is, however, no good and sufficient reason for holding that the sacred tract signified by the word *Panchakroski* was absolutely bounded by that road.

There are many *yatrās*—pilgrimages—round Kashi recommended in the Puranas, e.g., *Panchatirthika Yātra* (पंचतीर्थिका यात्रा), *Vaisvesvari Yatra* (वैश्वेश्वरी यात्रा), *Ashtayatana yatra* (अष्टायतन यात्रा), *Ekadaśalinga Yātra* (एकादशालिंग यात्रा), *Gouri Yātra* (गौरी यात्रा), *Bhairava Yātra* (भैरव यात्रा), *Antargriha Yatra* (अतर्गृह यात्रा), etc., all forming smaller or larger circles round a common centre. The circle currently known as the *Panchakroski* road is only the longest of such circuits and cannot, and ought not to be taken to mean the exact periphery of the holy area.

Indeed, in the villages near Mughal Sarai and all about Ramnagar, popular tradition still holds that Kashi proper included all these tracts. An old sketch map of *Panchakroski* in the possession of a Brahman family resident in Banaras for many generations, also included these tracts.

There is also a living tradition of a *Maha-Panchakroski* with a perimeter of eighty-four *Kroschas* and including such distant shrines as those of *Shulatankeshwara* in the South, *Markandeya* in the North and *Yogeshwaranatha* in the East of the town.

In fact the real Kashi and Vārānasi are superphysical and spiritual rather than physical or material.

अयं हैतमन्त्रिः पप्रच्छ याज्ञवल्क्य य एषोऽनन्तोऽव्यक्त आत्मा तं कथमहं विजानीयामिति ।
स होवाच याज्ञवल्क्य सोऽविमुक्ते उपास्यः । य एषोऽनन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठित

इति । सोऽविमुक्तः कस्मिन्प्रतिष्ठित इति । वरणायां नास्या¹ च मध्ये प्रतिष्ठित इति । का वै वरणा का च नासीति² । सर्वानिन्द्रियकृतान्दोषान् वारयतीति तेन वरणा भवतीति । सर्वानिन्द्रियकृतान्पापान्नाशयतीति तेन नासी³ भवतीति ।

कतमच्चास्य स्थानं भवतीति । भ्रुवोर्ध्वाणस्य च यः सन्धिः स एष द्योलोकस्य परस्य च सन्धिर्भवतीति । एतद्वै सन्धिं सन्ध्या ब्रह्मविद् उपासते इति सोऽविमुक्त उपास्य इति । सोऽविमुक्त ज्ञानमाचष्टे यो वैतदेवं वेदेति ।⁴

(Jābālopaniṣad and also Rāmottaratāpini Upaniṣad)

Atri questioned Yajnavalkya—How may I recognise this Infinite, Unmanifest Soul ? Yajnavalkya answered—Meditate on him in the region which He never leaves, wherein He always abides. Where is that region ? Between *Varanā* and *Nāśi*. What is *Varana* and what is *Nāśi* ? That which relieves one of all wrongs done by the sense-organs is *Varanā* and that which destroys all sins committed by the sense-organs is *Nāśi*.

Particularise that region. The junction point of the two eyebrows and the root of the nose ; at this point of junction संधि this world touches

1 & 2 Sankara mentions as नास्या and नासीति । Both readings exist

3 O नासी । शकारस्य सकारेण परिणामः ।

4 The Brahmasutra says आमनन्ति चैनमस्मिन् ॥

In his commentary to this Sutra, Śankara refers to Jabala and says :

आमनन्ति चैनं परमेश्वरमस्मिन्मूर्धचुबुकान्तराले जाबालाः—‘य एषोजन्तोऽव्यक्त आत्मा सोऽविमुक्ते प्रतिष्ठित इति । सोऽविमुक्तः कस्मिन्प्रतिष्ठित इति । वरणाया नास्या च मध्ये प्रतिष्ठित इति । का वै वरणा का च नासीति’ । तत्र चाममेव नासिका वरणा नासीति निरुच्य या सर्वाणीन्द्रियकृतानि पापानि वारयतीति सा वरणा, सर्वाणीन्द्रियकृतानि पापानि नाशयतीति सा नासीति । पुनरामनन्ति—‘कतमच्चास्य स्थानं भवतीति । भ्रुवोर्ध्वाणस्य च यः सन्धिः स एष द्योलोकस्य परस्य च सन्धिर्भवतीति ।

ब्रह्मसूत्रशांकरभाष्यम्

अ० १ पा० २ सू० ३२

The meaning of the word *Varana* is given as eyebrow. *Nāśi* means nose. *Varanāśi* is therefore the space between the eyebrows and the nose which is said to be the seat of the Supreme God.

The Bhagavad-Gita also says :

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स त परं पुरुषमुपैति दिव्यम् ॥

(Bhagavad-Gita VIII—10)

He who, at the time of death, draws together, with steady mind, full of devotion and by the power of Yoga, his life energy in the middle of the eyebrows, goes to the spirit transcendent and Divine.

the other. The knowers of *Brahman*, performing their *Sandhya*—meditation—here, attain to the clear vision.

Again :—

चिच्छक्तिर्ब्रह्मनाडी च सुषुम्ना ज्ञानकाशिनी ।
ययेदं काश्यते सर्वं सा काशी परिकीर्त्यते ॥

(Quoted in the *Sabdakalpadruma*)

And

स होवाचेति जाबालिरारुणेऽसिरिडा मत्ता ।
वरणा पिङ्गला नाडी तदन्तस्त्वविमुक्तकम् ॥
सा सुषुम्ना परानाडी त्रयं वाराणसीत्वसौ ।
तदत्रोत्क्रमणे सर्वजन्तूनां हि श्रुतौहः ॥
तारकं ब्रह्म व्याचष्टे तेन ब्रह्मभवन्ति हि ।

Skanda Purana-Kaśī Khanda-V-25-27.

सरस्वतीरजोरूपा तमोरूपा कलिन्दजा ।
सत्त्वरूपा च गङ्गात्र नयस्त्रिब्रह्मनिर्गुणम् ॥
इयं वेणी हि निःश्रेणी ब्रह्मणो वर्त्म यास्यतः ।
जन्तोर्विशुद्धदेहस्य श्रद्धाऽश्रद्धाप्लुतस्य च ॥
काशीति काचिदबला भुवनेषु रूढा
लोलार्कं केशवविलोलं विलोचना च ।
तद्दोयुगञ्च वरणासिरियं तदीया ।
वेणीति याऽत्र गदिताऽक्षयशर्मभूमिः ॥

Skanda Purana-Kaśī Khanda-VII-64-66

“Briefly, the body of man is the temple of God, herein are all the Tirthas, the holy places, in living form. Spirit and Matter meet and combine in this living tabernacle and herein again, in a way the Finite and the Infinite touch each other more closely at special centres than elsewhere. Meditation on and recognition of the Supreme is more possible at and by means of certain centres of the nervous system than at others. Even a vision of forms and colours is best through the eye, and audition of sounds through the ear. The point between the two eye brows at the centre of the root of the nose is such a centre. When the consciousness of the individual has vitalised it and begun to function in it, he is certain to attain that high spiritual condition which is known as *Moksha*, after the falling away of the physical body. The *Brahma nadī*, the *sushumna* nerve is the coefficient, the prime vehicle of *Chit shakti*, consciousness, whereby all things are illumined. Hence it is the Kashi, the Illuminator. It lies between the *Ida* nerve symbolised by *asi* and the *Pingala* nerve symbolised

by *Varana*. *Hara* (*Vairagya* embodied) reveals the secret of the supreme to the soul that has achieved this region, at the moment of his quitting the body of flesh. This triplet repeat in another form the triad of *Sarasvati*, *Yamuna* and *Gangā* which respectively correspond to *Rajas*, *Tamas* and *Sattva* and constitute the steps of the Ladder of experience along which every soul has willy-nilly, to pass down from and ascend back to *Brahman*. They form the beautiful arms and the long braid of the divine maiden with the dancing liquid eyes of *Lolarka* and *Keshava*, whom we call *Kashi*".

"Again, that *Kashi* which is eternal, indestructible even during *Mahapralayas* is :—

पंचक्रोशपरीमाणं स्वपादतलनिर्मितम् :

विमुक्तं च शिवाम्नां यदविमुक्तं ततो बिभुः ॥

Five *krōshas* in extent, spring from the feet of *Paumala Purusha* and *Prakṛti* who never abandon it. For the seed *सस्कार* or बीज of the five-fold word of sounds, touches, sights, tastes and smell, is eternally present in the consciousness of Supreme object. And that *Kashi* is appropriately located on the Universal stream of Life, *Gangā*, at that part of it where it is उत्तरवाहिनी where it flows northwards—upwards—in the ऊर्ध्वरतम् soul which has turned away from the outward world and directed its gaze inwards. Incidentally this also helps to make the boundaries of the outer *Kashi*, for, the stream runs in a northerly direction from *Shulatanakeshwara* to *Markandeya* about thirty miles.

"*Śankaracharya* has also sung :—

मनोनिवृत्तिं परमोपशान्तिं.

सा तीर्थंवर्या मणिकर्णिका च ।

ज्ञानप्रवाहा विमलादिगगा

सा काशिकाऽहं निजबोधरूपा ॥

(*Kaśi Panchakam*)

The retirement of the mind from the ravings of sense, and calm and contentment—that is the true *Manikarnika*; the limpid stream of unerring knowledge is the real *Ganga*; and the luminous consciousness of the identity of the individual with the Universal Self is the real *Kaśi*.

"And the scriptural books are strong in their warnings against the self-deception and the other-deception that survive in a life that is checked only by the mere external death of the body in the external *Kaśi* without the death of the lower and baser nature in the internal *Kaśi*. That repentance

which is without confession and expiation, that पश्चात्ताप which is not strong enough to proceed to प्रव्यापन and प्रायश्चित्त will not secure forgiveness of sins.

न जलाप्लुतदेहस्य स्नानमित्यभिधीयते ।
सस्नातो यो दमस्नातः शुचिः शुद्धमनोमलः ॥
यो लुब्धः पिशुनः क्रूरोदाग्भिकोविषयात्मकः ।
सर्वतीर्थेष्वपि स्नातः पापो मलिन एव सः ॥

Skanda Purana-Kasi Khanda VI. 33-34

The washing of the body of flesh in any or all the waters is not washing enough. The mind must be washed clean. One who has controlled the senses and whose mind is pure, is washed. One who is greedy, cruel, ostentatious, indulged in worldly pleasures, or a back-biter, remains as such even by bathing in all *Tirthas*.

शृणुनीर्यानिगदतोमानसानिममानघे ।
येषुसम्यङ्गतरः स्नात्वा प्रयातिपरमांगतिम् ॥
सत्यं तीर्थं क्षमातीर्थं तीर्थमिन्द्रियनिग्रहः ।
सर्वभूतदयातीर्थं तीर्थमाजंवमेवच ॥
दानं तीर्थं दमस्तीर्थं सन्तोषस्तीर्थमुच्यते ।
ब्रह्मचर्यं परतीर्थं तीर्थञ्चप्रियवादिना ॥
ज्ञानं तीर्थं धृतिस्तीर्थं तपस्तीर्थमुदाहृतम् ।
तीर्थानामपि तन्तीर्थं विशुद्धिर्मानस परा ॥
एतत्ते कथितं देवि ! मानसं तीर्थं लक्षणम् ।

Skanda Purana Kasi Khanda VI 29-32 & 42

Truthfulness, forgiveness, control of the senses -internal and external, compassion towards all beings, straightforwardness, charity, contentment, continence, loving words, wisdom, fortitude, physical endurance and mental discipline, service of others - these are the true *Tirthas*, the ferries by which the soul may 'cross' beyond the ills of life. The *Tirtha* of all *Tirthas* is the purity of a loving mind. By bathing in these *Tirthas*, an individual attains the Supreme Object.

न शरीरमलत्यागान्नरो भवति निर्मलः ।
मानसे तु मले त्यक्ते भवत्यन्तः सुनिर्मलः ॥
ध्यानपूते ज्ञानजले रागद्वेष मलापहे ।
यः स्नाति मानसे तीर्थे स याति परमांगतिम् ॥

Skanda Purana-Kasi Khanda VI. 35 & 41

Not by washing the dirt of the body, but the dirt of the mind, one becomes pure. One who washes the dirt of attachment and hatred, likes and dislikes by bathing in the Manas Tirtha (described above), attains the Supreme Object.

“At the same time, because Spirit and Matter are always inseparable and always go together, every mood of spirit has a co-efficient in a mode of Matter. Soul can never manifest without body and *devas* must have *vigrahas*. Therefore particular places and parts of external Nature have also particular influences and qualities for helping or hindering the souls of their inhabitants.

सौमानामपि तीर्थानां पुण्यत्वे कारणं शृणु ॥
 यथा शरीरस्योद्देशः केचिन्मेघ्यतमा स्मृताः ।
 तथा पृथिव्यामुद्देशः केचित्पुण्यतमा स्मृता ॥
 प्रभावादद्भुताद्भूमेः सलिलस्य च तेजसा ।
 परिग्रहान्मुनीनाञ्च तीर्थानां पुण्यतास्मृता ॥
 तस्माद्भूमिषु तीर्थेषु मानसेषु च नित्यशः ।
 उभयेष्वपि यः स्नाति स याति परमागतिम् ॥

Skanda Purana-Kāśī Khanda VI. 42-45

“As some parts of the living organism are nobler than the other, as the head is reputed the noblest of them all, even so some spots of the earth have greater virtue than the others. Because of special emanations and force radiations from special spots on the earth's surface and because of the peculiar magnetic virtues of special streams and waters; and yet more because of the abiding on and near them of virtuous *Munis*, who radiate from their holy persons the literal adours of sanctity and act as founts of wisdom—because of these do the various *Tirthas* obtain their holiness and power to help. He who bathes in both, the inner and the outer *Tirthas*, attains without fail the region of highest happiness”.

“The last sentence suggests an important aspect of the *pavitra puris*, the seven Sacred Towns, which in greater or lesser degree help the soul to *moksha*, Kāśī being the foremost of them. It is well known that without spiritual wisdom and illumination there is no *moksha*, no emancipation from the fetters of doubt, ignorance, superstition and sorrow

ऋते ज्ञानान्न मुक्तिः

* * *

न हि ज्ञानेन सदृश पवित्रमिह विद्यते -Bhagavadgita IV-38

"And where is such knowledge more likely to be found than in the Temple Towns, specially devoted for long centuries to the accumulation of such wisdom? What the University towns are to modern civilisation, that, and more, were and are the Sacred Towns to the ancient civilisation. They combine secular with divine knowledge. Their very atmosphere is redolent of the spiritual perception—in some, as in Mathura Vr̥ndavana and Dwarka specially tinged with *bhakti*; in others perhaps in Kanchi with *karma*; in still others, Avantika (Ujjain) or Maya (Haridvara) and pre-eminently in Kashi with *Vairagya* and *jnana*.

"As the seed of the fruit with its own specific taste and flavour, if given the chance, develops a well defined and complex organism which we call a tree, so every long-lived civilisation with its peculiar soul motive, its *beejamantra* (बीजमन्त्र), its keynote, its ruling passion, naturally develops what we call its own characteristic culture. A complete culture means a complete system (i) of beliefs (ii) of ideals and (iii) of customs in accord with each other which permeate and govern all the departments of its life, individual and communal, more or less consistently. The Indo-Aryan Culture, from some standpoints has been one of the completest ever evolved. Its beliefs, its aspirations and its practices, in correspondence with the three aspects of manifested consciousness, have been elaborated and co-ordinated together (संस्कृत) purposefully; and in it all aspects and parts of human and even other life, in this and in the other world, have been articulated and synthesised together most carefully into the unity of an organic whole (defined in its parts and yet very elastic) which is in correspondence with the organic unity of the whole of Nature, and of that Consciousness whose Nature (स्वभाव) it is that is manifested in the Universe. The builders of this system—so decadent, latterly alas!—saw all the various worlds and forces of Nature in the various powers and parts of Man and Man's body (पुरुष प्रकृति in जीव देह) and read back the latter into the country of their habitat; and they deliberately planned some of their more important towns and groups of towns on the lines of the same idea of the microcosm and the macrocosm reproducing each other infinitely and infinitesimally.

"The various prescribed courses of pilgrimage while they have their obvious external uses and virtues in education by travel and broadening of the mind—seem to have their superphysical and spiritual significance besides, as symbolising and indicating to the qualified searcher and student, the routes of the *chitta*—atom—along the various nerves during *yoga* practices. The peculiar feature (the specific flavour and taste) of the Hindu culture

is the all embracing comprehension of *Dharma*, that complete law of God, Man and Nature, that code of life which binds and holds together this world and the others and the inhabitants of all, and by duly following which Law alone, the Soul can attain to fullest happiness here and hereafter.

यतोऽभ्युदयनिः श्रेयसंसिद्धिः स धर्मः

"That which enables us to accomplish happiness here and hereafter is *Dharma*"

"And so the Town of Kashi was deliberately planned and was made peculiarly holy by perpetual consecration with religious observances and devotions, and high and holy studies and meditations, to correspond to that centre of the brain which is penultimate in superphysical importance and governs the heart of Hinduism; and its temples and roads, as originally located and laid out, seem to correspond to the various important plexuses and strands of the nervous system which are the potential instruments of 'extension of human faculty' and of access to the subtler worlds, as even current popular tradition tells us. Thus the main street by which the bodies of the departed are carried to *Manikarnika*, the central cremation ground, is named *Brahma Nala*, i.e., the Brahman-nerve, the *Sushumna* mentioned in the verses quoted above and repeatedly in the Upanishads:

शत चैका च हृदयस्य नाड्यः तासां मूर्धनिमभिनिःसृताः । तयोर्ध्वमायन्नमृतत्वमेति..... ।*
(Chhandogya and Katha) by means of which principally the consciousness bringeth the finite into contact with the Infinite, the individualised aspect of Itself with the Universal aspect.

"On a large scale, the seven holy cities represent the seven more important *chakras*, e.g.,

ब्रह्मरंध्रादधोऽधोऽध्या सहस्रारं तु तद्विदुः ।

मथुराऽनाहतं चक्रं हृदये योगिनो विदुः ।

मलाधारं भवेन्माया सर्वाधारमयी तत ।

आज्ञाचक्रं स्मृता काशी जाबाल श्रुति मूर्धनि

स्वाधिष्ठानं स्मृता कांची मणिपूरमवतिका ।

विशुद्धिर्द्वारका प्रोक्ता सप्तपुर्यां यथा क्रमम् ॥ (Varana Purana)

Below *Brahmarandhira* is *Ayodhya*, know it as *Sahasrara*, know *Mathura* as the heart; *Maya* (*Haridvar*) as *Muladhara*; *Kashi* as *Ajnachakra*, *Kanchi* as *Svadhistan*, *Avantika* as *Manipuram*; *Dvaraka* as *Vishuddhi*; thus described are the seven cities respectively.

* 'Hundred and one are the nerves of the heart, of them one has extended towards the crown of the head. Going upwards by it man attains immortality...'"

And the sacred rivers represent the more powerful nerve currents; and the sanctified mountains, the larger organs. Of all these Kashi and Ganga and Manasa Kailasa Badri region of the Himalaya are indicated in the old books as the holiest of the holies, as the heart, the Sushumna and the head are in the living body".

After stating these, Babu Bhagavan Das continued;

"What wonder, then, that Ganga and Kashi, even with all their present day soilings and defilings should be dearer to the heart of the Hindu than Mecca and its holy tank to the Musalman, than Rome and Tiber to the Roman and the Christian, than Jerusalem and Jordan to the Hebrew, than Memphis and Niles to the Egyptian, than Babylon and Euphrates to the Babylonian! Is it self complacence to say 'dearer'? Perhaps not! For, the love of the others was and is largely 'physical', 'national', 'political', *historically* 'religious', while the Hindu's is all that, and is super-physically religious besides, in a very high degree—for, in the case of no other, if we are not much mistaken, have the Gods of the other worlds made public agreement with the Elder Men of this—as they have done in the case of Kashi—to give special facilities to the souls that start from a particular station on their long journey into those other worlds. Here in Kashi, the Gods and the Elder Rishis have made express compact to help each other.

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।

Bhagavad Gita III-11

"But let not this love become short-sighted. Let it not narrow the bounds of Kashi in the sub-conscious endeavour to exclude, in the spirit of self righteousness, Let it hold fast to the centre, no doubt, but let it expand always to include practically even more and more souls and bodies within the pale of Hinduism and its organisation of the whole Human Race which is so complete theoretically.

Only by diligently including of whatever of good and true we may find anywhere not by excluding of any such, can Hinduism grow young and strong again, can those lost secrets and रहस्य's of the Vedas now hazy sensed by us through the dim mists of vague traditions become open and vivid and bright again. Will they ever become so again? Will the new University help on this work of the revival of the crumbled spiritual heart of Hinduism by bathing it in the vital streams of solar radiance, of *prāṇa* from the other worlds drawn thence unfailingly by the persistent prayers of Faith and Knowledge? Will Western civilisation help on this work

and profit by it in turn, stretching out eager hands to catch not the far off but the very near interest of such happy ties and loving labours—or shall all the civilisation of this sad earth, old and new, perish together in such vast and frantic struggles as are now afoot for the fleeting things of sense and for the poisonous pleasure of the feel of superiority?

"We must continue to hope. We live by it. We die otherwise. We must hope and we must work also, the work in the right spirit, the spirit of love which will expand ज्ञानकाशिनी काशी all round from its centre spreading 'illumination' on all sides.

"If we work in this spirit to come to practical details—the site now selected for the Hindu University would, before many years are past, realise a suggestion made by the objectors regarding another site, by extending over that site also and coming into immediate adjacency with the site of the Central Hindu College, for there is not much more than a mile between the two, which would be filled up with the grounds and buildings of half a dozen Colleges all lying not only within the Pancha Krosht area but a good many of them at least even within the Pancha Krosht road and forming a grand sweep of buildings which would enclose the southern end of the town as within the curve of a tender arm.

"It may be interesting to mention here that one of the comparatively recent 'seers' of Hinduism, Tulsi Dasa a re-incarnation of Valmiki as popular tradition would have it—has left behind a prophecy that Kashi would grow again southwards, upstream, in which direction is the site selected. So were the site seeking members of the Hindu University Society told by one of the occupants with a regretful smile of resignation—regretful because of his own coming dispossession, smiling and resigned because of the coming fulfilment of the prophecy and the better hopes of a better Hinduism.

"Another fair sized area of suitable land is being taken by the Hindu University Society in the southward direction, whereon it is proposed to plan out a 'model' village into which the dispossessed occupants of the habitations dotted about on the University would remove gradually, with a minimum of inconvenience to themselves. More than half of this population lives by wage earning in the town; the remainder is agricultural; but it is expected, a good many of these will easily change to wage earning occupation of their cousins and relatives and be provided with ample work for years to come on the structures of the University. By another 'coincidence' the Municipal Board of Benares has also simultaneously with

the discussion of the scheme of the Hindu University, been considering plans for town extension in the same southern direction in the shape of a garden suburb (on lines successfully tried in some other large towns in recent years). This extension, if decided on, will bring the outer skirts of the garden suburb into a continuity with the University grounds.

"In conclusion it may be mentioned that various other considerations also have had to be taken into account by the Hindu University Society in selecting the site chosen besides the pre-eminently important one of that long established religious sentiment, which requires inclusion within the Pancha krosi and as well as the closest and most unobstructed possible proximity to the Gangā. These other considerations aesthetic, sanitary, educational, though secondary have yet their innegligible importance from the practical standpoints of व्यवहार. All these taken together pointed to the site chosen as the most suitable of the five possible ones that were carefully inspected by the members of the Hindu University Society even though it is economically likely to prove more expensive to acquire than some of the others ; and it should also be noted that Hindu public have been acquainted with this choice for over a year now.

"It seems time for us now therefore, when the date of the laying of the Foundation-Stone has also been fixed, to cease from further discussion of pros and cons and gladly and eagerly to help on the work of building up the new home of the very ancient Vidya-pitha of Kashi, where the highest ideals and the finest culture of genuine Hinduism may take birth anew to enter on a long period of rejuvenescence, even as the Sun becometh newly young every morning".

No further objection regarding the site appears to have been raised by the public after this.

CHAPTER XV

THE FOUNDATION—STONE LAYING CEREMONY

प्रसादाद्विश्वनाथस्य काश्या भागीरथीतटे ।
विश्वविद्यालयः श्रेष्ठो हिन्दूनां मानवर्धनः ॥
हिन्दुराज्याधिपतिभिर्धनिकैर्धार्मिकैस्तथा ।
मिलित्वा स्थाप्यते सद्भिर्विद्याधर्मविवृद्धये ॥

The Benares Hindu University Act was passed on the 1st October 1915. But it did not come into force immediately. Section 1(2) of the Act itself stated that the Act shall come into force on such date as the Governor General in Council may, by notification in the Gazette of India, direct. This announcement depended largely upon the collection of funds required for the starting of the University. It was estimated that the site, buildings and equipment would cost about Rupees thirty lakhs. This amount had to be collected, the sum of Rupees fifty lakhs already collected having been earmarked for the Permanent Reserve Fund. Pandit Madan Mohan Malaviya decided to go from city to city and if necessary from door to door for this purpose.

The possibilities of starting the work of the University in the existing buildings of the Central Hindu College were also explored. The Hon'ble Sir Harcourt Butler and the Hon'ble Mr. H. Sharp paid a visit to the College on the 18th October 1915 to inspect the building accommodation. The inspection was intended to enable the Government to decide whether the accommodation in the existing buildings was sufficient to make it possible to begin and carry on the work of the University in them temporarily, pending the completion of the new buildings. The Hon'ble Dr. Sundar Lal and the Hon'ble Pandit Madan Mohan Malaviya came over from Allahabad to Banaras to receive the Hon'ble Sir Harcourt Butler and Mr. Sharp at the College. The College was closed for the Durga Puja Vacation but the officiating Principal and such members of the staff as were available gathered at the College to receive the distinguished visitors. The local members of the Hindu University Society also joined. Sir Harcourt and Mr. Sharp were shown round the halls, the class rooms, the laboratories, the library, the hostels, etc. The whole party kept moving about constantly for over an hour and a half from 8-15 A.M. to 9-45 A.M. Later on, at 11 A.M. Sir Harcourt and Mr. Sharp held a conference with the Hon'ble Dr. Sundar Lal and the Hon'ble Pandit Madan Mohan Malaviya and other

members of the Hindu University Society present. They expressed the opinion that the existing accommodation was insufficient for the purpose of beginning the work of the University in July 1916 even if the Central Hindu Collegiate School and its boarders could be removed to another place. After careful consideration it was decided to accept the advice given by Sir Harcourt and Mr. Sharp to wait for the completion of the necessary buildings at the new site.

On the occasion of this visit Sir Harcourt Butler and Mr. Sharp handed to Dr. Sundar Lal, on the afternoon of the 18th October, 1915 cheques for Rs. 500/- and Rs. 250/- respectively as their donations to the Hindu University Fund. This indicated their sympathetic personal interest in the new University over and above all the great help that they had given officially towards the realisation of the idea of the Hindu University.

The work of the erection of the Home of the Hindu University had now to be commenced in right earnest. The Hon'ble Maharaja Bahadur of Darbhanga had already approached His Excellency Lord Hardinge for laying the Foundation Stone of the new University. In reply, the following telegram was received by him from H. E. Lord Hardinge in Oct. 1915.

"Have just read your letter and I readily accept the very kind invitation of the Hindu University Committee to lay the foundation-stone of the new University, in the success of which I take the greatest possible interest. It will be a great pleasure to me to do so. I would suggest the fourth February as a convenient date if there is no objection to it. You may certainly announce the contents of this telegram. I will write from Nainital, Viceroy".

A meeting of the Committee of Management and a special meeting of the Hindu University Society sat jointly at the residence of the Hon'ble Dr. Sundar Lal on the afternoon of the 30th October, 1915. There was unusually full attendance and some 75 members had sent in proxies. Mahamahopadhyaya Pandit Aditvaram Bhattacharya presided. The Hon'ble Dr. Sundar Lal reported the financial position upto-date and finally announced that His Excellency Lord Hardinge, Viceroy and Governor-General of India had graciously consented to lay the foundation stone of the new University on the 4th February, 1916. A proposal was made that the Foundation-Stone may be laid on the 8th February, 1916 on which date was falling the auspicious Vasant Panchami, sacred to Saraswati—the

Goddess of Learning. It could not, however, materialise. This meeting appointed a Foundation-Stone Ceremony Committee consisting of the following persons with power to co-opt :

- (1) The Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhanga, President of the Hindu University Society
- (2) Sir Gooroodas Banerji, Vice-President of the Hindu University Society
- (3) Sir Rash Behary Ghosh, Vice-President of the Hindu University Society
- (4) Mahamahopadhyaya Pandit Adityaram Bhattacharya, Vice-President of the Hindu University Society
- (5) The Hon'ble Dr. Sundar Lal, Secretary of the Hindu University Society
- (6) The Hon'ble Babu Motichand
- (7) Babu Upendra Nath Basu
- (8) Babu Jnanendranath Basu
- (9) Rao Gopal Das Shahpuri
- (10) Rai Krishnaji
- (11) Babu Radha Charan Sah
- (12) Babu Mangla Prasad
- (13) Babu Guru Prasad Dhawan
- (14) Rae Saheb Dayal
- (15) Rai G. N. Chakravarti Bahadur
- (16) Professor Bertram Keightley
- (17) Kumar Parmanand
- (18) The Hon'ble Pandit Madan Mohan Malaviya
- (19) Babu Bhagwan Das (Convenor and Secretary)

The Hon'ble Maharajkumar Aditya Narain Singh of Banaras, Colonel Vindheswari Prasad Singh, Chief Secretary and Babu Lalit Behari Sen Roy, Private Secretary to His Highness the Maharaja of Banaras, were invited to join the Committee. So also were Mr. H. M. R. Hopkins, the Commissioner, Mr. G. B. Lambert, Collector and Mr. T. S. Scott O'Conner, Superintendent of Police, of Banaras. They all kindly responded to the invitation in the affirmative. Later on, by co-option at subsequent meetings, the gentlemen named below also joined the Committee :—

- (1) Prof. J. N. Unwalla
- (2) Pandit Chhedalal
- (3) Babu Sitaram Sah
- (4) Babu Durga Prasad

- (5) Babu Gaurishankar Prasad
- (6) Dr. Sobha Ram
- (7) Babu Charu Chandra Biswas
- (8) Rai Saheb Hari Das
- (9) Shri Chhotelal Saheb, Executive Engineer, Banaras
- (10) Pandit Ram Narayan Misra
- (11) Prof. P. B. Adhikari
- (12) Dr. I. J. S. Taraporewala
- (13) Rai Saheb A. C. Mukherji, Secretary of the Municipal Board, Banaras
- (14) Dr. K. C. Dube, Health Officer, Banaras
- (15) Rao Vaijnath Das Sahpuri
- (16) Babu Baldeva Das Vyas
- (17) Goshain Rampuri
- (18) Shri Ram Chandra Naik Kalia
- (19) Rai Ravinandan Prasad Bahadur
- (20) The Hon'ble Munshi Mahadeva Prasad

Babu Radha Charan Sah and Rai Krishnaji were appointed Joint Secretaries of the Committee on 24th Nov., 1915.

His Honour Sir James Meston kindly promised to help the Hindu University in every way for this great occasion.

The Foundation Ceremony Committee held twenty two meetings between the 17th November, 1915 and the 27th February, 1916. Earlier, on the 8th November, some members of the Committee had an informal meeting at the residence of Dr. Sundar Lal at Allahabad and divided the work between Allahabad workers and Banaras workers.

His Highness the Maharaja of Banaras, in accordance with the noble tradition of his House generously offered hospitality to the Ruling Princes and to the Provincial Governors who might be pleased to grace the occasion by their presence. Pandit Madan Mohan Malaviya started on a long tour presenting invitations personally and collecting the additional funds needed for the site and buildings etc.

The first question before the Committee was regarding the determination of a spot for laying the Foundation-Stone and of the form of the *Pandal*. Members of the Committee looked up a number of alternative spots on the area proposed to be acquired for the University, for laying the foundation stone. H. H. Sir James Meston, Lieutenant Governor of U. P. of Agra and Oudh, came down to Banaras on the 16th November,

1915 and after inspecting the various spots, suggested that one should be chosen as close to the existing *pacca* road to Nagwa ghat as possible. He also inspected the Darbar-tents and *shamianas* which had been put up at Nadeswar House, for his inspection, as a sample portion of a quadrangular theatre which the members of the Committee first thought of, for seating the visitors at the function. Sir James suggested a circular shape and the elimination of guide ropes and also gave advice as regards approach roads. The Foundation Ceremony Committee held its first meeting on the 17th Nov., 1915 and finally decided upon the spot for the Foundation-Stone. An open piece of ground, five or six furlongs from the stream of the Ganga opposite Ramnagar Fort, the residence of the Maharaja of Banaras, and commanding extensive views, was selected. Other important preliminaries were also settled at this meeting.

On the 20th November, 1915, the Government Architect, Mr. Lishman, came in under instructions from His Honour Sir James Meston, went over the site and discussed plans with members of the Foundation Committee. At the next meeting of the Committee held on the 24th Nov., 1915, Rae Sahab Dayal presented alternative plans of the lay-out of the ceremonial grounds, roads and approaches which he had prepared in accordance with the suggestions discussed with Mr. Lishman. One of these was approved and forwarded to His Honour Sir James Meston for sanction. Detailed plans prepared by Mr. Lishman, a modification and amplification of the outline one sent up by the Committee, was received by Mr. Lambert, Collector, Banaras and was presented by him to the Committee at its meeting held on the 12th Dec., 1915. The high platform solidly faced with a thick brick wall, suggested by the Government Architect, Mr. Lishman, in the original plan, enhanced undoubtedly the artistic appearance and impressiveness of the structure. It entailed a complete remodelling of the first idea. Of course it enhanced the labour and expenses also.

Various details regarding the structure and covering of the Pandal were discussed by the Committee on the 12th Dec., 1915. Sir James Meston again came over to Banaras on the 14th December, 1915 and together with the members of the Committee, saw the layout, according to Mr. Lishman's plans, pegged out on the ground. After some discussion as to the orientation of the layout, it was agreed generally that the layout, as a whole, should not be disturbed but that the Foundation-Stone itself, which, according to the layout would have presented a side to the North West, should be exactly four-square, presenting the side with the inscription full to the East.

Work took on its full swing after this. It had already been agreed upon between His Honour Sir James Meston and Dr Sundar Lal that the Government P.W.D. with its great resources should undertake the work of laying out the grounds with approach roads, metalling these, raising and building the brickwork of the dais, constructing the superstructure of the Pandal etc., to save time and expense. The members of the Committee divided the work amongst themselves and the members in charge of different departments began to spend most of their working hours either in the Central Hindu College office or on the ceremony site.

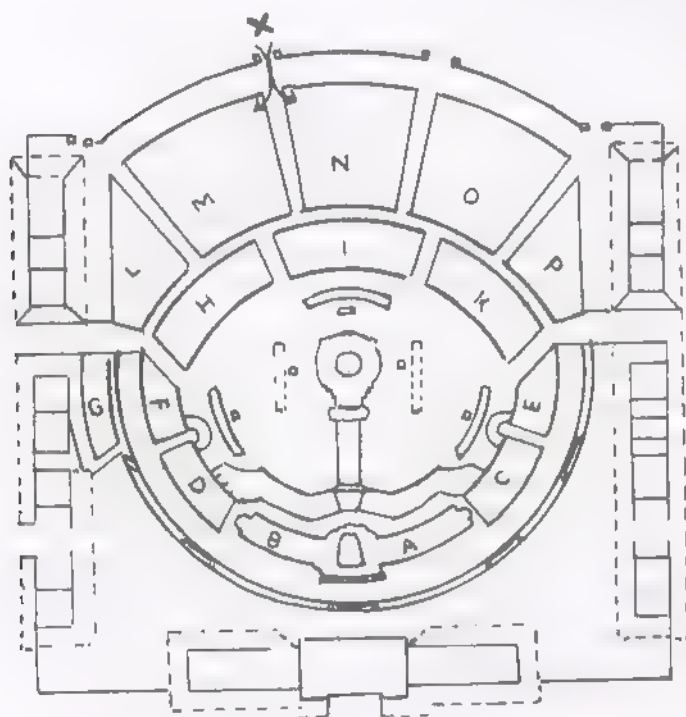
Arrangements progressed splendidly and the day of the function was fast approaching nearer. Rehearsals for the function took place on the 26th January, 1st February and finally on the 3rd February 1916. Various special Hindu rites and ceremonies, *Vāstu Puja*, *Maha-Rudra yajna*, *Gāyatri Japa*, *Veda Patha* etc. commenced a fortnight before the day of the main function. A *Yajna Shala* had been constructed for performing the Maha-Rudra-Yajna. Separate *mandapas* and *Vītānās* were also erected in the vicinity of the Pandal for offering Puja to Guru Granth Sahib and for conducting auspicious rites and ceremonies by the Jains. Mahamahopadhyaya Pandit Aditya Ram Bhattacharya with the help of Pandit Ambadas Sastri and Pandit Padmanabha Sastri and other distinguished Pandits, looked after the sacred *Maharudra yajna* and *Homa* ceremonies while Bhai Arjun Singh and Sant Amar Singh carried on an *Akhand Patha* of the *Grantha saheb* according to Sikh rites. Members of the local *Syadvāda* and *Digambara* Jama Pathshalas conducted auspicious rites and ceremonies according to their tenets, at the same time.

A huge pandal was erected. Seating arrangements were made in fifteen Blocks in the amphitheatre. Blocks A, B, C, D, E and F were placed on a semi-circular lais raised four feet above the ground to be entered by steps from behind the amphitheatre. Block G which was reserved for pardah ladies was similarly raised and had its own separate entrance. Blocks H, I and K faced the raised lais at a lower level and had entrance from inside the amphitheatre. Blocks L, M, N, O and P were behind Blocks H, I and K and they had the entrance from outside the amphitheatre to the north. All seats were numbered except in Blocks L, M, N, O and P.

The Viceregal Chair on the main dais faced north. The three Blocks on the right side of the main dais and the four on the left provided for 880 seats. The three Blocks just in front of the main dais were provided with 744 seats and the five behind them with 4256 seats.

There was a row of tents on the east of the amphitheatre and another on the west. Another row of tents on the south was arranged for the reception of His Excellency the Viceroy only. A hospital was also constructed for emergency cases.

The diagram given below will indicate these arrangements.



X—Entrance to Blocks M & N.

Entrance to the pandal was restricted by the issue of Admit cards, which were of five colours—white, blue, yellow, and green for gents and red for ladies.

APPROACHES TO THE AMPHITHEATRE

Three new metalled approach roads were constructed from the main road to the right at short intervals and they led direct to the amphitheatre. The first road leading towards south was route No. 3 for students and the invited general public, holding green tickets for blocks L, M, N, O and P. The second road, a few hundred yards further on, was route No. 2 for holders

of yellow tickets for blocks D, F, H and I and red tickets for block G (purdah ladies). The third road, route No 1 leading directly on to the ground was for holders of white tickets for blocks A and B and blue tickets for blocks C, E and K. The parks lay east, west and north of the amphitheatre.

The huge pandal was tastefully decorated with yellow and purple hangings and many flags. Palms and other pot plants were arranged on the steps leading to the dais and all round the amphitheatre. The dais in the Centre where the foundation stone was placed was also very prettily decorated. Guards of Honour from the 15th Hampshire and the 7th and 11th Rajputs stood in a semicircle at the foot of the dais on which were the seats of the Viceroy and the most distinguished guests, while the Central Hindu College Cadet Corps stood round three sides of the small dais where the foundation-stone was placed.

On the 1th February, 1916, Lord Hardinge arrived at the Banaras Cantt. Railway Station at 10.30 A.M. and was received by Sir James Meston and the local officials. H. H. The Maharaja of Benares, the Maharajkumar and their staff, and the office-bearers of the Hindu University Society. Lord Hardinge went to Nateswar House, thence to Fort Ramnagar and thence to the site of the Ceremony. The *pandal* had filled up by 11 A.M. and presented a brilliant spectacle. Nearly seven thousand persons were present. Outside over a thousand vehicles including about a hundred and twenty-five motor cars (more than a hundred had come from outside specially for the occasion) were ranged in the carriage parks.

The Viceroy arrived by the private road specially constructed for the purpose at the special forecourt of the Amphitheatre at 12 noon and was received there again by the office-bearers of the Hindu University Society and was escorted by them to the reception tent where the Ruling Princes met him. Thence he proceeded to the *Dais*.

Exactly at noon the *Band of Honour* presented arms and the band played the *Queen's Anthem*. Lord Salvethy King, as His Excellency the Viceroy entered and took his seat on the State Chair beneath the canopy.

On His Excellency's right hand were seated :—

1. Major-General His Highness Maharaja Sir Partap Singhji Bahadur, G.C.S.I., G.C.I.E. Maharaja of Jammu and Kashmir,

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2. His Highness Raj Rajeshwar Maharajadhiraja Sir Sumner Singhji Bahadur, Maharaja of Jodhpur,
3. Colonel His Highness Raj Rajeshwar Narendra Shiromani Shri Maharajadhiraja Sir Ganga Singh Bahadur, G.C.S.I., G.C.I.E., LL.D., A.D.C. Maharaja of Bikaner,
4. Major His Highness Maharao Sir Umed Singh Bahadur, G.C.S.I., G.C.I.E., Maharao of Kotah,
5. Major His Highness Maharajadhiraja Sir Madan Singhji Bahadur, K.C.S.I., K.C.I.E., Maharaja of Kishengarh,
6. His Highness Sawai Maharaja Sir Jai Singhji Bahadur, K.C.S.I., K.C.I.E., Maharaja of Alwar,
7. His Highness Maharawal Shri Sir Bijey Singhji Sahib Bahadur, K.C.I.E., Maharawal of Dungarpur,
8. His Highness Maharaja Lokendra Govind Singh Bahadur, Maharaja of Datia,
9. His Highness Maharaja Sir Prabhu Narain Singh Bahadur, G.C.I.E., Maharaja of Banaras,
10. His Highness Raj-Rana Sir Bhawani Singh Bahadur, K.C.S.I., Raj-Rana of Jhalawar,
11. His Highness Maharaja Ripudaman Singh Malwandar Bahadur, F.R.G.S., M.R.A.S., Maharaja of Nabha, and.
12. The Raja of Sohawal.

On his left hand were :—

1. His Excellency Lord Carmichael, Governor of Bengal,
2. His Honour Sir James Meston, Lieutenant-Governor of the United Provinces of Agra and Oudh,
3. His Honour Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab,
4. His Honour Sir Edward Gait, Lieutenant-Governor of Bihar and Orissa,
5. Sir Sankaran Nair, Kt.,
6. His Highness Maharaja Sir Rameshwar Singh Bahadur, K.C.S.I., Maharaja of Darbhanga,
7. Sardar Daljit Singh,
8. The Hon'ble Dr. Sundar Lal Rai Bahadur, LL.D., C.I.E.,
9. Dr. Deva Prasad Sarvadikari,
10. Sir Gooroodas Banerji, Kt.,
11. The Hon'ble Pandit Madan Mohan Malaviya,

12. The Hon'ble Maharaja Sir Bhagwati Prasad Singh Bahadur, K.C.I.E., Maharaja of Balrampur,
13. Sir Prabha Shankar Dalpat Ram Pattani, and
14. Seth Narottam Morarji Gokul Das.

In the blocks of seats beyond these on both sides were many other distinguished guests, Legislators, titular Rajas, and Maharajas, Mahamahopadhyayas, Shams-ul-ulamas, Principals of Colleges, a large gathering of the Trustees and Donors of the Banaras Hindu University who had come together from all parts of the country, and all the most distinguished residents of Banaras.

After the military band had played 'God save the King' and the Viceroy taken his seat, twelve little girls, from the Central Hindu College Girls' School, who were under the guidance of the Principal, Miss L. Edger, and were stationed on the steps leading down from the Viceregal chair into the amphitheatre, chanted a short Sanskrit invocation, first to Ganapati, and then to the Goddess Sarasvati, a very fitting opening to the ceremony. The great Pandit, Mahamahopadhyaya Shiva Kumar Sastri, then came forward and uttered *svastivachana shlokas*, words of prayer, for the blessing of God upon the work about to be performed, after which the Maharaja of Darbhanga, as President of the Hindu University Society, read the following address :

"MAY IT PLEASE YOUR EXCELLENCY,

It is my proud privilege to-day to respectfully offer to Your Excellency, on behalf of the Hindu University Society, a most cordial welcome to this ancient Seat of Learning, and to express our fervent gratitude for your gracious acceptance of our invitation to lay the Foundation Stone of the Hindu University, which will ever remain associated, in the minds of the Indian People, with a Viceroy whose generous support and sympathetic encouragement have contributed so much to the realization of the earnest hopes and aspirations of Hindu India, which will now take concrete shape in this Institution.

"The history of the movement for the establishment of the University, is briefly told. It carries us back to the year 1904, when, at a meeting held under the presidency of His Highness the Maharaja of Benares, the proposal to found a Hindu University was first put forward. The idea took some years to mature, and led, in 1911, to the formation of the Hindu University Society, which was registered under that name. The Society was successful in obtaining the very next year, through the support of

Your Excellency's Government, the approval of His Majesty's Secretary of State for India of the proposal to establish a teaching and residential University on the lines proposed. A short period of a little over two years, spent in the discussion of details, saw the Benares Hindu University Bill passed into law and placed on the Statute Book of the land on the first of October, 1915.

"It is a source of deep gratification that the idea has effectively touched the hearts of the people of the land. The great and noble Princes, the landed gentry and the general public have all come forward as one body to generously support the movement. Their contribution to the University Funds now amount to close upon one crore of rupees, including the capitalised value of the annual grants, sanctioned by Ruling Princes, to which Your Excellency's Government has been pleased to add an annual grant of a lakh of rupees. The selection of a suitable site affording full facilities for the ever-progressive development of a great University, growing and expanding with the growth of ideas and ideals as well as of the multifarious demands and needs of modern life and its many-sided activities, was the first measure which engaged the attention of the Society and the site on which we are assembled to-day, extending over more than 1200 acres, was selected after much consideration.

"The incorporation of the Central Hindu College in the new University had been contemplated from the beginning, and, thanks to the ready co-operation of Mrs. Annie Besant and the other Trustees of the College, whose labour of love and devotion had built up that institution, the College has been transferred to the Society to serve as the nucleus of the University. The movement reaches its culminating point to-day, when we are met to witness the Foundation of the University being laid by Your Excellency.

"The reasons which demanded the establishment of such a University may also be briefly stated. It is impossible to recall the state of education which existed in India at the beginning of the British rule and compare it with the stage it has now reached, without a sense of deep gratitude to the Government which has brought about this momentous change. Great also is our indebtedness to our existing Universities which have contributed in so large a measure to the diffusion of higher education among our people. But these Universities are, at present, mainly examining bodies, and there is an ever-growing consensus of opinion that those Universities alone can best discharge their high functions and fulfill their mission which teach as well examine, which impart not only literary but also scientific and

technical education, combined with research, and which mould the character of their alumni by helping them to live their academic life in healthy environments, under the personal influence and loving care of good and capable teachers.

"There was another equally powerful reason for inaugurating this movement. While we highly appreciate the value and need of education in European Arts and Sciences, we cannot divest ourselves of the consciousness that we have inherited a culture and civilization of our own, which reaches further back in time than that of any other people, and which possesses, as we believe, in a special degree the elements of social stability as well as the fundamental principles of physical, intellectual and spiritual progress and welfare. Amidst all the vicissitudes through which Hindu society has passed, it has, in all essentials, clung to that civilization and has ever been governed by it. There was naturally a wide-spread desire in our community that we should have a central educational institution of our own, to preserve and promote our distinctive civilization and culture, and to instruct our youth in the sacred precepts of our religion. The promoters of the University believe that if our students are brought up in our traditions and culture and instructed in the precepts of our religion, they will grow up into men of vigorous intellects and high character, who love their Motherland, are loyal to the King, and are in every way fit to be useful members of the community and worthy citizens of a great Empire.

"Deep, therefore, is our gratitude and great our joy that, under the dispensation of a benign Providence, with the generous support of the Suzerain Power of the Rulers of Indian States, and of the public, we witness here to-day the foundation of a great institution, which seeks to combine the usefulness and efficiency of the modern system of education, with the high spiritual ideals of ancient India.

"This auspicious day will ever remain memorable in the history of our country. Never before perhaps in that history did the highest representative of the Sovereign and the Rulers of so many States and Provinces meet to co-operate with the people to bring into existence an educational institution like the proposed University. The gratitude that we feel towards Your Excellency is too deep for words, for our success is in the largest measure due to the generous sympathy and support which the movement has received at Your Excellency's hands. Nor should we omit to express our obligations to the Hon'ble Sir Harcourt Butler for his valued advice and friendly help at every important step in our progress. We are

also deeply thankful to the Rulers of Provinces and Indian States, who have honoured and encouraged us by their presence. Equally grateful are we to the distinguished scholars and educationists, who have, by so kindly responding to our invitation, given us an assurance of their guidance and co-operation in the great task that lies before us of building up an ideal University and making it in every way worthy of the continued patronage and support of all well wishers of this land.

"We take this opportunity of expressing our gratitude to all subscribers to the funds of the University, particularly to Ruling Princes and other principal donors, who have helped us with liberal contributions.

"Time will not permit of our mentioning the names even of all donors of large sums, but we may be allowed especially to express our obligations to His Highness the Maharana of Udaipur, His Highness the Maharaja Gaekwad of Baroda, His Highness the Maharaja of Mysore, His Highness the Maharaja of Jammu and Kashmir, His Highness the Maharaja of Jodhpur, His Highness the Maharaja of Jaipur, His Highness the Maharaja Scindia of Gwalior, His Highness the Maharaja Holkar of Indore, His Highness the Maharao of Kotah, His Highness the Maharaja of Bikaner, His Highness the Maharaja of Kishengarh, His Highness the Maharaja of Alwar, His Highness the Maharaja of Nabha, His Highness the Maharaja of Benares, His Highness the Maharaja of Kapurthala, His Highness the Raj Rana of Jhawalar, His Highness the Maharaja of Datia among the Ruling Princes, and to the Hon'ble Maharaja of Darbhanga, the Hon'ble Maharaja of Cossimbazar, Sir Rash Behari Ghose, Thakur Suraj Bakhsh Singh of Sitapur, Babu Brajendra Kishore Roy Choudhury, the Hon'ble Babu Moti Chand and Dr. Sunder Lal, who have each contributed one lakh or more to the funds of the University.

"We also desire to thank the Government of India for the handsome grant of one lakh a year. We fully realize that we require a much larger sum than we have yet been able to secure. But we have every hope that the generous public will help us with all the funds we need to build up this new and great Temple of Learning.

"Your Excellency's administration, which we are grieved to think is drawing to a close, will ever be memorable for the spirit of true and active sympathy with our national sentiments and aspirations and for an earnest endeavour to appreciate and satisfy popular needs. Many are the wise and beneficent measures which have distinguished Your Excellency's Viceroyalty.

"Among these, the support you have given to the cause of education, in general, and of higher education, in particular, the inauguration of residential and teaching Universities and the liberalization of educational policy by sanctioning the establishment of a private University, will stand out conspicuous and be gratefully cherished in the memory of the people. These measures have won for Your Excellency the deep admiration and grateful affection of all classes and sections of the community, and have secured for you a highly honoured place in the history of our land. As a memento of the deep and kindly interest which your Excellency has taken in the Hindu University, the Jodhpur Durbar have endowed a Chair of Technology, with an endowment of Rs. 24,000/- a year, which they and we desire to associate with your honoured name, and we crave Your Excellency's permission to our doing so. That endowment will, we hope, serve as a nucleus for the development of the Faculty of Technology of the University in the near future.

"We are also deeply indebted to His Honour Sir James Meston for the keen personal interest he has taken in our work ; and we take this opportunity of expressing our gratitude both to him and to the officers of the Government for the invaluable assistance and co-operation we have received from them in making the requisite arrangements for this function.

We cannot conclude without giving special expression of our gratitude to H. H. the Maharaja Sir Prabhu Naram Singh of Benares for the paternal interest he has taken in and the fostering support he has always extended from the very beginning of its life, to the Central Hindu College and to the scheme of the University itself, and last but not least for the liberality of his co-operation in arranging for the reception of our distinguished and honoured guest on this occasion.

"I now humbly request Your Excellency to be pleased to perform the great ceremony which has brought us here to-day, and we fervently pray to the God of all nations that he may bless the great work Your Excellency is about to inaugurate, so that it may fulfil, in ever greater and greater measure, its pure and noble purpose of welding together the noblest culture of the East and of the West, and that He may vouchsafe health and happiness to Your Excellency, peace and prosperity to this ancient land and to the great Empire of which it forms a part, and long life, glory and power to the noble and gracious King-Emperor who rules over this Empire".

The address was placed in a beautifully engraved silver casket, fashioned to represent a temple of Shiva, and was presented to His Excellency by Sir Gooroodas Banerjee, Vice-President of the Hindu University Society. The Viceroy then made the following reply :

H. E. THE VICEROY'S REPLY

"It has seldom fallen to my lot to address a more distinguished gathering than that which I see before me to-day, including, as it does, the Governor of Bengal, a constellation of Lieutenant Governors, a veritable galaxy of Ruling Princes and so much of the flower of India's intellect. What is it that has brought together this brilliant assemblage from so many distant parts of Hindustan? What is the lodestone that is exerting so powerful an influence? It is there in front of us, a fine block of marble, but little different in outward appearance from many others that I have helped to set in their places during the past five years. But, in spite of its apparent simplicity, it possesses a deep significance, for it betokens a new departure in the history of education in India, and one that has attracted the most intense interest on the part of all good and thoughtful Hindus. This foundation-stone will mark a definite step in the advance towards an ideal that has stirred to its very depths the imagination of India. The demand for enlightenment and educational progress grows ever stronger, and the ceremony we are gathered here to perform offers some small response to that demand and may perhaps pave the way for its more rapid fulfilment. To such an audience as I have before me here, it is unnecessary to enlarge upon the need for providing greater facilities for University education in this country. We all know or have heard of the pressure that exists in our existing University centres, of the enlargement of classes to unwieldy dimensions to admit of the inclusion of the ever-increasing number of students, of the melancholy wanderings of applicants for entrance from college to college when all colleges were already full to overflowing. There is a great division of opinion between the advocates of quantity and the advocates of quality, and there is much to be said for both. The charge is frequently brought against Government that they are too eager for quality and too ready to ignore the demand for quantity, and comparisons are made, that do not lack force, between the number of Universities, in England, America and other countries, and the number available to the 300 millions of India. Nevertheless it is the declared policy of the Government of India to do all within their power and within their means to multiply the





number of Universities throughout India, realizing, as we do, that the greatest boon Government can give to India is the diffusion of higher education through the creation of new Universities. Many, many more are needed, but the new Universities to be established at Dacca, Benares and Bankipore, soon to be followed, I hope, by Universities in Burma and the Central Provinces, may be regarded as steps taken in the right direction. Here, at any rate, in this city, is a case where we can all stand together upon a common platform, for no one can dispute that the Benares Hindu University will add to the facilities for higher education and relieve to some extent the pressure of existing institutions while it is the proud boast of at least one of those who have so successfully engineered this movement, that the degrees of the Benares Hindu University shall be not only not lower but higher in standard than those of existing Universities. It has even been claimed that this University will only justify its existence when the education given within its precincts shall make it unnecessary for Indian students to go to foreign countries for their studies, and when such expeditions will be limited to advanced scholars and professors who will travel abroad to exchange ideas with the doctors and learned men of their Continents, in order to make the latest researches, in all branches of knowledge available to their own alumni at Benares.

"That is a great and noble aim ; and if it is fulfilled, as I hope it may be, this University will satisfy the claims alike of quantity and quality ; and I think all will admit that Government have not been backward to give their co-operation and assistance to a scheme so full of promise. But this University is going to do something more than merely increase the existing facilities for higher education. Its constitution embodies principles that are new to India, in that this is to be a teaching and residential, as contrasted with an affiliating and examining University. I am not ignorant that these principles have already secured general acceptance from most thoughtful men, but they were not fully recognized when our older Universities were established, and they can only be partially applied to their constitutions. Perhaps I was wrong to say that these principles are new to India for though in ancient times there was nothing quite like a modern University its prototype may be dimly discerned in the far distant past, and the tradition that comes down to us is one of thousands of students gathered round such great teachers as Vashistha and Gautama ; and, indeed, the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their "guru" in loving reverence, and not only imbibing the words of wisdom that fall from his lips, but also looking

up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example. To this and similar schemes my government have consistently given their support, and I and my advisers came to the conclusion at an early stage in the history of the movement that it would be wrong and impolitic on the part of Government to resist the desire shown by the Hindu and Muhammadan communities of India to inaugurate special Universities of this new type. But, whether the idea of a residential teaching University be new or old, there is no doubt that it is a departure from the existing model, nor is this the only departure that characterises this enterprise. Indeed, I do not myself think that, important as the distinction may be, it is going to have so great an influence upon generations yet unborn as that other departure that the constitution of this institution embodies, and that is indeed of the very essence of its creation. I mean its denominational character. There are some who shudder at the very word 'denominational', and some who dislike new departure of any kind. Controversy has raged round such points in England, and educational problems have a way of stirring up more feeling than almost any other social question. I do not think this is unnatural; for their importance cannot be exaggerated. If you realize that the object of an educational system must be to draw out from every man and woman the very best that is in them, so that their talents may be developed, to their fullest capacity, not only for their individual fulfilment of themselves, but also for the benefit of the society of which they find themselves members --if you realise this, is it not well that men should strive with might and main to obtain and be content with only the very best, and is it not natural that the strife should produce a mighty clash of opinion and conviction?

"But the questions at issue cannot be settled by theory and discussion. Education is not an exact science, and never will be. We must also have experiment; and I for one consider that Lord Ripon was a sagacious man when he deprecated that the educational system of this country should be cast in one common mould, and advocated, as he was never tired of doing, that variety which alone, he urged, can secure the free development of every side and every aspect of national character. I should like to remind you, too, that this new departure of a denominational University is not quite such a novel idea as some of you may think, for the Education Commission appointed by Lord Ripon, while recognizing that the declared neutrality of the State forbids its connecting the institutions directly maintained by it with any one form of faith, suggested the establishment of institutions

of widely different types, in which might be inculcated such forms of faith as the various sections of the community may accept as desirable for the formation of character and the awakening of thought. They recognized the danger that a denominational college runs some risk of confining its benefits to a particular section of the community, and thus of deepening the lines of difference already existing. But I am not terrified by the bogey of religious intolerance; rather do I think that a deep belief in and reverence for one's own religion ought to foster a spirit of respect for the religious convictions of others; and signs are not wanting that the day is dawning, when tolerance and mutual goodwill shall take the place of fanaticism and hatred. That Commission touched with unerring finger the weakest spot in our existing system; for, though something may be done by mental and moral discipline and something by the precept and example of professors, these are but shifting sands upon which to build character, without the foundation of religious teaching and the steadying influence of a religious atmosphere. My own personal conviction, strengthened by what I have seen in other lands, is that education without religion is of but little worth. That, then, is the great idea that has brought you all together to witness the ceremonial inception of this experiment. Here, you hope, in the not far distant future, to see preserved and fostered all that is best in Hindu ideals of life and thought, all that is noblest of Hindu religion and tradition, culture and civilization, and grafted upon that tree, healthy and strong in its own natural soil, you hope to see growing in it and of it, all that is good and great of Western science, industry, and art, so that your young men may go forth, not only inspired with pure and noble ideals but also equipped for the development of their mother country along the more material lines of progress and prosperity.

"As regards the actual constitution, this has been a matter of prolonged negotiation with the promoters of the University movement and with the Secretary of State. Into the history of the negotiations it is not necessary for me to enter. I need merely observe that my Government have throughout been animated by one main purpose, to leave the greatest possible freedom to the University, consistent with its development on such safe and sound lines as would be approved generally by the Hindu community. I feel confident that the promoters of this scheme will zealously see to the right conduct of this institution. I am glad to think that I shall leave the University in the capable and sympathetic hands of Sir James Meston, who is your first Visitor. The position of Visitor is

one of dignity and influence, and I know that you will always be able to rely on Sir James Meston for wise help and sound advice. We have not arrived at the present stage without a considerable amount of effort and hard work, and I should like to take this opportunity of expressing my high appreciation of the zealous, but reasonable, spirit in which the Maharaja of Darbhanga, Pandit Madan Mohan Malaviya, Dr. Sundar Lal, and others, on behalf of the promoters of the University, conducted negotiations with Sir Harcourt Butler as representing the Government of India, to whose great tact and conciliatory attitude I believe the promoters of the scheme would pay as high an eulogy as I wish to pay myself, and thus enabled the measure which gives birth to this institution to be passed through my Council in time of war as a non-controversial measure. I also tender my most hearty congratulations to the Maharaja of Darbhanga, Pandit Madan Mohan Malaviya, and other members of the deputation that spent so much time and labour in enlisting the sympathy and generosity of their countrymen for this scheme. I watched with the greatest interest their wanderings from city to city, and noted the welcome they everywhere received and the enthusiasm of their audiences. "Heaven helps those that help themselves"; and the result is that they have succeeded in collecting a sum that guarantees a commencement upon a sound financial footing, and justifies us in taking to-day this first step towards putting the scheme into material shape. We have heard the names of many of those who have contributed with princely liberality to make this possible, and the Benares Hindu University should never forget how much she owes to the Ruling Chiefs of India. But much more will be required in the future to secure the early completion of all the requisite buildings, and I trust that the generosity of the great Hindu community may be like an ever-flowing stream to feed this Fount of learning. What will be wanted even more than money, is really competent professors and teachers, so let me make this appeal to the whole of Hindu India to send her best men from every quarter here, so that they may help to create a true University atmosphere, and thus make this great experiment a great success. The Act which we passed last October has still to be put into force, and I am glad to announce that the necessary steps are being taken to do so at an early date. I trust that when the University has been thus brought into legal existence, every care will be taken to proceed with due deliberation and circumspection, so as to ensure that the quality of the instruction given and the surroundings in which it is imparted, may be worthy of the great position which this University aspires to attain.

"To my friend, His Highness the Maharaja of Benares, special gratitude is due, for not only does the Central Hindu College, which is to form part of the nucleus of the new University, owe much of its life and inception to him, but he is also making concessions in connection with the acquisition of the land for this great new experiment, and where could a Hindu University be more happily placed than here in Benares, the ancient Seat of Learning, clustered about with a thousand sacred associations? Here, if anywhere, should be found that religious atmosphere which seems to me so essential to the formation of character, and here, if anywhere, the genius of modern progress will be purified by the spirit of ancient culture. But it is my earnest hope that those who have done so much to bring this scheme to fruition, will not now rest upon their oars. For the moment, provision will be made by the transfer of the existing Arts, Science, and Oriental Departments of the Central Hindu College to the University, so that facilities for teaching these subjects may be supplied. I understand also that His Highness the Maharaja of Jodhpur, in addition to a lump sum grant, has promised an annual grant of Rs. 21,000 which may render possible the inauguration of the study of some special technical subject. And I accede with pleasure and pride to the request that has just been made that my name should be associated with the Chair of Technology, which it is proposed to found with that endowment. But, I trust, you will not let your ambitions be satisfied with this, but will steadily keep before you the aim of creating Colleges or Departments of Science, of Agriculture, and Commerce, and Medicine, so that the Benares Hindu University may be a place of many-sided activities, prepared to equip young men for all the various walks of life that go to the constitution of modern society, able to lead their countrymen in the path of progress, skilled to achieve new conquests in the realms of science, art, industry, and social well-being, and armed with the knowledge as well as the character so essential for the development of the abundant natural resources of India. Let it be our prayer that this stone may contain within it the germs of all that is good and beautiful and wise for the enrichment of the educational system of India, the enlightenment and happiness of her people and the glory of God".

After this, His Excellency accompanied by Sir James Meston and the office-bearers of the Hindu University Society proceeded amidst a shower of flowers from the little girls, to the Central *Dais*, and, facing the North-East, laid the Foundation stone at 12.30 P.M., within the auspicious time prescribed by the *Jyotshis*. Dr. Sundar Lal presented the trowel and mallet while Babu Bhagavan Das held the basin of mortar.

The following is the inscription on the fine block of white marble on the foundation-stone :—

ॐ

काशी विश्वविद्यालयः ।

माघे शुक्ले प्रतिपदि तिथौ शुक्रवारे शिलाया
न्यासं काश्यां ह्यगनवमहीसम्मिमे विक्रमाब्दे ।
प्राञ्च धर्मं परिफलयितुं विश्वविद्यालयस्या-
कार्षीत् सम्राट् प्रतिनिधिबरो लार्ड हार्डिङ्ग मुकीर्तिः ॥

BENARES HINDU UNIVERSITY

THIS FOUNDATION-STONE WAS LAID

BY H. E. THE RIGHT HONOURABLE

CHARLES BARON HARDINGE OF PENSHURST,

P.C., G.C.B., G.M.S.I., G.C.M.G., G.M.I.E., G.C.V.O., I.S.O.,

VICEROY & GOVERNOR-GENERAL OF INDIA

February 4, 1916

In a cavity, under the marble stone, is a copper box, containing current coins of the British Government and of various Indian States, copies of the Reports of the Hindu University Society, that day's issue of *The Leader* and *The Pioneer* and a large copper plate with the following inscription :

ॐ

काशीविश्वविद्यालयस्य

ताम्रपत्रलेखः ।

ॐ

धर्मं सनातन वीक्ष्य कालवेगेन पीडितम् ।
भूतले दुर्व्यवस्थं च व्याकुल मानव कुलम् ॥
कले पञ्चसहस्राब्दे गते भारतभूमिषु ।
आरोपयितुमुद्धार बीजमस्य पुनर्नवम् ॥
काशीक्षेत्रे पवित्रेऽत्र गंगातीरे महोदया ।
शुभेच्छा पुण्यसंपन्ना सजाता जगदात्मनः ॥
सगमय्याथ पाश्चात्याः प्राच्याश्चापि प्रजा निजा ।
तच्छ्रेष्ठानां विधायैकमत्यं सुमतिलक्षणम् ॥
विश्वनाथपुरे विश्वजनीनो विश्वभावनः ।
विश्वात्माऽऽकारयद्विश्वविद्यापीठव्यवस्थितिम् ॥

निमित्तमात्रमत्राभूत् समीहायाः परेशितुः ।
 मालवीयो देशभक्तो विप्रो मदनमोहनः ॥
 निधाय बाहुमय तेजस्तस्मिन्नुद्बोध्य भारतम् ।
 प्रह्वी कृत्यापि तच्छास्तुनस्मिन्नर्थे व्यधात्प्रभुः ॥
 अन्येचापि निमित्तानि प्राभवन्नन्तरात्मनः ।
 बीकानेरनृपो वीरो गगासिंहो महामनाः ॥
 श्रीरामेश्वरसिंहश्च दर्शंगामहीपतिः ।
 प्रधानः कार्यकारिण्याः सभाया मानवर्धनः ॥
 सुधीः सुन्दरलालश्च मन्त्री कोषाभिरक्षकः ।
 गुरुदासादित्यरामौ वासती वाग्मिनी तथा ॥
 तथा रासविहारी च वृद्धा ये देशवत्सलाः ।
 दासाश्चान्ये भगवतो यथाशक्यं सिषेविरे ॥
 विक्टोरियामहाराज्ञाः पौत्र एड्वर्डदेहजे ।
 सम्राजि पंचमे ज्याज् भारतं परिशासति ॥
 मेवार काशि काश्मीर मयसूरात्वंराधिपान् ।
 कोटाजयपुरेन्दौर जोधपूरादि भूमिपान् ॥
 तथा कपूरथला नाभा ग्वालेरादि नरेश्वरान् ।
 ईरयित्वा सहायार्थं सज्जनानपरास्तथा ॥
 गर्भस्य सर्वधर्माणां रक्षायै प्रचयाय च ।
 प्रसाराय स्वलीलानां स एवैकः परः प्रभुः ॥
 लार्डहार्डिङ्ग सुविख्यात सम्राट् प्रतिनिधि वरम् ।
 धीरं वीरं प्रजाबन्धु जनानां हृदयगमम् ॥
 विश्वविद्यालयस्यास्य शिलान्यासे न्ययोजयत् ।
 संप्राप्ते नेत्रभूभृद् ग्रहघरणिमिते वैक्रमेऽब्दे च मासे ।
 माघे पक्षे च शुक्ले प्रतिपदि च तिथौ वह्नि शुक्ले क्षणेऽष्टे ॥
 श्री काश्या श्रीलसम्राट्प्रतिनिधिकरतो यच्छिलान्यास आसीद् ।
 यावच्चन्द्रार्कतारं विलसतु स महाविश्वविद्यालयोऽयम् ॥
 सरस्वती श्रुतिमहती महीयताम्
 ततः स्नुता ज्ञानमुघा निपीयताम् ।
 सदा मतिः शुभचरिते विधीयताम्
 रतिः परा परमगुरौ प्रचीयताम् ॥

The following is the English translation of the inscription :

“The Universal Spirit beheld the Ancient Law of Righteous Living oppressed and cast into disorder by the rush of Time, and the Family of the Children of Manu, dwelling on this Earth, disorganized and unsettled,

when five thousand years of the age of Kali had passed over the land of Bharata-varsha.

"Then Blessed Metu arose in the Supreme Mind, and Auspicious Will, from which emanate great glories, to plant anew the seed of renovation of that Ancient Law and Organization in the holy soil of Kashi, on the banks of the sacred stream of Ganga.

"And the Creator and Benefactor of the World the Universal Soul moving in all, brought together His Children of the East and of the West, and induced their minds to that unanimity which meaneth good and right understanding, and directed them to raise this Home of Universal Learning in the Capital Town of the Lord of the Universe.

"The prime instrument of the Divine Will in this work was the Malaviya Brahmana, Madana Mohana, lover of his motherland. Unto him the Lord gave the gift of Speech, and awakened India with his voice, and induced the leaders and the rulers of the people unto this End.

"And other instruments also the Supreme fashioned for His purpose the high minded and valiant Ganga Sinha, Ruler of Bikaner; the noble Rameshvara Sinha, lord of the lands of Darbhanga the President of the Assembly of Workers and bringer to it of honour; the wise counsellor, Sundar Lal, learned in the law, the storer of the treasures and the keeper of the secrets, and sages like Guru Dasa and Rasa Vihari and Aditya Rama, and also the lady Vasanti of the silver tongue, Eiders of the land, full of tenderness for the younger generation. And other Servants of the Lord served in many ways.

"And so in the time when George V, son of Edward VII, and grandson of the Great Queen Victoria, was Overlord of the land of Bharata, the Supreme Spirit moved the Rulers of Mewar, Kashi, Kashmir, Mysore, Alwar, Kota, Jaipur, Indore, Jodhpur, Kapurthala, Nabha, Gwalior, and many other good-hearted men, of noble and gentle birth, and of high and low degree, to help in the work of preserving the vital Seed of all Religions, for future great growth and development anew, and for the enactment of the Dramas of ever new Civilizations which infinitesimally express His boundless Glories. And He inspired the Emperor George's excellent, great-souled and courageous Viceregent in India, Lord Hardinge, a true Eider of the people, and dear to their hearts, to lay the Foundation of this Home of all Learning.

"At an auspicious moment, near noon, on Friday, the 1st day of Light half of Magha, in the Vikrama Year 1972, this Foundation is laid

THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
OF THE CITY
TO THE PRESENT
TIME
BY
JOHN STOW
1618





ॐ

काशी विश्वविद्यालय ।

आगे इसके परिषद निम्नो गुरुको शिवाय
नये तत्त्वा इत्येतत् सर्वं सम्पत्ते विक्रय्य
पान्थानं योऽपि कुर्यात् विश्वविद्यालयम्
काली कालीननिष्ठो लब्धहाते नु कर्तते ॥

GENARAL MINOR

THIS FOUNDATION

ON H. E. 18

CHARLES B. B. B.

February 4, 1916



by the hand of the good hearted Viceroy of the King ; may this Institution prosper, therefore, and grow and increase while the Sun, Moon and Stars shine and circle in the heavens.

"May Sarasvati, incarnate in the Shruti Heart of Wisdom, ever bloom and shine with worship from her human children ; may they ever assiduously imbibe the vital milk of knowledge flowing from her sweet breasts of Science and Philosophy ; may all minds turn to acts of good alone ; and may all hearts be filled with Love of the Supreme !"

AMEN ! AUM !

When His Excellency had returned to his seat, six Pandits chanted the Shantipatha, calling down the blessings of the gods, and praying for the successful accomplishment of the undertaking. The Maharaja of Bikaner then read a short address of thanks to the Viceroy, and the Maharaja of Jodhpur garlanded him, after which the Viceregal party left the amphitheatre, proceeding to Ramnagar, where the Maharaja of Benares entertained them at luncheon along with many distinguished guests. At 4-15 P.M. the Viceroy left for Ahraura.

During the days following, many lectures of extreme interest were delivered at the Central Hindu College, in connection with this unique function, cricket matches were played and various other activities carried out. Before proceeding to give a brief account of these activities, mention may be made of the fine appearance and performance of the C.H.C. Cadet Corps on the occasion of the main function. The full Cadet Corps was permitted to attend the function in full uniform and was also asked to have its ambulance in readiness. The seating arrangements for the general public were also placed in its charge. As already stated, the Central pavilion, covering the Foundation-Stone, was flanked on three sides by the C.H.C. Cadet Corps while the British soldiers of the 15th Hampshire and of the 7th and 11th Rajputs stood below the main *Dais* on which were the seats of the Viceroy and other distinguished guests. The 4th February, 1916 happened to be an abnormally warm day. The Sun-God was auspiciously desirous of pouring down his full light and energy on the Ceremony. The trained soldiers of the Hampshires and the Rajputs could not stand the heat. Eight of the Fifth Hampshire and four of the Seventh Rajputs fainted and had to be carried away to the Hospital tents by the Ambulance Corps of the C.H.C. and the Police Ambulance Corps. One of their officers found himself compelled to get up in the middle of

the Viceregal Reply and moved them into the shade. But the C.H.C. Cadets, standing right in the middle of the arena, on the sides of the Pavilion containing the Foundation-Stone, in the fullest blaze of the sun, stood the ordeal bravely and unflinchingly right through, for almost two hours, without one of them giving way. They left their posts only after the Viceroy had left. This indicated the quality of the training they had received under Babu Kali Das Manik. For this feat, they were especially complimented by H. H. the Maharaja of Bikaner. It may be mentioned here that Dr. I. J. S. Taraporewala, the Headmaster of the C.H.C. School was the Captain of the C.H.C. Cadet Corps. He and Prof. P. B. Adhikari with the assistance of Babu Kali Das Manik put the whole school and college into uniforms which made a fine show at the ceremony.

THE LECTURES

On the 5th, 6th, 7th and 8th February, 1916, a course of lectures planned by the genius of Malaviyaji, was delivered at the Central Hindu College, in the mornings and evenings by distinguished specialists under the presidentship of Ruling Princes and attended by a large audience, numbering usually from three to four thousand, crowded on the great platform and in the double Hall opening upon the Saraswati Quadrangle. As His Highness the Maharaja of Bikaner said in his opening address, this course was in the nature of University Extension Lectures; and a very fine and promising sample of such it was.

The following were the principal lectures delivered on the occasion :

- 5.2.1916** (1) "Agricultural Cooperation in Denmark" by Rai Chandika Prasad Sahib.
Morning
- (2) "A Plea for a Faculty of Technology in the Hindu University" by Principal C. H. Vora of the Baroda Technological Institute.
- 5.2.1916** (3) "Commerce and Commercial Education" by the Hon'ble
Evening Mr. Lallubhai Samaldas.
- (4) "Agriculture as a Profession" by Rai Ganga Ram Bahadur.
- (5) "The Economic Development of Indian Agriculture" by Prof. Sam Higginbottom.
- 6.2.1916** (6) "From the Voiced to the Unvoiced" by Dr. J. C. Bose.
Morning
- (7) "A Message from a Student of Science" by Dr. P. C. Roy.
- (8) "Agriculture in Modern Universities" by Dr. Harold Mann.

6. 2. 1916 (9) "The University as a Builder of Character" by Mrs. Annie
Evening Besant.
 (10) Lecture by Gandhiji.
7. 2. 1916 (11) "Mathematics" by Professor C. V. Raman.
Morning (12) "Progress of Medicine during the last Century" by Lt.-Col.
 Kirtikar.
7. 2. 1916 (13) "Ayurveda" by Kaviraj Gananath Sen.
Evening (14) "Value of Sanskrit Education" by Mahamahopadhyaya
 Pandit Hara Prasad Shastri.
 (15) "Indian Culture" by Pandit Shri Krishna Joshi.
8. 2. 1916 (16) "The Ideals of a Modern University" by Professor P.
Morning Geddes.
 (17) "Indian Music" by Mr O. N Bhatkhande.
8. 2. 1916 (18) "Religious Education at the University" by Pandit Din
Evening Dayal Sharma.
 (19) "Some New Paths in Physics" by Professor C. V. Raman.

The first day, February 5th, was devoted to the subjects of Agriculture, Technology, and Commerce. H. H. the Maharaja of Bikaner presided at these lectures. In his opening address, he reminded his hearers of the fame which was attained by India in the past for her manufactures and Commerce. Though she had fallen far below that high standard, there was no reason why she should not regain her old position. Brain power, combined with earnest and continuous efforts, would surely lead to success and the first thing needed for this was the opportunity of receiving a commercial education on sound and upto-date lines. This need, he hoped, would be supplied by a Faculty of Commerce in the new University. With regard to Agriculture, he felt that cooperation was the main need; and he laid some stress on the importance of forming Cooperative Societies. He then called on Rai Chandika Prasad Saheb to deliver his lecture on "Agricultural Cooperation in Denmark".

RAI CHANDIKA PRASAD SAHEB

Rai Chandika Prasad Saheb in his lecture described the many successes achieved by the Danish people as a result of their introduction of co-operative principles in Agriculture and drew the conclusion that an adoption of those principles in India was sure to do much towards ameliorating the condition of our agriculturists, who were always in debt. He said that the average income of an agriculturist in India was not above Rs. 20/- a year

while his expenses went upto Rs. 35/-. So a deficit of Rs. 15/- had to be made up by loan. This difficulty might at least be partially removed by cooperation. In Denmark, the cooperative concerns also checked the rise of prices. For example, the price of milk was fixed; and even if much more milk was to be supplied on some particular occasion, they adopted special methods to obtain more milk for the time being from the same number of cows, by feeding them on medicinal grasses etc

PRINCIPAL C. H. VORA

The lecture of Rai Chandika Prasad Sahib was followed by a paper, entitled, "A Plea for a Faculty of Technology in the Hindu University" by Principal C.H. Vora of the Baroda Technological Institute. In the course of his paper, Principal Vora laid some stress on the inspiration derived from the ancient tradings of a cultured people like the Indians, an inspiration which should be strong in the new University. He also expressed his hope that the new university, being a teaching and residential institution, as distinguished from the five examining Universities already existing, would be a real Temple of learning; and that in the course of the present century, many other similar institutions would rise through the length and breadth of the country.

THE HON'BLE MR. LALLUBHAI SAMALDAS

In the evening of the 5th Feb., three more lectures were delivered. The Hon'ble Mr. Lallubhai Samaldas first spoke on "Commerce and Commercial Education", and gave a brief description of the Commerce that was carried on in India in Vedic and Puranic times. We read of gold coins, of sailors and ships, of merchants trading with foreign countries. In society there was a separate class whose occupation was trade and agriculture, while in the ancient Indian Government there was a special Member for Commerce. Mr. Lallubhai suggested the appointment of a committee, consisting of local commercial men and also educationists, to consider and submit a report of the steps that should be taken, in order to introduce a Faculty of Commerce in the Hindu University.

RAI GANGA RAM BAHADUR

After this lecture, Rai Gangaram Bahadur spoke on "Agriculture as a Profession." He was a practical man being the founder and successful organizer of an agricultural business in the Punjab, his native province.

He said that mass education was no doubt a great necessity ; but what was even more important was to make efforts to remove famine. India, being an agricultural country, it was by agriculture alone that we could do this. He was in favour of adopting modern improved methods in agriculture, and he said he had himself achieved success, both by irrigation and by cultivation, in a province where the soil was less fertile than that of the United Provinces ; and if any one would begin similar agricultural undertakings in these provinces, he would surely get much greater results. One great requisite was to consider for what kind of crop any particular district was best suited. The Himalayan region, for example, was suitable for producing nuts ; and similarly every province or a part of it was better suited to some particular kind or kinds of crops. He said that we must stop the export of bones and utilise them as manure. Lastly he said that our students should not go to the University without any particular aim, as they so often do, and that those who aim at agriculture as their profession, should lose no opportunity of gathering information and experience, thus expanding their sphere of knowledge and outlook and obtaining a liberal education, and should then study agriculture not only to gain knowledge as to what other countries were doing, but also with the motive of improving agriculture in their own country, and where necessary, adopting the methods of other countries to suit the conditions of their own land.

PROFESSOR SAM HIGGINBOTTOM

Prof Sam Higginbottom then read his very interesting paper on "The Economic Development of Indian Agriculture". His sympathy for the Indian people was first aroused by the heart-rending sight of extreme poverty, and he felt that the only way in which he could do some service to India was by trying to develop Indian Agriculture. He was hopeful of a great and real development as India, in his opinion, had greater advantages than either America or Europe. He compared the conditions of America specially with those of India. For full six months of the year, the fields in America were covered with snow but in India cultivation was possible all the year round. Moreover, the cost of cattle was very moderate. The three things needed, he said, were the heart to feel, the head to think and the hand to work. The great defect in India was lack of organization and of scientific methods. He referred to the previous speaker, Rai Gangaram Bahadur, and said that bone was not the only substance that should not be exported, but that in his opinion, oil and ghee also should be kept

and utilized for the country. He pointed out that although India was a poor country, yet its methods were more extravagant than those of many other countries. Even the cow dung was used here as fuel instead of being utilized for manure.

On the morning of the 6th February, 1916, His Highness the Raj Rana of Jhalawar presided over the lectures delivered by three distinguished scientists—Dr J. C. Bose, Dr. P. C. Roy and Dr. Harold Mann.

DR. J. C. BOSE

The subject of lecture of Dr. J. C. Bose was "From the Voiced to the Unvoiced". He began by pointing out that just as every living organism, in order to maintain its life and growth, must be in free communion with all the forces of the universe about it, and must not only constantly receive stimulus from without, but must also give it out from within itself; so also the intellectual life of a nation must both receive stimulus from the outside world and also give out of its own life to others, in order that the life may continue to be healthy. Applying this to the intellectual life of India, he showed that the vitality and inspiring influence of a new Indian University depended on its attainment of a world status, by the intrinsic value of great contributions made by Indian scholars for the furtherance of the world's knowledge. There were two necessary elements for the gaining of new knowledge. First, there must be a strong scientific imagination, which could glimpse the goal to be aimed at and intuitively recognize a truth which had not yet been proved, thus providing the motive for research and determining the line along which investigation must be carried on. Then must follow the patient rigid, experimentation, whereby every step towards the goal must be conclusively demonstrated. Dr. Bose considered that the cause of the comparative want of success in scientific investigation in India, was the want of due recognition of the experimental side. But on the other hand, India was pre-eminently fitted for investigation as regards the other necessary factor. For, an Indian enquirer had not only a burning imagination which could extort truth out of a mass of apparently disconnected facts, but also the habit of meditation, whereby the mental vision is kept clear and steady. That any deficiency in the former essential could be readily made good, had been sufficiently proved by his experience in his own laboratory and by the fact that even in America it had been found impossible to reproduce the instruments with which his experiments were made. Many requests had therefore been received from

the different Universities of Europe and America for the supply of duplicates of the instruments from his laboratory. As regards the nature of contribution that India could make to the knowledge of the world, Dr. Bose said that Indian mind was specially fitted to realize a wide synthesis of knowledge and to establish a great generalization, not merely speculative but based on an actual demonstration of an underlying unity amidst bewildering diversity, to establish, in short, by experiment and demonstration, that there were not sciences, but a single science, including all branches of knowledge. Dr. Bose then gave a brief but most interesting account of some of his own investigations into the unity of life which undoubtedly opened up the way to the attainment of the great purpose which he suggested for Indian scientists. In closing his lecture, he asked whether those investigations should remain the offering of an individual worker, to come to an end with him or whether there should not rather arise a school of science, that will maintain a continuous and living tradition of India's gifts to the world in that realm of knowledge. He was full of hope that India would maintain the tradition, for, "there is something in the Hindu Culture which was possessed of extraordinary latent strength, by which it has resisted the ravages of time and the destructive changes which have swept over the earth. And, indeed, a capacity to endure through infinite transformations must be innate in that mighty civilization, which has seen the intellectual culture of the Nile Valley, of Assyria, and of Babylon wax and wane and disappear, and which to-day gazes on the future with the same invincible faith with which she met the past."

DR. P. C. ROY

Dr. P. C. Roy opened his lecture entitled "A Message from a Student of Science" with the following words:—

"I confess, as a Hindu, I am overwhelmed with feelings which I can scarcely give vent to on rising to speak from a platform in this city.

"Banaras, Varanasi or Kashi, hallowed with the associations of a glorious past, has been the cradle of a civilization dating almost from prehistoric times. While Rome and Athens had barely sprung into existence, she the epitome and embodiment of Hindu thought and culture had developed a literature and promulgated a philosophy which still rank as unrivalled.

"There is a belief current among the Hindus that no earthquake can overtake this sacred city. Let the Geologists and the

Seismologists find out if there is any foundation for this belief. Figuratively, however, it conveys a lesson which forces itself upon us. Dynasty has followed dynasty; revolution has come in the wake of revolution; foreign and mighty conquerors from far and near have come and gone, but Benares has heeded not these upheavals she has stood unmoved as if these have been no concern of hers. Life goes on as smoothly here to-day as it did three thousand years ago. Yes, this Eternal city is a living monument of the vitality of the Hindu nation and of the immobility of the East. Political disturbances and upheavals have scarcely left any impressions upon her”.

He then referred to the association of Benares with the origin and foundation of the surgical branch of medicine, and the tradition that Dhanvantari descended on earth in the person of Divodasa, King of Kashi, teacher of Suśruta. Whether this be true or not in its literal interpretation, there was no doubt that Benares was the birthplace of Suśruta. In more recent times, the city was the seat of mathematical and astronomical learning, as is shown by the Mana-Mandir Observatory, erected by Raja Jai Singh, under whose auspices also Pandit Jagannath translated Euclid and Napier's logarithm into Samskrit; while in our own times the tradition for learning had been kept up by Pandits Bapudeva Sastri and Sudhakara Dwivedi. There was also considerable interchange of thought between the East and West, especially at Alexandria. Many Musalman students flocked to India also, to learn the sciences there first-hand, during the eighth and ninth centuries, and they carried this learning to Europe at the time of the incursions of the Arabs into that continent. But after about the twelfth century, the time of the Renaissance in Europe, the intellectual activity in India began to decline; and thus it had become possible for Europe to do something towards repaying her debt. Continuing, he said:

“The whole of Asia is astir and instinct with new aspirations and pulsating with new life. It will not do for us tenaciously to hug the past and live like the proverbial frog in the well. We should invoke the liberal and catholic spirit of Varahamihira and learn at the feet of Western teachers.

“Every devout Hindu pilgrim to Benares makes it a point to drink the water of the *Jnana Vapi* or “Well of knowledge”. I trust, the new University will be a veritable *Jnana Vapi* to the students who will flock here from the distant parts of India. To me it has been a source of sincere gratification that ample provision has been made for teaching the different

1910

Sir C.V. Raman



Sir Jagadischandra Bose



branches of science and of original research. I hope the starting of this University will inaugurate a new era, and, I trust, it will be a sacred confluence of the ideals of the East and the West and will play a prominent part in the building of the India of the future.

"This is my brief and humble message".

DR. HAROLD MANN

The next lecture was by Dr. Harold H. Mann. In treating his subject, "Agriculture in Modern Universities", Dr. Mann regretted that although all distinguished Universities of the world were attaching so much importance to agriculture, the Indian Universities were yet very slow in recognizing it as a subject to be included in their curriculum. A few weeks ago, when he was proposing a development of the agricultural courses in the Bombay University—the only Indian University which had till then acknowledged the existence of agriculture—a leading judge of the High Court opposed his motion with a doubt whether it was advisable to recognise agriculture at all. A University, he considered, was for the development of intellectual pursuits. Dr. Mann thought that behind the reluctance to include agricultural studies in a University course was the idea that they were mercenary, that they were taken up with the idea, not of advancing knowledge, but of making money. But this was by no means necessarily the case. The ideal of a Modern University should be the service of mankind; and surely, the improvement of agriculture was one very important way of serving. To a large number of the people around us agriculture was life itself, while to all of us the failure of agriculture meant death and its improvement implied an increased possibility of material advancement, which in many cases made moral progress possible. Those, then, who devoted themselves to agricultural study as a line of service to their fellows, would find that they had chosen a path not only worthy of their intellectual powers, but also worthy of the ideals of service which was the highest aim of a University. While philosophy and law, medicine and the art of government—and even the science of war—undoubtedly, needed the best thought of the wisest men, it should be remembered that the art of producing the food whereby the whole world was maintained, was also worthy of our attention and consideration. It was a matter of regret that, while agriculture had improved so greatly in all other countries of the world, the methods adopted in India scarcely differed from those of untold centuries ago. The lecturer, therefore pleaded for the inclusion of the agricultural studies in the new Hindu University and in any other which aimed at realizing the widest and highest ideals.

MRS. ANNIE BESANT

In the evening on the 6th February, 1916, Maharaja Sir Rameshwar Singh Bahadur of Darbhanga presided over the lectures. The special feature of this meeting was the presence of Gandhiji who had come to Banaras to attend the Foundation-Stone laying ceremony on the invitation of Malaviyaji. Mrs. Annie Besant was the first speaker. She took as her subject, "The University as a Builder of Character". Speaking of the ideals of the Hindu University she said: "it would have no right to call itself a Hindu University, if its main object was to train youths for the gaining of prosperity and wealth. For, Hinduism, while recognizing the claims of the intellect, proclaimed above all the supremacy of the spirit. The first great ideal of the Hindu University, therefore, is to take up the great Hindu culture, and enrich it, but not supplant it, with all that the other civilizations can give". She laid great stress on the principle that knowledge was a trust, and not a possession, and referring to this, she cited a story of Dr. J. C. Bose. When he went to England it was found that his Calcutta experiments in wireless telegraphy would make the prosperity of the Wireless Telegraphy Company impossible, unless they took a patent of his ideas. They therefore offered him money so that he might give them his knowledge for the benefit of the Company. What did Dr. Bose answer? He said:—"I will never sell knowledge; I will tomorrow give to the world everything that I have discovered by my investigation". To a Hindu, to think of knowledge as a source of gain was sacrilege. One ideal, therefore, of the University must be to love knowledge for knowledge's sake. But the foundation on which the University must rest, the only stable foundation, was religion. For it was here that the youths would be trained who were to become the makers of India. Great, then, was the responsibility of those who would teach in this University, great was their privilege, but heavy also their responsibility. For here would be the future scientists, the future great politicians, the future leaders of the country. We should, therefore, she said, lift up our hearts in prayer to Ishwara, that he might pour down upon this University the blessings of knowledge, of order, of patriotism, so that it might be a centre not only of learning but also of high morality, and of devotion to the Motherland.

After Mrs. Besant had concluded her eloquent speech, the Chairman, Maharaja Sir Rameshwar Singh requested Mohandas Karamchand Gandhi he had not yet become known as Mahatma—to speak. Gandhiji consented. Introducing Gandhiji, the Hon'ble Maharaja of Darbhanga said:

"I have very great pleasure in introducing to you, if introduction were needed at all, Mr. M. K. Gandhi. I know how superfluous is my preliminary function of presenting him to you, for his name is well known in every part of this wide country. He has not been merely preaching fellowship between man and man, he has lived in his own life the lesson of his teaching. He has given up luxury and comfort in order to be in greater and more vital communion with his people; he keeps up his sustenance on the simplest food, in order that he might, as he says, "compete with the poorest". How much of sympathy, how much of sincerity is there in the phrase! And the phrase and the sentiment are quite characteristic of Mr. Gandhi. Born in affluence, bred up in luxury and comfort he has yet relinquished everything that is not an absolute necessity, just that he may be of the greater use to his fellowmen.

"South Africa has produced no martyr greater than Mr. Gandhi; and no one else at the helm of Indian affairs in South Africa could have steered through storm and stress so successfully and smoothly. To Young India, therefore, there can be no greater ideal or loftier example than that of Mr. Gandhi. I now call upon him to address the meeting".

GANDHIJI

Gandhiji began by saying that he would 'think aloud' and literally did so. Addressing himself mainly to the students, Gandhiji said that while many people in India were not unnaturally desirous of Self Government, yet they did not all quite realize that we must first deserve and then desire; that we must make ourselves morally, mentally and physically clean and fit, before we aspired after Self-Government, and that when we were thus clean and fit by achievement of the inner Self-Government, we should get the outer one without fail. It would come to us of itself without any one having to be asked for it or having to give it to us. As an instance of our lack of readiness in this respect, he mentioned the dirty condition of the lanes of Banaras particularly at the Heart of the Sacred Town, the site of the Temple of Vishwanath which should be its cleanest spot. He went on to point out various inconsistencies, as they appeared to him in the national and individual life of India, in a manner partly humorous and partly serious, and especially urged the students to be frank, honest and truthful, to have the courage of their convictions, to profess and follow high principles to act openly and honourably, and above everything else, to avoid carefully the taint of all that was cowardly and despicable, like skulking

anarchism and secret assassination the introduction of which by a few misguided criminals into the life of the country, as a supposed remedy for various grievances, instead of open, honourable and constitutional passive resistance, had only brought upon the people, in its evil train, the greater evils and wide-spread humiliations from a C.I.D. which, in the nature of things, found it difficult to discriminate between the very many law-abiding and the very few lawless, and could not help subjecting all alike to degrading suspicion and espionage.

The purport of Gandhiji's speech was obviously intended to condemn all anarchical methods and repressive administrative measures which only make matters worse and which take all concerned further and further away from the true remedy for grievances.

But somehow, something in his words, something in the manner of his expressing in that particular 'time, place and circumstance' what otherwise would be accepted as obvious truths by every thoughtful person, seemed to have jarred upon some of the audience. The consequence was that there were interruptions.

As Gandhiji was speaking, the atmosphere grew more and more tense and in the middle of the speech the Chairman suddenly got up and left. The meeting broke up. The speech was not properly concluded.

On the 7th of February, the Maharaja Bahadur of Cossimbazar presided over the morning lectures. Professor C. V. Raman and Lt. Col. Kirtikar were the speakers.

PROFESSOR C. V. RAMAN

Professor C. V. Raman delivered an interesting lecture on Mathematics, in which he traced the early history of Mathematics in India to the days of Aryabhata, and dwelt on the importance of the study of Mathematics which is pre-eminently the science of sciences. Prof. Raman said that "we need not look to foreign countries for inspiration. It is enough if we look to the glorious past of our own country. For, it was in India that numerical figures were invented, and that the decimal system of notation originated". In the course of his lecture, Professor Raman gave some description of his own researches in Physics, whereby he discovered some new paths.

LT.-COL. KIRTIKAR

Next to Prof. Raman, Lieutenant-Colonel Kirtikar gave a discourse on the "Progress of Medicine during the last Century". He said that he

had first studied the Western systems of medicine and gained a thorough knowledge of them, but being somewhat disappointed with the result, had subsequently studied the Ayurveda, in which ancient system he had found the solution of many of his problems. He considered that the ancient Indian systems of medicine and surgery were more beneficial to Indians than Western methods could be.

KAVIRAJ GANANATH SEN

In the evening, Kaviraj Gananath Sen read a very interesting paper under the presidentship of the Raj Rana of Jhalawar. He quoted passages from *Charaka* to the effect that the ideal of those who practice medicine should not be any personal gain, but the loving and sympathetic service of the suffering humanity—an ideal which was followed by innumerable village Kavirajas and Hakims throughout the length and breadth of India. Continuing, he said that in the Ayurvedic system there were many branches, such as surgery, treatment of the eye, the nose etc., the treatment of mental diseases, cure of snake-bite and other poisonous wounds etc. It does not confine itself to the human kingdom but deals also with the treatment of the diseases of plants and animals; one branch, for instance, is concerned with the treatment of elephants. The lecturer made an eloquent appeal to the Hindu University to endeavour to revive the ancient glories of the Ayurveda, and expressed his hope that a time might come when a band of students would devote themselves to the discovery of other Ayurvedic Granthas lying in manuscript hidden away in unknown places.

Immediately after this lecture, two valuable and interesting lectures on Sanskrit and Hindu Culture were delivered under the presidentship of the Maharaja of Alwar. The first lecture was by Mahamahopadhyaya Pandit Haraprasad Shastri on the "Value of Sanskrit Education" and second was by Pandit Sri Krishna Joshi on "Indian Culture". The opening address of the Maharaja of Alwar was in Hindi and was much appreciated by the audience. He pointed out that, as 'the heart of India, through all these rolling centuries, has chosen the path of Dharma, and as Dharma can be truly known only through the study of the Scriptures in the original', it was necessary, above all things, that the study of Sanskrit should be revived. He hoped that this would be one of the special features of the Hindu University. He gave practical expression to his hope by the announcement that his state, in addition to the subscription already given, would give a chair for Sanskrit literature and philosophy at a cost of Rs. 12000/- annually, for five years.

On the 8th February 1916, the Maharaja of Nabha presided over the morning lectures, the first of which was by Professor P. Geddes on the "Ideals of a Modern University."

PROF. P. GEDDES

In the course of his lecture, Prof. Geddes said that India's own University should bear India's own stamp and should not merely copy from foreign Universities. The ideal of a University was to build character to make a person strong in moral force. We need not be dazzled by the sight of the well-endowed, magnificent Universities of America and Europe, many of which, in the learned lecturer's opinion, were but moral and intellectual vacuums. In ancient days, whether in India or in Greece or in other ancient countries, a centre of learning, a true university, was formed from a very small beginning, with a single teacher, perhaps, surrounded by a small group of students. Gradually, their number grew, other teachers joined and students were attracted to come and place themselves under their guidance. In modern times, the splendour was great, but real education or development of character was poor. Prof. Geddes laid great stress on the formation of libraries in various departments, reserving room for expansion. His lecture was full of suggestions and was highly appreciated, so much so that Pandit Malaviya rose immediately after, and thanked Professor Geddes on behalf of the Hindu Community expressing his hope that he (Prof. Geddes) would help the University from time to time with his suggestions and if possible in some more direct way also.

Shri O. N. Bhatkhande then read a very interesting paper on "Indian Music".

The evening programme began at 4-30, at the College Hall, as usual. Pandit Din Dayal Sharma addressed the meeting in Hindi on the subject of "Religious Education at the University". Pandit Madan Mohan Malaviya followed with an English address to the students in which he appealed to them to do their utmost for the building up of the University, as it was on their enthusiasm, love and self-sacrifice that its success depended.

Prof. C. V. Raman then gave another interesting discourse on "Some New Paths in Physics", illustrated by magic lantern slides.

THE CRICKET MATCH

The cricket match, also conceived by Malaviyaji and worked out in detail by Babu Sita Ram Sah and his able assistants, was also a great success and attracted six to seven thousand spectators every day during the three days it lasted viz 5th, 6th and 7th February 1916. The Maharajas

of Kashmir and Alwar had very kindly brought in their well-known teams for the match especially ; and they, with the all U.P. team organized by Babu Sitaram Sah, afforded much healthy excitement to the large mass of spectators who lined the mile long perimeter of the quadrangular playground.

THE CLOSING FUNCTIONS

The 8th of February 1916 was the Vasanta Panchami day. A Saraswati Puja, on a grand scale was performed at the Nagwa Site. The *yajna* and *Hom* ceremonies, the Gayatri japa and the Sikh and Jaina ceremonies, all of which had commenced a fortnight before the main day of the function and continued upto the 8th Feb. were brought to a close after performing the *Purnahuti* etc. The Maharaja of Nabha attended the closing rites in person, while many Durbars were represented by high officials.

In the afternoon at 3 P.M. the Sikh *Grantha Sahib* was recited by Bhai Arjun Singhji and Sant Amar Singhji at the School Hall. After the recitation, Pandit Madan Mohan Malaviya spoke in Hindi, on the Hindu Religion in general and *Guru Granth Sahib* in particular.

The very last items of the closing function of the memorable Hindu University Foundation week, were a fine Hari Katha by Kirtanāchārya Pandit Ram Chandra Bea, the famous Singer-Reciter-Pandit, and some wonderful music by the famous Gāyanāchārya Pandit Vishnu Digamber and two of his pupils. Vishnu Digambarji sang *Bharat Hamara Desh Hai* in a manner which went to the hearts of the audience.

Thus came the functions to a close. The success of the main function and the subsidiary ones was due to the benevolent interest taken by Sir James Meston, to the large hearted liberality and noble hospitality of H. H. the Maharaja of Banaras ; and to the great kindness and sympathy of the Ruling Princes and other distinguished personages who honoured and graced the functions with their presence. The presence of so many Princes of the land in their town for a whole week was a source of joy to the citizens of Kashi. The martial bearing of some, the benevolent and patriarchal presence of others, the fine Presidential addresses of those who took the Chair at the lectures, their affable courtesy, and readiness to mix with the crowd and business-like simplicity on ordinary occasions -all were a revelation to the people and won the hearts of all who had the opportunity of seeing them. They left behind the pleasantest recollections and hopes of beneficent work for India.

CHAPTER XVI

THE FIRST COURT MEETING

प्राज्ञः सत्त्वहितं कुर्यात्सम्यक्संबोधलब्धये

While arrangements were being made for the ceremony of laying the Foundation-Stone of the University, Dr. Sundar Lal, Honorary Secretary, Hindu University Society addressed a letter on the 8th January, 1916 to the Government of India stating the upto-date position in regard to the fulfilment of the conditions laid down in the letter of the Hon'ble Sir Harcourt Butler dated the 2nd June 1913 and suggesting the desirability of settling the date for bringing the Benares Hindu University Act into force. It was pointed out that the work of constituting the Court, Senate, Council, Syndicate, Faculties etc. could begin only when the Act came into force. It was also necessary to fix a date from which the Central Hindu College was to be deemed to be a College maintained by the University under Section 15 of the Act.

In the concluding paragraph of the letter Dr. Sundar Lal said :

'When the scheme was originally announced to the public (now about four years ago), it met with a very generous response and evoked great enthusiasm which, in the course of three long years that the negotiations necessarily involved, had very much cooled down. The passing of the Act and coming ceremony of laying of the Foundation Stone during the administration of His Excellency Lord Hardinge, have revived the enthusiasm. Though, by reason of the war and the consequent depression of trade and business, the work of collecting donations promised and of obtaining promises of fresh donations, is very much hampered the further progress of the University will, I fear, much suffer if the enthusiasm now revived is allowed to cool down by any delay which may be involved in the practical establishment of the University . . .

Another important matter which had to be settled was the selection of the Chancellor, Pro Chancellor and Vice Chancellor. According to Section 3(1) of the Act, the First Chancellor, Pro Chancellor and Vice-Chancellor were to be the persons specified in this behalf by a notification of the Governor General in Council in the *Gazette of India*. H. H. the Maharaja Scindia was approached by Pandit Madan Mohan Malaviya in October 1915 for the office of the Pro Chancellor. Then he went to Mysore to approach His Highness the Maharaja of Mysore for the Chancellorship

His Highness Maharaja Sir Krishnaraja Wadiyar of Mysore was well-known all over India at that time as an able ruler devoted to the good of his people. Mysore was a model Indian State. Religious and moral education was given in its schools and all good work were encouraged by the Maharaja. It was therefore considered that having regard to His Highness' well-known piety, love of Sanskrit literature and devotion to the Hindu Religion, no more fitting choice could be made for the high office of the Chancellor. Pandit Madan Mohan Malaviya paid two visits to Mysore in this connection and prevailed upon His Highness the Maharaja of Mysore to become the First Chancellor. The name of Sir Gooroo Dass Banerjee was suggested for the Vice-Chancellorship but he declined. The name of Dr. Sundar Lal was therefore suggested. The final suggestions were soon submitted to the Government.

Then followed the publication of the required notification in the Gazette of India on March 25, 1916 (Part I), as under.

EDUCATION

The 23rd March 1916

No. 255 In exercise of the power conferred by Section 1, Sub Section (2), of the Benares Hindu University Act, 1915 (XVI of 1915), the Governor-General in Council is pleased to direct that the said Act shall come into force on and with effect from the 1st April, 1916.

His Excellency Lord Hardinge became the first Lord Rector of the Benares Hindu University though he was so only for three brief days. His Excellency Lord Chelmsford, the new Viceroy became the second Lord Rector of the University from the 4th April 1916.

On the eve of his departure from India, the University of Bombay conferred upon Lord Hardinge the degree of Doctor of Laws. In the course of his interesting speech on that occasion he said:

"The ceremony, I so recently performed, of laying the foundation-stone of the Benares Hindu University, gave me an opportunity of declaring the faith that is in me, regarding higher education. No one can deny the necessity for greater and more extended facilities, no one can dispute the importance of greater elasticity or doubt the wisdom of experimenting in new directions and I think everyone will give us credit for realising the urgency of improving the environments in which the students prosecute their studies."

Concluding his speech he gave a parting message to all the students of India :

"In a few hours time I shall have left you, my work in India being over, but I shall carry away with me memories and interests which will endure throughout my life. Above all, I shall carry away with me high hopes for the future of India, of which the fulfilment rests largely with you, students, who will soon be the manhood of your country. I have to bid you good-bye and god-speed in solemn times, which are putting to a supreme test not merely the military organisation and material resources but above all the character of nations, their capacity for self-discipline and self-sacrifice.

"Herein lies the lesson of the War, which I would commend to all the young students of India. It is character, it is the capacity for self-discipline, for self-sacrifice that build up and preserve a Nation. Cultivate those qualities steadfastly, patiently, unobtrusively, while you are pursuing your various studies, and you will be able to acquit yourselves as men in after life and to do each of your share in building up a nation, worthy of India's past traditions and future greatness. You will often be in my thoughts and I trust you will also remember me as your sincere well-wisher. God bless you all and help you through life."

Under section 6(1) of the Act, His Honour Sir James Meston, the Lieutenant-Governor of the United Provinces of Agra and Oudh became the first Visitor of the University.

Under Statute 3(1) clause (1), the following heads of local administrations in British India, other than the Lieutenant Governor of the United Provinces became *Ex officio* Patrons of the University.

1. Lord Carmichael, Governor of Bengal
2. Lord Pentland, Governor of Madras
3. Lord Willingdon, Governor of Bombay
4. Sir Edward Gait, Lieutenant-Governor of Bihar and Orissa
5. Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab
6. Sir Harcourt Butler, Lieutenant Governor of Burma
7. Sir Archdale Earle, Chief Commissioner of Assam
8. Sir Benjamin Robertson, Chief Commissioner of Central Provinces
9. Sir George Roos-Keppel, Chief Commissioner of North West Frontier

10. Sir John Ramsay, Chief Commissioner of British Baluchistan
11. The Hon'ble W. M. Hailey, Chief Commissioner of Delhi
12. Sir Elliot Colvin, Chief Commissioner of Ajmer Marwara
13. Sir Hugh Daly, Chief Commissioner, Coorg
14. The Hon'ble M. W. Douglas, Chief Commissioner Andaman and Nicobar Islands

Under Statute 3(1) clause (ii), the following Ruling Princes or Chiefs were appointed by the Lord Rector to be Patrons of the University.

1. His Highness Maharaja Sir Sayaji Rao Gaekwar Bahadur, G.C.S.I., Maharaja of Baroda
2. Colonel His Highness Maharaja Sri Sir Krishnaraja Wadiyar Bahadur, G.C.S.I., Maharaja of Mysore
3. Major General His Highness Maharaja Sir Partab Singhji Bahadur, G.C.S.I., G.C.I.E., Maharaja of Jammu and Kashmir

CENTRAL INDIA

1. Major General His Highness Maharaja Sir Madhava Rao Sundia Bahadur, G.C.S.I., G.C.V.O., LL.D., Maharaja of Gwalior
5. His Highness Maharajadhiraja Raj Rajeshwar Sawai Shri Tukoji Rao Bala Sahib Holkar, Maharaja of Indore
6. His Highness Maharaja Lokendra Govind Singh Bahadur, Maharaja of Datia

RAJPUTANA

7. His Highness Maharajadhiraja Maharana Sir Fateh Singh Bahadur, G.C.S.I., G.C.I.E., Maharana of Udaipur
8. Major General His Highness Raj Rajendra Shri Maharajadhiraja Sawai Sir Madho Singh Bahadur, G.C.S.I., G.C.I.E., G.C.V.O., LL.D., Maharaja of Jaipur
9. His Highness Raj Rajeshwar Maharajadhiraja Shri Sumer Singhji Bahadur Maharaja of Jodhpur
10. Colonel His Highness Raj Rajeshwar Narendra Shiromani Shri Maharajadhiraja Sir Ganga Singh Bahadur, G.C.S.I., G.C.I.E., LL.D. A.D.C., Maharaja of Bikaner
11. Major His Highness Maharao Sir Umed Singh Bahadur, G.C.S.I., G.C.I.E., Maharao of Kotah
12. Major His Highness Maharajadhiraja Sir Madan Singhji Bahadur, K.C.S.I., K.C.I.E., Maharaja of Kishengarh
13. His Highness Sawai Maharaja Sir Jai Singhji Bahadur, K.C.S.I., K.C.I.E., Maharaja of Alwar

14. His Highness Maharawal Shri Sir Bijay Singhji Sahib Bahadur, K.C.I.E., Maharawal of Dungarpur
15. His Highness Raj Rana Sir Bhawani Singh Bahadur, K.C.S.I., Raj-Rana of Jhalawar

PUNJAB

16. His Highness Maharaja Ripudaman Singh Malavendra Bahadur, F.R.G.S., M.R.A.S., Maharaja of Nabha
17. His Highness Sir Jagatjit Singh Bahadur G.C.S.I., of Kapurthala

UNITED PROVINCES

18. His Highness Maharaja Sir Prabhu Naram Singh Bahadur, G.C.I.E., Maharaja of Benares

Under Statute 3(2), the Lord Rector appointed the Hon'ble Maharaja Bahadur Sir Rameshwar Singh of Darbhanga as a Vice-Patron of the University.

By further notifications which were published in the Gazette of India, dated the 15th April, 1916, Part I Page 440 & 441, the Governor General in Council declared that :

Notification No. 331 dated 1-4-1916

- (1) Colonel His Highness Maharaja Sri Sir Kishnaraja Wadiyar Bahadur G.C.S.I. of Mysore shall be the first Chancellor of the Benares Hindu University ;

Notification No. 333 dated 1-4-1916

- (2) Major General His Highness Maharaja Sir Madho Rao Scindia Bahadur, G.C.S.I. G.C.V.O. A.D.C., LL.D. of Gwahor shall be the first Pro. Chancellor of the Benares Hindu University ;

Notification No. 335 dated 1-4-1916

- (3) The Hon'ble Dr. Sundar Lal, Rai Bahadur, B.A., LL.D., C.I.E. shall be the first Vice-Chancellor of the Benares Hindu University.

As per the provision under the Act, the Hindu University Society was dissolved with effect from the 1st April 1916 on which date the Benares Hindu University Act came into force. The Society had been maintaining the Central Hindu College, the Central Hindu Collegiate School and the Ranvira Sanskrit Pathashala. The management of these institutions had been entrusted to three separate Committees of Management. Until the Benares Hindu University and its legally constituted authorities could meet and determine all the matters connected with the future management of

these institutions, the Vice Chancellor ordered, under Statute 9 clause 4 of Schedule I of the Benares Hindu University Act, that the Committees appointed by the Hindu University Society shall continue to maintain and manage the different institutions entrusted to them as before.

The constitution of the University Court as laid down in Statute 14, and of the Senate, as laid down in Statute 19 of the Act had to be completed now. These two bodies the Court and the Senate had then to proceed to elect their executive committees, the Council and the Syndicate, respectively. The Faculties had also to be constituted by the Senate. The first thing which had to be done was to complete the constitution of the University Court, which, under Statute 14, consisted of :

Class I—Ex officio members.

Class II—Donors and their representatives.

Class III—Elected members.

The ex officio members other than the Pro. Vice-Chancellor had already been appointed. The Pro. Vice-Chancellor was to be elected by the Court under Statute 10.

With the approval of H E the Governor-General in Council the Vice-Chancellor appointed, under Statute 14 clause (1) Class III (c) and clause (2) of the schedule I of the B.H.U Act, the following gentlemen as members of the Court.

- (1) Mahamahopadhyaya Pandit Aditya Ram Bhattacharya, Allahabad.
- (2) Babu Bhagavan Das, Benares.
- (3) Mahamahopadhyaya Pandit Shiva Kumar Shastri.
- (4) Mahamahopadhyaya Dr. Ganga Nath Jha.
- (5) Dr. Sir Gooroo Dass Banerjee.
- (6) The Hon'ble Pandit Moti Lal Nehru.
- (7) The Hon'ble Dr. Tej Bahadur Sapru.
- (8) Dr. Ganesh Prasad.
- (9) Prof. C. V. Raman.

The Court was now constituted as follows :—

CLASS I EX-OFFICIO MEMBERS

1. Chancellor Colonel His Highness Maharaja Sir Sri Krishnaraja Wadiyar Bahadur of Mysore.
2. Pro. Chancellor Major General His Highness Maharaja Sir Madhava Rao Scindia Bahadur of Gwalior.
3. Vice-Chancellor—The Hon'ble Dr. Sundarlal
4. Pro. Vice-Chancellor :—to be elected.

CLASS II DONORS AND THEIR REPRESENTATIVES

Clause (a)

1. Major General H. H. Maharaja Sir Partab Singhji Bahadur of Jammu & Kashmir.
2. H. H. Raj Rajeshwar Maharajadhiraj Shri Sumer Singhji Bahadur of Jodhpur.
3. H. H. Maharajadhiraj Raj Rajeshwar Sawai Shri Tukoji Rao Holkar Bahadur of Indore.
4. Colonel H. H. Raj Rajeshwar Narendra Shri Manarajadhiraj Sir Ganga Singhji Bahadur of Bikaner.

Clause (b)

1. H. H. Maharajadhiraj Maharana Sir Fateh Singhji Bahadur of Udaipur.
2. H. H. Maharaja Sir Sayaji Rao Gaekwar Bahadur of Baroda.
3. Major General H. H. Raj Rajendra Maharajadhiraj Sawai Sir Madho Singhji Bahadur of Jaipur.
4. Major General His Highness Maharaja Sir Madhava Rao Scindia Bahadur of Gwalior.
5. H. H. Maharaja Sawai Sir Jey Singhji Bahadur of Alwar.
6. Major H. H. Maharao Sir Umed Singhji Bahadur of Kotah.
7. H. H. Maharaja Ripudaman Singh Malavendra Bahadur of Nabha.
8. The Hon. Maharaja Sir Rameshwar Singh Bahadur of Darbhanga.
9. The Hon. Maharaja Sir Bhagwati Prasad Singh Bahadur of Balrampur, Oudh.
10. The Hon. Maharaja Sir Munindra Chandra Nandy Bahadur of Cossimbazar, District Murshidabad.
11. Dr. Sir Rash Behary Ghose, Calcutta.
12. The Hon'ble Dr. Sundar Lal, Allahabad.
13. The Hon. Babu Motichand, Benares.
14. The Hon. Babu Brajendra Kishore Ray Choudhury, Zamindar of Gouripur, Distt. Mymensingh.
15. Raja Siraj Baksh Singh, Taluqa Kusrumara, Distt. Satepur.
16. Mahant Satish Chandra Giri of Tarakeshwar.

Clause (c)

1. H. H. Maharaja Sir Jagatjit Singhji Bahadur of Kapurthala.
2. H. H. Raj Rana Sir Bhawan Singhji Bahadur of Jhalawar.
3. The Hon'ble Raja Hari Har Prasad Narayan Singh of Amawan.

4. Babu Madho Prasad Saheb, Banker, Rani Mandi, Allahabad.
5. Babu Man Mohan Das, Banker, Rani Mandi, Allahabad.
6. Mahant Anand Gir of Mirzapur.
7. The Hon'ble Raja Kirtyanand Sinha, Deorhi Champanagar, District Purnia.
8. Seth Radha Krishna Potdar of the firm of Messrs. Tara Chand Ghanashyam Das, Calcutta.
9. Bhatelev Shyam Behari Lall, Rais, Beraree, District Etawah.
10. Raja Ram Gopal Singh, Bahadur of Manda, District Allahabad.
11. Raja Kristo Das Law of Calcutta.
12. The Hon. Raja Reshee Case Law, of Calcutta.
13. Rani Kishori Devi of Lakhna, District Etawah.
14. Raja Chandra Shekhar Tripathi of Sissendi, District Lucknow.
15. Babu Chandi Charan Law of Calcutta.
16. Babu Ambica Charan Law of Calcutta.
17. The Hon. Maharaja Sir Ravaneshwar Prasad Singh, Bahadur of Gidhaur, District Monghyr.
18. Raja Lalta Prasad Bahadur of Pilibhit.
19. The Hon. Rai Sitamath Roy Bahadur of Calcutta.
20. Lala Kunj Kishore Tandan Sachchavala, Banker, Etawah.
21. Rani Surat Kuar, of Khaurgarh, District Kheri.
22. Babu Sourindra Mohan Singh, Zamundar of Bhagalpur.
23. Babu Ganga Baksh Singh, Taluqdar of Tikari, Shahmau (Rai Bareli).
24. Rao Bahadur Pandit Sukhdeo Prasad, of Udaipur.
25. Babu Jugal Kishore, of the firm of Messrs. Bakdeo Das Jugal Kishore, Calcutta.
26. Pandit Somesvara Datta Sukul, of Sirapur.
27. Babu Chhedilal Agarwala, of Calcutta.
28. Babu Jay Krishna Rohitagi of the firm of Messrs. Kalu Babu Lal Chand, Calcutta.
29. Lala Ramnath Tandan, Sachchavala Banker of Etawah.
30. Babu Bishun Naram (amoy) through Manager, Court of Wards, Fyzabad.
31. Sahu Rao Kumar, Rais, Talakurdwara, district Moradabad.
32. Rai Saad Chaudhury Raghuber Naram Singh, Rais and Special Magistrate of Asora, district Meerut.
33. The Hon. Lala Sukhbir Sinha of Muzaffarnagar.
34. The Hon. Raja Sir Ranpal Singh, of Kurri Sidauli, district Rai Bareli.

35. H. H. the Maharani Sahiba (Senior) of Bikaner.
36. H. H. the Maharani Sahiba (Junior) of Bikaner.
37. Sir Prabhashanker Dalpatram Pattani, of Bhavanagar.
38. Seth Narottam Morarjee Gokuldas of Bombay.
39. Seth Ratansi Dharamsi Morarjee of Bombay.
40. Rai Salig Ram Thapar Bahadur of Lucknow.
41. Babu Hira Prasad Singl., Zamindar of mohalla Chaudharitola P.O. Mahendru, Bankipur.
42. Rai Govind Chand (minor), Rais, Mohalla Phatak Rangil Das, through the Court of Wards, of Benares.
43. Akhauri Babu Prem Narain, Rais and Zamindar of Gaya.

Clause (d)

1. Kuar Chain Singh, of Pokharan, nominated by H. H. the Maharaja of Jodhpur on 7th August, 1916.
2. Rai Kamta Prasad Bahadur, Home Member of Council, Bikaner State, nominated by H. H. the Maharaja of Bikaner on 30th March, 1916.
3. Rai Sahib Pandit Udey Chand, M.A., Secretary to H. H. the Maharaja of Jammu and Kashmir, Srinagar, nominated by H. H. the Maharaja of Jammu and Kashmir on 14th June, 1915.
4. Devan Bahadur G. R. Khandekar, Chief Minister Indore State nominated by H. H. the Maharaja of Indore.

Clause (e)

1. The Hon'ble Pandit Madan Mohan Malaviya, of Allahabad, nominated by H. H. the Maharana of Udaipur on 3rd April, 1916.
2. Dewan Bahadur Daya Kishen Kaul, Foreign and Financial Secretary, Patiala State, nominated by H. H. the Maharaja of Alwar on 3rd April, 1916.
3. Dewan Bahadur Chaube Raghunath Das, Dewan, Kotah State, nominated by H. H. the Maharao of Kotah on 1st of May, 1916.
4. Babu Sanjiban Ganguli, Accountant-General, Jaipur State, nominated by H. H. the Maharaja of Jaipur on 12th July, 1916.
5. Pandit Bhaskar Ramchandra Arte, Professor of Sanskrit, Baroda College, Baroda, nominated by H. H. the Maharaja Gaekwar of Baroda on 4th July, 1916.



$$S_1 = \begin{pmatrix} 1 & 0 \\ 0 & -1 \end{pmatrix}, S_2 = \begin{pmatrix} 0 & 1 \\ 1 & 0 \end{pmatrix}, S_3 = \begin{pmatrix} 0 & i \\ i & 0 \end{pmatrix}$$

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of Kapurthala

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of Nabha



of Nabha

6. Sardar Bachan Singh, Education Minister, Nabha, nominated by H. H. the Maharaja of Nabha, on 4th May, 1916.
7. Babu Raghunandan Prasad Sinha Choudhary, Private Secretary to the Hon'ble the Maharaja Bahadur of Darbhanga, Rajnagar P.O., Darbhanga, nominated by the Hon'ble Maharaja Rameshwar Singh Bahadur, of Darbhanga, on 19th March, 1915.
8. Babu Saroda Charan Mitra, Retired Judge of the High Court, 85, Grey Street, Calcutta, nominated by the Hon'ble Maharaja Sir Manindra Chandra Nandy Bahadur, of Cossimbazar, on 17th April, 1916.
9. Thakur Rampal Singh, Chauriya P.O., Sidhauri, District Sitapur, nominated by Thakur Suraj Baksh Singh, Taluqdar, Kasmanda, District Sitapur on 30th March, 1916.
10. Babu Manmohan Bhattacharjee, Manager, Hindustan Co-operative Bank, Ltd., Samavayya Mansion, Corporation Street, Calcutta, nominated by the Hon'ble Babu Brajendra Kishore Roy Chaudhuri, Zamindar Gouripur, District Mymensingh on 29th March, 1916.
11. Dr. Naresh Chandra Sen Gupta nominated by Dr. Sir Rash Behary Ghose of Calcutta on 31st March 1916.
12. Pandit Baldev Ram Dave of Allahabad, nominated by the Hon'ble Dr. Sundarlal, of Allahabad, on the 11th August, 1916.
13. Babu Mangala Prasad, of Calcutta, nominated by the Hon'ble Babu Motichand, of Benares, on the 16th April, 1916.
14. Gosain Rampuri of Benares City, nominated by Mahant Satish Chandra Giri of Tarkeshwar, District Hooghly on the 26th July, 1916.
15. Raja Raghuraj Singh, Taluqdar, Mankapur Estate, District Gonda, nominated by the Hon'ble Maharaja Sir Bhagwati Prasad Singh Bahadur, of Balrampur on the 28th July, 1916.

CLASS III ELECTED MEMBERS

Clause :

- (a) Vacant—Ten persons to be elected by the registered graduates.
- (b) Vacant—Thirty persons to be elected by registered donors of Rs. 500/- or upwards.

Clause (c)

1. Mahamahopadhyaya Pandit Adityaram Bhattacharya

2. B. Bhagavan Das
3. The Hon'ble Pandit Motilal Nehru
4. The Hon'ble Dr. Tej Bahadur Sapru
5. Dr. Ganesh Prasad
6. Mahamahopadhyaya Dr. Ganganath Jha
7. Professor C. V. Raman
8. Mahamahopadhyaya Pandit Shiva Kumar Shastri
9. Dr. Sir Gooroo Dass Banerjee

Clause :

- (d) Vacant—Fifteen representatives of Hindu Religion and Sanskrit learning to be elected by the Court.
- (e) Vacant—Ten persons to represent Jain and Sikh Communities to be elected by the Court.
- (f) Vacant—Ten persons to be elected by the Court to represent the learned professions.
- (g) Vacant—Not exceeding twenty persons to be elected by the Court.

His Highness the Maharaja Sri Sir Krishnaraja Wadiyar Bahadur of Mysore, Chancellor of the University directed under Statute 16 of the Statutes of the University that the first University Court shall assemble on Saturday the 12th August, 1916 at 12 noon at the Central Hindu College, Benares to make the necessary appointments and elections under the Act and to dispose of such other business as might be brought forward for consideration.

The meeting of the First Court took place as scheduled at 12 noon on the 12th August, 1916. The following were present.

1. His Highness Maharaja Sir Prabhu Narayan Singh Bahadur, Maharaja of Banares
2. The Hon'ble Dr. Sundarlal *Vice-Chancellor*
3. The Hon'ble Maharaja Sir Rameshwar Singh Bahadur, of Darbhanga
4. Dr. Sir Gooroo Dass Banerjee, of Calcutta
5. Mahamahopadhyaya Pandit Shiva Kumar Shastri of Benares
6. Mahamahopadhyaya Pandit Aditya Ram Bhattacharya, of Allahabad
7. Mahamahopadhyaya Dr. Ganganath Jha, of Allahabad
8. Mahant Satish Chandra Giri of Tarakeshwar
9. Thakur Suraj Baksh Singh, of Sitapur

10. The Hon'ble Babu Motichand, of Benares
11. Seth Narottam Morarjee Gokuldas, of Bombay
12. The Hon'ble Raja Sir Rampal Singh, of Kurri Sidhauri
13. Babu Bhagvandas, of Benares
14. The Hon'ble Dr. Tej Bahadur Sapru, of Allahabad
15. The Hon'ble Pandit Madan Mohan Malaviya, of Allahabad
16. Pandit Bhaskar Ramchandra Arte, of Baroda
17. Kunwar Chain Singh, of Pokhran, Jodhpur
18. Babu Sanjiban Ganguli, of Jaipur
19. Sardar Bachan Singh, of Nabha
20. Pandit Baldev Ram Dave, of Allahabad
21. Babu Manmohan Bhattacharya, of Calcutta
22. Babu Mangala Prasad, of Calcutta
23. Gossain Rampuri, of Benares
24. Raja Raghuraj Singh, of Mankapur
25. Babu Madho Prasad, of Allahabad
26. Babu Manmohandas, of Allahabad
27. Bhatelev Shyam Beharilal, of Etawah
28. Pandit Sameshwara Datta Shukla, of Sitapur, and
29. Rai Sahib Chaudhri Raghubir Narayan Singh, of Meerut

His Honour the Lieutenant Governor of the United Provinces of Agra and Oudh, Visitor of the University, was also present.

There was a large attendance of spectators.

The meeting opened with a prayer by Mahamahopadhyaya Pandit Shiva Kumar Shastri.

The Vice-Chancellor then rose and said :

'This is the first meeting of the Court of the Benares Hindu University. We knew that, owing to unavoidable causes, our Chancellor, His Highness the Maharaja of Mysore, would not be able to grace this meeting with his presence. But we had looked forward to the pleasure of welcoming to-day our Pro-Chancellor His Highness Maharaja Srimad of Gwalior. I regret, however, to inform you that illness has prevented His Highness from coming here. I myself was with His Highness at Sri only three days ago and I can assure you that, keen as is our disappointment at his absence to-day, his is not less keen. You will see this also from the message which I have just received from His Highness, and which, with your permission, I will read to you :—

'Will you please convey to the meeting my intense regret at my absence which, you will doubtless be able to explain, was rendered unavoidable by the state of my health. My disappointment at my inability to be present is in direct proportion to the keenness with which I had looked forward to the function you are holding to-day. I am convinced the meeting will go off without a hitch, and it is some satisfaction to me to feel that the many enthusiastic supporters of the Hindu University movement will still hear, though from other lips than mine, the few earnest sentiments that I had intended to express to them personally. I am confident that sobriety, dignity and a scrupulous regard for the obligations of our charter will always characterise the proceedings of the University, and also that stern devotion to the real interests of the country and whole-hearted search after truth, will for ever be the watchwords of the fortunate youths who will enter the sacred portals of our long-looked-for temple of learning.—M. Scindia'.

"In the absence of our Chancellor and Pro-Chancellor, I propose that His Highness the Maharaja of Benares do take the chair at this meeting".

His Highness Maharaja Sir Prabhu Narayan Singh Bahadur, of Benares then took the chair, and called upon the Hon'ble Pandit Madan Mohan Malaviya to read the address of the Pro-Chancellor which ran as follows : —
MR. VICE-CHANCELLOR AND GENTLEMEN,

"While sensible of the high honour which the Government have done me at your suggestion in electing me as the first Pro-Chancellor of the Benares Hindu University, I deeply regret that my valued friend and brother-Prince, the Maharaja of Mysore, is not here to preside as our Chancellor at this first meeting of the University Court. I have watched with great interest the progress of the movement which, through the sympathy and generosity of the British Government, has culminated in a full fledged University. Our heart-felt thanks are due to the Government of Lord Hardinge for their enlightened encouragement of the cause of Indian Education. Much controversy has raged round the question, whether a denominational or sectarian University would or would not be beneficial to the cause of Indian Education. There are not a few who sincerely hold that a University of the character of the Benares University is of doubtful advantage. While fully comprehending their point of view, I need hardly tell you that I myself have no such apprehensions. In the main, the character and results of any movement depend upon the spirit that animates the workers; the question is whether the spirit is one of competition or of co-operation. The teachings of the latter half of the nineteenth century

unhappily not corrected by the teaching of religion, engendered an unhealthy spirit of competition resulting in rivalry and a desire for domination, the result of which we see to-day in the hideous and devastating war that is convulsing entire Continents. Let us hope that the issue of this war will be to exercise for ever the ugly spectres of competition, rivalry and domination.

"Gentlemen, I am sure that it is not the spirit of competition that is the motive force of your undertaking. Your watchword is co-operation, so I have no fear that our University will confer anything but unmixed good upon the country.

"I am specially pleased to note that one of your cardinal principles is to train and bring up the alumni of the University in Religion. For all true Religion is based on the belief in the one Supreme Being, the Almighty God. And the essence of all morality founded upon such a Faith is charity and goodwill towards all. This is the spirit of co-operation in its highest form. There are some people, I am fully aware, who doubt whether the teaching of Faith, side by side with Science, can be productive of good results. This assumes that, if religion and science are not antagonistic, they are at least incompatible. But, happily, signs are not wanting that the attitude of Science towards Religion is undergoing a great change. I think this was inevitable. All science teaches that many things which seem unconnected and isolated have some common principle running through them all, and that particular laws are comprised in more general laws. A day may come, and with the blessing of God it will come, when the Supreme Law, permeating all and enveloping all, will stand revealed to the Intellect of man. When that happy consummation arrives, man will *know* what he now *believes*; what the intellect is striving to discover, and will go on struggling to pursue, till it reaches that goal which to Faith was vouchsafed long ago. The mists are giving place to light, dim it may be, but the coming dawn is breaking on the horizon, and the future gives promise of the hope that Religion and Science will work together for the ultimate salvation of Humanity.

To turn to your Charter, I notice with genuine pleasure that the purposes for which the University has been incorporated are truly comprehensive, and to me it is a peculiar satisfaction that Agricultural and Industrial Education find among them a prominent place. I hope that an early opportunity will be found to establish chairs for the scientific teaching of those subjects.

"Gentlemen, for a long time to come, agriculture must be the main industry of our country. The chief source of prosperity in any measurable future will be the scientific development of the products of the land. If we can improve the output of land in quantity as well as in quality, we shall help to enrich the country proportionately. But we should not lose sight of the fact that eighty per cent of our manufactured requirements are supplied from outside. It does not speak well for our economics that much of our raw products is exported and again re-imported in manufactured shape for our consumption. Surely, this is an undesirable state of things which we should exert ourselves to end. This world wide war gave us a great opportunity, but unfortunately we have failed to take it. We lack the knowledge and organisation essential to successful industry. These are the defects from which we suffer, and I am confident that the University will be able to devise means to remove them and to give a sure impulse to that era of well-being for our country which we so ardently desire.

"There is one subject which is uppermost in my mind and which I cannot too strongly impress upon the promoters of the University movement. Pray do not misunderstand me. Not for a moment do I mean to imply that the authorities of this University are not alive to the importance of the point. The point I refer to is that the young men, who are going to receive their training at this University in increasing numbers every year, should be inspired by a strong sense of fellow-feeling for members of all the other communities, and especially for the great sister community of the Muhammedans. Let them feel that they are Indians first and anything else afterwards. Believe me that most of our troubles and difficulties result from the lack of unity and organization. Let us realize that we all live in one country, divided by no insuperable barriers, but, on the contrary, by nothing more than unsubstantial boundaries admitting of easy intercourse, so that what affects the one must affect the others. The true salvation of the country lies in the well-being and progress of all its component parts. Any one who is short-sighted enough to suppose that it is a good thing for one community to steal a march on another can only be infected by that unhealthy spirit of competition to which I have already referred.

"Gentlemen, the Hindu Religion is one of the most tolerant in the world. By refusing to make converts it has proclaimed to the world the principle of live and let live. It is the negation of aggression. From toleration to active friendship there is but one step, and while we have

adhered firmly to our own great and ancient Faith, we have always shown respect for other Faiths. It is your self-respecting man who has the greatest regard for others.

“Gentlemen, the existing universities in India have been modelled on the University of London. Their function has been merely to prescribe courses of study, hold examinations and confer degrees. In the peculiar condition of the country and of the time, it seems to me that that was bound to happen. The education of a vast continent like India, on western lines, was the question before the Government of the day. In their generous zeal to uplift and to bring us all into line socially, economically and politically with Europe, the British Government desired to give India the benefits of Western Education. Proud as we rightly are of our great past and of the achievements of our ancestors, it cannot be denied by those, whose judgment is not obscured by ignorance or clouded by prejudice, that for centuries past we have not only been not progressing, but retrogressing. For, in Nature, there is no such thing as standing still: we must either go forward or go backward. The people of the West took up the thread of progress where our ancestors had left it and made enormous strides towards discovering the laws of Nature. They have built up a great storehouse of knowledge, the key of which is one of the principal Western languages. When the question of educating India arose, the problem was, whether the medium of imparting education should be English or the Indian languages. All that is a matter of history, and I need not dilate upon it. Happily and wisely the decision was in favour of English. Those, who can reflect a little and penetrate below the surface, will have no difficulty in realising and appreciating the true aims of the British people in governing India. It passes my comprehension how any person, with a right to be heard, can say that the policy of the British Government is to divide and rule and to keep India in a state of perpetual dependence. History abounds in cases where the desire of a dominant class has been to keep the others in a state of perpetual tutelage; the measures they adopted were not directed towards restricting wealth or power, but to enslaving the Intellect. The reason is obvious. It is the emancipation of the Intellect that is the basis of every other emancipation—moral, social, economical and political. Therefore I say plainly, let us, people of India be sincerely grateful to the people of England for having placed within our reach the untold blessings of Western Science and Literature. It is in the best interests of India herself that she should be firmly loyal to

Britain and that the bonds of union between them should draw them more closely and firmly together.

"Gentlemen, it would be idle to deny the great good that the existing Universities have done in India. In spite of apparent and inevitable defects, they have rendered great service to the country. It has, however, been recognised that education, properly so called, does not consist merely in book-learning, and the time has come when India needs something more. The development of the Intellect and the building up of character must proceed hand in hand and at a time of the student's life when he is most susceptible to influences. It is not the memorising of text-books, but the contact of mind with mind that develops the critical faculty and the power of independent thought which is the essence of true Education. We, who know the methods of existing Indian Colleges, cannot help contrasting them with those of the great Universities of the west. Most of the Professors in Oxford and Cambridge are men whose books are standard works. The Indian teacher is usually a dogmatic preceptor, whose words are to be taken as oracular; whereas an Oxford or Cambridge Professor, lecturing on the subject of which he is a recognised master, does not arrogate to himself any supernatural authority, but in imparting information is merely a guide and helper, a fellow searcher after truth with his students. Besides, the life of the students and the professors is not entirely separate outside the lecture-room. They live in close association within the quadrangles of colleges, and so a gentle but effective influence is exerted upon the life, manners and thoughts of the students. Thus they get that polish and tone which distinguish the English University man. Gentlemen, in all this there is surely nothing foreign to our traditions or our notions of the relation that should subsist between the teacher and the taught. We have regarded that relation akin to that of father and son, and in the old seminaries of learning, preceptors and their pupils lived together in the closest of ties, and the *chelas* not only benefited by the teaching of their *gurus* but absorbed much of their character and manners by the slow yet sure process of close and intimate association.

"India is no longer isolated nor a closed book to the rest of the world. She has to take her place among the civilised and progressive countries of the Earth. Signs are not wanting that, as time goes on, with the blessing of God, there will come greater and closer union between Indians and Englishmen, not only politically, but commercially, and, I trust and believe, also socially. In social intercourse, manners count for a great deal; and I

trust the men who will be turned out by this University will be not only clever, but so well-mannered and so particular as to personal habits as to be a delight and ornament to any Society.

"If I may venture upon a word of advice, it is that quality should not be sacrificed to quantity, so that the degrees of the Benares University, in the fulness of time, will become the hall mark of all that is best in man. May the students who pass out of its portals be God-fearing and God-loving, and consequently imbued with love of their fellow-beings; true to the Government, inspired by reasoned loyalty—loyalty which is founded upon the assured conviction that the connection of India with England is Providential and that in strengthening the bonds of that connection lies the true salvation of India; seeking their own good in the general good of the country; and bearing the torch of virtue and knowledge wherever they go. We want men of constructive genius who will build up the Edifice of India's moral and material well being.

"Gentlemen, we have not all been endowed alike, but whatever has been dealt out to us, let us use to the best advantage in promoting the general well-being. Believe me, the highest wisdom consists in the highest goodness.

"CHARACTER-INDUSTRY-INTEGRITY, these are the cards to win the game of life. These will prove trumps every time before the game is ended. We cannot escape from our share in the game; we cannot be mere on-lookers. For good or evil, we are all here to play the game. How shall we do it? Shall we, if we think our hand a poor one, throw down our cards and make no effort to win? Surely not; that is the *cowards'* way. Let us play it out in true sportsmanlike manner, making the best of every chance we get, doing always what is right, even if it seems the losing game, despising all that is wrong or mean, even though it would win the trick, making the most of our hands, knowing that, win or lose, we shall have done our best, and that 'as in a game of cards, so in the game of life, we must play what is dealt out to us, and the glory consists, not so much in winning, as in playing a poor hand well'".

The Vice-Chancellor then made the following statement:—

YOUR HIGHNESS AND GENTLEMEN,

"By the grace of the Supreme Power, the source of all blessings, we meet to-day for the first time as a body constituted under an Act of the Legislature—the Benares Hindu University Act No. XVI of 1915—to

further the establishment of an institution which is destined, I believe, to play an important part in the educational progress of India in general and in promoting the highest intellectual and spiritual advancement of Hindu youths in particular. We have every reason to congratulate ourselves and our community on this event. It seems it was but yesterday that the idea of starting a Hindu University at Benares was first put forward in this ancient seat of religion and learning. While there was much in the proposal to appeal to the minds of Hindus, there were few men so optimistic as to believe that the idea could be realized, at any rate, in the near future. The proposal seemed so ambitious. The Hindu community was so poorly organized. The workers were so few. For several years, when, with that faith and persistence which is the secret of success in all great undertakings, the idea was being worked up, there were many who looked upon it as entirely chimerical. But a few years of earnest and devoted efforts have materialized the scheme, secured for it the necessary financial support and legislative sanction, and brought the University into existence. At this moment, when we meet for the first time as a University, our hearts must go forth in gratitude to those whose co-operation and support have contributed to this happy result. Where many have laboured, it will be invidious to single out a few for special mention, but, I am sure, I shall be failing in my duty, as your spokesman, if I do not express our special obligations, in the first instance, to Mrs. Annie Besant and the other Trustees of the Central Hindu College for their generous co-operation with us in establishing the University, and to the Hon'ble Maharaja Sir Rameshwar Singh Bahadur, G.C.I.E., of Darbhanga, for all the help he has given to the University and for the extensive tours which he so often has made at much personal sacrifice. It is scarcely necessary for me to mention the one other name that must occur to you all in this connection, for the name of the Hon'ble Pandit Madan Mohan Malaviya is inseparably connected with the Hindu University and will live long in the memory of grateful posterity. It is also my pleasing duty to express our gratitude here to the Government of India and to the Rulers of Indian States who have so generously extended their patronage and support to the scheme. Nor are we less grateful to the large number of donors who have each, according to their means, contributed to the funds of the University. We are deeply grateful to His Highness the Maharaja Sir Prabhu Narayan Singh Bahadur, G.C.I.E., of Benares, for the encouragement and support, which His Highness has given to the scheme of the University from its very inception. We particularly wish to place on record our

gratitude to His Highness for the generosity with which, of his own motion, he invited all his brother Ruling Princes and His Excellency the Viceroy and the Governors and Lieutenant Governors, who are *ex-officio* Patrons of the University, and other distinguished guests to accept his hospitality and contributed in large measure by his influence to make the ceremony of laying the foundation stone the happy and brilliant function that it was. The expression of our thankfulness will be a complete if I omitted to acknowledge our obligations to our late Viceroy, Lord Haughey, and to the late Member for Education—the Hon'ble Sir Harcourt Butler. It is but bare truth to say that without their help, we would not have been able to achieve the success which we have gained. We are so greatly indebted to His Honor Sir James Mortimer, for the very kindly interest he has taken in the movement and the valuable advice and counsel which he has been assisting us in our arduous work.

"As we have not time here upon any definite date to discuss the measures necessary to complete the constitution of this University and to carry out its work, you will naturally expect me to make a statement regarding the present position and prospects of the University. I will deal first with its financial position. You will be glad to learn that the total sum promised for the University, including the valuation of the annuities granted by the Rulers of Indian States, amounts to Rs. 96,52,496. Of this sum, including the valuation of the annuities, Rs. 59,87,020 has been realised up to this day. Excluding schools, offices or other bodies who have paid in their collective subscriptions under one single name, this amount has been collected from twenty-three thousand four hundred and twenty-nine subscribers, of whom five hundred and fifty-five persons have each paid a sum of Rs. 500 or more. Their names are set out in the printed roll which it will be my pleasing duty to day to lay on the table. A glance at it will show how generous has been the support and how valuable the help, which the movement has received, both from the Princes and the people of India. It is pleasing to note that among the subscribers there are Mohammedan and European and Parsi gentlemen also. The great bulk of the donors, however, are men and women of Indian birth, who have contributed their mite—from a few annas to a few rupees—whose names it would have given me much pleasure to recite and time permitted me to do so. They had several volumes, which will ever remain among the most precious records of the University. In addition to all this, the Government of India has been pleased to make a recurring grant of a lakh of Rupees a year, the capitalised value of which, at the rate of 3½ per cent, comes to over 28 lakhs

This is the capital with which the new University starts on its career. I have prepared, in rough outline, a statement of the probable estimated income and expenditure of the University, which will be submitted to the Council you will appoint to-day, to serve as the basis of discussion.

"We have to elect to-day the various classes of elective members of the Court to complete its constitution. The first of these, in Class III of Statute 14, sub-clause (a), are ten persons to be elected by the registered graduates of the University. There can be no election under this sub-clause until the University comes to have graduates of its own in a sufficient number. Under sub-clause (b), thirty persons are to be elected by registered donors who have paid Rs. 500 or upwards. Draft rules for regulating their election are now on the table for your consideration. Under sub-clause (c), ten persons are to be elected by the Senate. The Senate, however, will be constituted on a later date, and, in the meantime, under the special provision of the Act, it is my pleasing privilege, as your Vice-Chancellor, to appoint under this sub-clause ten persons with the approval of the Governor-General-in-Council. The names of nine gentlemen so appointed are before you. The remaining appointment will be made very soon. The names of thirteen out of the fifteen representatives of Hindu religion and Sanskrit learning are also on the paper before you and will be proposed in due course for election.

"Of the representatives of Jain and Sikh communities, five may be elected to represent the Jain and five the Sikh community. The Jain community is, broadly speaking, divided into three sections—the Svetambaras, the Digambaras and the Sthanakvasis. The Sthanakvasis are smaller in number, and, therefore, one seat is assigned to them. The other two have each two seats. The names which will be proposed for election have been selected in consultation with some of the leading members of the Jain community. The names of the five representatives of the Sikh community have been selected after consulting the leading Sikh Princes, who have patronised the movement, and some prominent Sikh gentlemen.

"We have also to elect ten representatives of the learned professions. The names of the ten gentlemen, which are on the paper will be proposed in due course for election. Finally, there remain twenty other persons to be elected by the Court. Among these there are ten representatives of the old Board of Trustees of the Central Hindu College whom we are bound, both by gratitude and agreement to have on the supreme governing body of the University. Among the remaining ten proposed for election, are other gentlemen, who have taken much interest in and contributed

materially to the success of the movement. It is but fitting that we should show our appreciation of their valuable co-operation. I regret very much that the number of seats available for election is so limited that we are unable to elect, at present, a number of our other fellow-workers whose co-operation has been no less valuable.

"The other proposals for elections, which are shown in the agenda, are those for the Council and other bodies for which, under the Statutes, we must make our elections to-day.

"We also propose to request you to pass certain additional Statutes which are immediately necessary for carrying on the work of the University. They include certain temporary Statutes which must be passed to-day to enable us to complete our constitution. It will be well to appoint a sub-committee also which may frame and propose such other Statutes as may be found to be necessary. We shall ask you to pass only such Statutes to-day as are emergent.

"I now pass on to another important matter. It is noticeable that no Regulations are appended to the Act. A committee of the Hindu University Society prepared a draft of the Regulations required and submitted it to the Government of India for consideration. The Hindu University Society also appointed a Sub-committee consisting of the Hon'ble Maharaja Sir Rameshwar Singh Bahadur, G.C.I.E., Mahamahopadhyaya Pandit Adityaram Bhattacharya, Babu Bhagwandas, Dr. Ganganath Jha, Pandit Madan Mohan Malaviya and myself, with Sir Gurudas Banerjee as advisor, to confer with the Government of India and to settle the Regulations. In the summer of 1915, this Committee met the Hon'ble Mr. Claude Hill, then Acting Member for Education, and the Hon'ble Mr. Sharp, then Secretary in the Education Department to the Government of India. The Committee sat for about three weeks at Simla and carefully considered and revised the draft Regulations. There were certain points which, in the opinion of our Sub-committee, required further consideration at the hands of the Government of India. The Hon'ble the Visitor had also to be consulted. The Regulations therefore were not finally settled. Now, section 18 of the Act provides that the first Regulations "shall be framed as directed by the Governor-General in Council" and that, to be valid, they must receive his previous approval. A committee consisting of the Hon'ble Sir Sankaran Nair, the Member for Education, the Hon'ble Mr. Sharp, the Education Commissioner, the Hon'ble Sir Edward Maclagan, Secretary to the Government of India in the Education Department, the Hon'ble Mr.

O'Donnell as the representative of the Hon'ble the Visitor, and myself, met informally at Simla in the first week of this month. The Committee carefully considered the various points brought forward, and the matter is, I understand, receiving the consideration of the Government of India. I have every confidence that our suggestions will receive kind and sympathetic consideration at the hands of His Excellency the Viceroy, Lord Chelmsford, who is the Lord Rector of our University, and I hope that the Regulations in their final shape will be published at no distant date.

"Gentlemen, we begin to day in an humble way; but the task that lies before us is both great and arduous. The funds that we have collected have enabled us to provide the permanent minimum endowment of fifty lakhs which we are required by the Act to provide for the recurring expenditure of the University. We have also money in hand to pay for the site, which is being acquired for us. But the many educational and residential buildings, which it is absolutely necessary for us to erect in the immediate future, will cost at the lowest computation a sum of thirty six lakhs. And we have only a fraction of this amount in our hands. Besides this sum, we stand in need of a great deal more of money in order to develop what is called the modern side of University education. For you know, our aim is to combine the old and new ideals of a University, that is, to build up a University which will not merely promote literary and philosophical studies, but will also provide instruction and training in the more fruitful applications of science to industries, both agricultural and manufacturing. And the liberal help which the Princes and people of India have extended to the University in the past encourages the hope that we shall receive the necessary support in the future support which will put us in a position to build up at no distant date—an institution which will be a source of strength and pride to the great and ancient community with the name of which it is associated.

"I fear I have taken up too much of your time in placing these formal matters before you. I thank you very much for the attention with which you have listened to me. I will no longer stand between you and your work; and I request you now to proceed with the business of the day".

The Vice-Chancellor then announced that the further proceedings of the Court would be continued in the Telang Library of the Central Hindu College for the disposal of the remaining part of the business on the Agenda. The Members of the Court then re-assembled in the Library Hall.

The meeting then proceeded with the election of the members of the Court.

The following gentlemen were elected unanimously as members of the Court, under clause (d) of Class III, Sub-section (1) of Statute 14 of Schedule I of the Act:—

1. Mahamahopadhyaya Pandit Ram Krishna Shastri, Professor, Queen's College, Benares
2. Pandit Sri Krishna Shastri, of Patiala
3. Pandit Nityanand Pant, of Benares
4. Pandit Panchanan Tarkaratna, of Bhatpara, 24 Pargannahs
5. Rai Rajendra Chandra Shastri Bahadur, Premchand Roychand, Scholar, of Calcutta
6. Mahamahopadhyaya Pandit Hara Prasad Shastri, of Calcutta
7. Mahamahopadhyaya Pandit Chitradhar Misra, of Darbhanga
8. Mahamahopadhyaya Pandit Sadashiva Misra, of Puri
9. Shastri Hathibhai Hari Shankar, of Jamnagar, Kathiawar
10. Mahamahopadhyaya Pandit Lakshman Shastri Dravida, Professor, Sanskrit College, Calcutta
11. Pandit Bhimsen Sharma, Vaidik Professor, Sanskrit College, Calcutta
12. Pandit Dindyal Sharma, of Jhajjar, Rohtak
13. Pandit Ramavatar Pandey, Professor of Sanskrit, Patna College, Bankipur
14. Mahamahopadhyaya Pandit Durga Prasad Dwivedi of Jaipur
15. Pandit Bulakiram Shastri of Ajmer

Pandit Madan Mohan Malaviya then proposed the names of—

1. Shri Makanji J. Mehta, Bar at-Law, of Bombay
2. Babu Nihal Chand, of Benares
3. Pandit Sital Prasad Brahmachari, late Principal, Syadvad Jain College, of Benares
1. Babu Ajit Prasad, of Lucknow, and
5. Rai Bahadur Seth Chitagan Mal of Ajmere

to represent the Jain community, and the names of

1. Bhai Arjun Singh Sahib of Bagarian, District Ludhiana
2. Baba Sur Gurbaksh Singh Bedi, of Kular, District Rawalpindi
3. Major-General Bakshi Paran Singh of Kapurthala
4. Dewan Lildaram Singh of Hyderabad (Sindh), and
5. Bhai Sardul Singh, Editor, *Sikh Review*, Delhi

to represent the Sikh community, on the Court under Clause (e), Class III, sub section (1) of Statute 14 of Schedule I of the Act. The motion was put to the vote and carried unanimously

The following gentlemen were then elected to represent the learned professions on the Court under Clause (f) Class III :—

1. Rai Ganga Ram Bahadur, Lahore
2. Rai Bahadur Pandit Hari Kishan Pant, Executive Engineer, High Court Division, Allahabad
3. Babu Jwala Prasad, Executive Engineer, Agra
4. Rai Bahadur Dr. M. N. Ohdedar of Lucknow
5. Major B. D. Basu, I.M.S. (*retired*) of Allahabad
6. The Hon'ble Pandit Gokaran Nath Misra, of Lucknow
7. Sri N. Subba Rau Pantulu Garu, of Rajahmundry
8. Sir Bhalchandra Krishna Bhatvadekar, of Bombay, and
9. Rao Bahadur Vasudeva Ramchandra Pandit, Bar-at-Law, of Nagpur
10. Rai Ralla Ram Bahadur, Chief Engineer, of Calcutta

Pandit Madan Mohan Malaviya then proposed that the following persons, who were on the Board of Trustees of the Central Hindu College, Benares, be elected under Clause (g), Class III, sub-section (1) of Statute 14 of Schedule I of the Act :—

1. Mrs. Annie Besant, Madras
2. Rai G. N. Chakravarti Bahadur, Benares
3. Babu Upendra Nath Basu, Benares
4. Babu Jnanendra Nath Basu, Rajnagar
5. Babu Govind Das, Benares
6. Rai Srish Chandra Basu Bahadur, retired District and Sessions Judge, Allahabad
7. Pandit Cheddalal, Benares
8. Babu Kali Charan Mitra, Benares
9. Dr. Bal Krishna Kaul, Lahore, and
10. Babu Hirendra Nath Datta, Calcutta

Pandit Madan Mohan Malaviya also proposed the names of the following gentlemen for election, under the same clause :—

1. The Hon'ble Mr. Justice Ashutosh Chaudhuri, of Calcutta
2. The Hon'ble Justice Rai Shadi Lal Bahadur, Judge, Chief Court, Punjab, Lahore
3. Babu Braja Kishore Prasad, Vakil, Laheria Serai, Darbhanga
4. Rai Purnendu Narain Sinha Bahadur, Vakil, Bankipur
5. Lala Hansraj, President, D.A.V. College Committee, Lahore

6. Kumar Parmanand Rai Bahadur, District and Sessions Judge, Shahjahanpur
7. Babu Iswar Saran, Allahabad
8. Dr. Radha Kumud Mukarji, Calcutta
9. Babu Gur Prasad Dhawan, Honorary Assistant Secretary, Central Hindu College, Benares
10. Babu Durga Prasad, Benares

The motions were carried unanimously.

Out of the gentlemen elected as above, the following were present and being invited to join the meeting they took their seats:—

1. Rai Rajendra Chandra Shastri Bahadur, of Calcutta
2. Mahamahopadhyaya Pandit Harprasad Shastri, of Calcutta
3. Babu Ajit Prasad, of Lucknow
4. Rai Ganga Ram Bahadur, of Lahore
5. Babu Jwala Prasad, Executive Engineer, of Agra
6. Major B. D. Basu, of Allahabad
7. The Hon'ble Pandit Gokaran Nath Misra, of Lucknow
8. Rai Gyanendranath Chakravarti Bahadur, of Benares
9. Babu Jnanendra Nath Basu, of Rajnagar
10. Rai Srish Chandra Basu Bahadur, of Allahabad
11. Pandit Chhedalal, of Benares
12. Babu Kalicharan Mitra, of Benares
13. Babu Hirendra Nath Datta, of Calcutta
14. Dr. Radha Kumud Mukarji, of Calcutta
15. Babu Durga Prasad, of Benares
16. Kumar Parmanand Rai Bahadur, of Shahjahanpur
17. Rai Purnendu Narain Singh, of Bankipur
18. Babu Gur Prasad Dhawan, of Benares, and
19. Babu Iswar Saran, of Allahabad

The Vice-Chancellor then reported to the meeting the action he had taken under Statute 9 of Schedule I of the Act. He said that the Benares Hindu University Act came into force on the 1st April, 1916, and from that date, under section 20 of the Act, the Hindu University Society stood dissolved, and all property, moveable and immovable, and all rights, powers, and privileges of that Society vested in the University. It was, therefore, necessary to arrange immediately for the maintenance and management of the Central Hindu College, the School and the Ranavira Sanskrit Pathshala. He had, therefore, in exercise of the powers vested in him under clause (4) Statute 9, of Schedule I of the Act, issued the following orders:—

"BENARES HINDU UNIVERSITY.

"Order by the Hon'ble the Vice-Chancellor.

"Emergency Order No. 1.

"Whereas by notification No. 255, dated 23rd March, 1916, the Governor-General in Council has been pleased to direct that the Benares Hindu University Act (No. XVI of 1915) shall come into force on and with effect from 1st April, 1916, and whereas by reason of the said Act coming into force, the Hindu University Society has been dissolved with effect from the said date, and whereas the said Hindu University Society has maintained the Central Hindu College, the Central Hindu Collegiate School, and the Ranavira Sanskrit Pathshala at Benares, and has entrusted the management of the said institutions to three committees, consisting of persons named below, viz. :—

I. The Committee of Management for the College :—

1. The Hon'ble Dr. Sundarlal, B.A., LL.D., C.I.E. (*President*)
2. The Hon'ble Pandit Madan Mohan Malaviya, B.A., LL.B.
3. Rai Gyanendra Nath Chakravarti Bahadur, M.A., LL.B.
4. Mr. Bertram Keightley, M.A., Bar-at-Law
5. The Hon'ble Dr. Tej Bahadur Sapru, M.A., LL.D.
6. Rai Srishchandra Basu Bahadur, B.A., LL.B.
7. Pandit Baldev Ram Dave, *Vakil*
8. Pandit Gokaran Nath Misra, M.A., LL.B.
9. Babu Bhagwandas, M.A.
10. Babu Upendra Nath Basu, B.A., LL.B.
11. Pandit Chhedalal, B.A.
12. Rai Abhay Channan Sanyal Bahadur, M.A.
13. Principal, Central Hindu College, *ex officio*
14. Babu Jnanendra Nath Basu, B.A. (*Secretary*), and

II. The Committee of Management for the School :

1. Rai Gyanendra Nath Chakravarti Bahadur, M.A., LL.B. (*President*)
2. The Hon'ble Pandit Madan Mohan Malaviya, B.A., LL.B.
3. Pandit Baldeva Ram Dave, *Vakil*
4. Rai Krishnaji
5. Pandit Chhedalal, B.A.
6. Pandit Ram Narayan Misra, B.A.
7. Babu Chintamani Mukarjee, B.A.
8. The Head Master of the School, *ex-officio*, and
9. Babu Jnanendra Nath Basu, B.A. (*Secretary*)

III. The Committee for the management of the Ranavira Sanskrit Pathshala

1. Mahamahopadhyaya Pandit Shiv Kumar Shastri (*President*)
2. Babu Bhagwandas,
3. Mahamahopadhyaya Dr. Ganga Nath Jha,
4. The Hon'ble Pandit Madan Mohan Malaviya,
5. The Professor of Sanskrit, Central Hindu College, *ex-officio*
6. Principal, Ranavira Sanskrit Pathshala, *ex-officio*, and
7. Babu Jnanendra Nath Basu, (*Secretary*)

"And whereas it is necessary and desirable that the said institutions be maintained and managed, and continue to be so maintained and managed until the Benares Hindu University can meet and provide for their due management, and whereas it is not possible for the said University and its legally constituted authorities to meet and determine the said matter at an early date, and an emergency has arisen which calls for immediate action, it is hereby ordered, under Statute 9, Clause (4) of Schedule I of the Benares Hindu University Act, that up to and until the said University is able to meet and make the necessary provision for the maintenance and management of the said institutions, or to pass such order with reference to them as the said University may consider fit and proper to pass, the Committees constituted as above by the Hindu University Society for their management shall continue to maintain and manage the said institutions and to exercise all the powers and duties vested in them by the said Hindu University Society. Under Statute 9(4) of Schedule I of the said Act, I order accordingly, and direct that this order be reported to the Court and the Council at their next meeting.

SUNDARLAL,

"*Vice-Chancellor.*

"ALLAHABAD,
"Dated 19th April, 1916.

The Benares Hindu University".

Pandit Madan Mohan Malaviya then laid before the meeting draft Statutes for regulating the election of members of the Court (30 members to be elected by registered donors), under clause (b), Class III, sub-section (1) of Statute 11 of Schedule I of the Act, and proposed that they may be adopted under Sub Section (3) of Section 17 of the Act.

He also proposed draft Statutes relating to (a) the meetings of the Court (b) the election of the Deans of the Faculties and (c) Contracts. Certain slight amendments in some of the proposed Statutes were suggested which were accepted by the mover. The proposed Statutes as amended were then put to the vote and passed under Sub-Section (3) of Section 17 of the Act.

The first Statutes which constituted Schedule I of the Benares Hindu University Act 1915 numbered thirty-two. The Statutes which were now passed by the Court were numbered in continuation as Statutes 33 to 60 as given below :—

Relating to the meetings of the Court.

33. Notices of the Annual General Meeting shall be issued by the Secretary, at least 30 days before the date of the meeting, with an Agenda paper and, no business, not arising out of matters noted or mentioned in such Agenda paper, shall be considered, unless the consent of at least two-thirds of the members of the Court present at the meeting be obtained thereto.

34. Every member who intends to bring forward any special business at the Annual General Meeting, or to propose any person for election as Chancellor, Pro-Chancellor, Treasurer, or Auditor, or as a member of the Court or of the Council, shall give notice of such business, or of the name of the person to be proposed, to the Secretary, at least 20 days before the day appointed for such meeting. Every member who intends to propose an amendment shall give notice thereof to the Secretary ten days before the date fixed for the meeting.

35. Fourteen days' notice of any Special General Meeting, stating generally the nature of the business to be transacted, shall be sent to each member of the Court, and no such meeting shall be competent to transact any business other than that mentioned in the notice or directly arising out of it.

36. The procedure at meetings shall be in accordance with Rules to be made by the Court in that behalf.

Relating to the Deans of the Faculties.

37. Each Faculty shall, at its first meeting, elect one of its members as the Dean of the Faculty, who shall hold office until the appointment of a Dean for the next following year at the next annual meeting of the Faculty.

38. In the event of the office of Dean being vacated in the course of the year, the Faculty shall elect a new Dean within one month of the occurrence of the vacancy, or as soon thereafter as may be practicable.

Relating to Contracts.

39. Contracts made by or on behalf of the University shall be validly made, and binding on the University if made, as follows :—

- (a) Any contract which if made between private persons would by law be required to be in writing and if, required by the law in force in British India to be registered, may be similarly made on behalf of the University in writing under its common seal and registered, and such contract may in the same manner be varied or discharged;
- (b) Any contract which if made between private persons would by law be required to be in writing and signed by the parties to be charged therewith, may be made on behalf of the University in writing signed by any person acting under the express or implied authority of the Council, and such contract may in the same manner be varied or discharged.
- (c) Any contract which if made between private persons would by law be valid, although made verbally only and not reduced to writing, may be made either in writing or verbally on behalf of the University by any person acting under the express or implied authority of the Council, and such contract may be in the same way varied or discharged.

“Provided always that no contract exceeding Rs. 500 in amount or value shall be made except in writing”.

- (d) The Council shall from time to time appoint such person or persons as it may think proper, either by office or by name, to enter into, execute and sign contracts for and on behalf of the University, and to present them for registration and to register the same according to the law in force for the time being.

Relating to the election of the members of the Court by the registered donors.

40. At the first meeting of the Court convened under the orders of the Chancellor, under Statute 16, the Vice-Chancellor shall lay on the table a list showing the names and addresses of all the donors who have paid to the Hindu University Society or to the University a donation of Rs. 500 or upwards, or have, where permitted by the Statutes, given property of the said value or more. The list shall be compiled from the accounts kept by the Hindu University Society. Any errors or omissions in the said list may be rectified by an order of the Vice-Chancellor.

41. The names and addresses of all persons who have paid or may hereafter pay a sum of Rs. 500 or upwards to the University, shall be entered in the said list from time to time, by the Secretary of the Court.

42. Every person whose name is entered in the said list shall be deemed to be a registered donor within the meaning of the Statutes and entitled to vote at the election.

43. Where the donors of a sum of Rs. 500 or upwards, are more persons than one who constitute a joint Hindu family, or a partnership firm, or a company or corporation, the Secretary shall call upon such donors to elect, within a time to be fixed by him, one of their number to represent and act for them in voting at the election. If such donors fail to elect and notify the name and address of the person so elected by them, within the time specified in the notice, or within such further period of time as may be allowed by the Secretary, or are unable to agree as to the person who should represent them for the purpose of voting at the election, the Secretary shall lay the matter for orders before the Vice-Chancellor, who may nominate any one of their number to represent them at the election for the purpose of voting. The orders of the Vice-Chancellor shall be final. The name of the person so elected or nominated to represent such donors shall be entered in the column of remarks against the names of such donors and for purposes of serving all notices of elections, of making nominations of persons to be elected and for voting at the election, the person so noted as the representative of such donors, shall be deemed to be the person entitled to act as one of the electors.

44. Where the elector is an Indian Prince or Chief, not invested with the powers of administration of the affairs of his State, the Council of Regency or other duly constituted authority in charge of the administration of such State, shall be entitled to exercise the right of an elector so long as the Indian Prince or Chief is not so invested.

45. Where the donor is a minor, or a person suffering from a disability, or a ward of the Court, the legal guardian of such person shall be entitled to act for him at such election as a voter, so long as the minority or disability continues or so long as he is a ward of the Court. Where the said person is not the guardian of the person and property of a minor, the guardian of the property shall be deemed to be the guardian within the meaning of this Statute.

46. Whenever there are one or more vacancies in the Court for election, the Secretary shall cause notice to be issued showing the number of such vacancies and specifying a time within which nominations to fill up the vacancy may be made. Such notice shall be posted to the registered address of each elector whose name is entered in the said list. The time

specified for depositing the nomination papers with the Secretary shall not be less than 30 days from the date on which such notice is posted.

47. Each elector shall nominate such or so many persons as there are vacancies to fill up and shall deliver in the Secretary's office such nomination paper in a sealed cover, on or before the said date, or may send his nomination paper in a sealed cover by registered post in time to reach the Secretary on or before the said date.

48. Such nomination papers shall be signed by the elector who shall, give the name or names of the person or persons proposed by him for election together with his or their qualifications. A person unable to sign his name may put his seal or mark instead. The seal or mark shall be made in the presence of and witnessed by not less than two witnesses who shall attest the same. In such case, as also in the case of *parda-nashin* ladies, their signatures or seal or mark shall be authenticated by at least two such witnesses before a magistrate or judicial officer or other person entitled to attest affidavits for use in a court of justice.

49. The Secretary shall provide for the custody of such nomination papers, which shall be kept in the sealed covers unopened until the day after the last day fixed for receiving such nomination papers. On the said day, the Secretary shall open the said covers and scrutinize them.

50. The Secretary shall then prepare a list of person or persons who have been duly nominated and print his or their name or names and address or addresses together with his or their qualifications on a voting paper. One such voting paper shall be posted under registered cover to the name and registered address of each elector. The voting paper shall state the time and date on or before which the voting paper must be delivered in a sealed cover to the Secretary or posted to him in a registered cover so as to reach him on or before the date and time fixed for the delivery of such paper.

51. The elector shall put a cross mark \times against the name of the person or persons for whom he votes and strike out the names of the other persons for whom he does not vote. Such voting paper shall be signed by the elector and the provisions of Statute 48 shall apply to the case of persons unable to sign their own names and to the case of *parda-nashin* ladies.

52. Each elector may vote for the election of as many persons as there are vacancies, but he shall not be entitled to give more than one vote to each person.

53. The voting papers shall be put in sealed covers by the voters which shall be delivered in the Secretary's office on or before the date and time fixed for the delivery of voting papers or posted by registered post so as to reach the Secretary before the said time and the said date.

54. The voting papers shall be opened and scrutinized by the Secretary as soon as the time for the delivery of voting papers has expired. Candidates for election or their agents may be present at such scrutiny. The Secretary shall prepare a return of the votes obtained by each person nominated.

55. The person or persons who have obtained the highest number of votes shall be declared to have been duly elected to fill up the vacancy or vacancies.

56. Where two or more persons have obtained an equal number of votes and the vacancies available are less in number, the Secretary shall report the case to the Vice-Chancellor, who shall, on a date and time to be appointed, determine by drawing lots in such manner as he may consider advisable, which of the aforesaid persons shall be deemed to have been elected.

57. All objections to the voting papers, or the decision of the Secretary on any point, may, at once, be referred by the person aggrieved to the Vice-Chancellor, whose order in such matters shall be final.

58. The Secretary shall, as may be necessary, prepare and print forms of nomination and voting papers for the use of the electors.

59. No election shall be deemed to be invalid by reason of the notice under Statute 46 or the nomination paper posted to any elector being not delivered to him, for any reason, by the postal department.

60. The term 'Secretary' in Statutes 33 and 34 and in Statutes 40 to 60 shall mean the Secretary of the Court, or, in his absence or illness, or in case of no person being appointed to hold the said office at any time, such person as the Vice-Chancellor may nominate, for the time being, to perform under these Statutes the duties of the Secretary.

Pandit Madan Mohan Malaviya moved an addition of the following proviso to sub-section (5) of Statute 19 of Schedule I of the Act:—

"Provided that, at the first meeting of the Senate and at all other meetings of the Senate held on or before 1st April, 1918, eight members thereof shall form a quorum".

The motion was put to the vote and passed as Statute 61.

Pandit Madan Mohan Malaviya then proposed that the following proviso be added to sub-section (1) of Statute 27 of Schedule I of the Act :—

“Provided that, until the first Syndicate is constituted, the two members to be elected by the Syndicate under sub-clause (vi), shall be elected by the Senate. The members so elected under this proviso shall cease to be members of the Board, as soon as the Syndicate has elected the two members under this sub-clause”.

The motion was put to the vote and the Statute passed as Statute 62.

Pandit Madan Mohan Malaviya also moved the addition of the following temporary Statute which was passed as Statute 63.

63. “Notwithstanding anything to the contrary contained in the Statutes in Schedule I of the Act, the annual meeting of the Court to be held in October, 1917, shall be deemed to be the first annual meeting of the Court, and all members of the Court and officers of the University whose term of office would otherwise have expired prior to that date shall continue to hold their respective offices until the close of the annual meeting of 1917”.

The Vice-Chancellor then announced that His Honour the Visitor, who had graced the meeting by his presence, was pleased, under Sub-Section (5) of Section 17 of the Act, to give his sanction to the new Statutes and the addition, to the first Statutes that had been passed by the meeting.

At this stage, His Highness the Maharaja of Benares took leave of the meeting as he had another engagement. The Vice Chancellor proposed a vote of thanks to His Highness, and also to the Hon'ble Visitor and it was passed with acclamation. His Highness the Maharaja of Benares and the Hon'ble Visitor then retired.

Sir Gouroo Das Banerjee then pointed out that it was the duty of the Vice-Chancellor to preside at the meetings of the Court in the absence of the Chancellor and the Pro Chancellor, as under sub section (1) of Statute 9 of Schedule I of the Act, he took rank in the University next to the Chancellor and the Pro Chancellor (except at a Convocation, when in the absence of the Chancellor alone, he was to preside). As at the commencement of the meeting, the Vice Chancellor had himself proposed that His Highness the Maharaja of Benares should take the chair, there could, of course, be no objection. As the Maharaja Bahadur had then retired, Sir Gouroo Das felt that, under the Act, the Vice-Chancellor must take the chair.

The Vice-Chancellor accordingly took the chair and the meeting resumed its work.

The Vice-Chancellor laid on the table a list of the donors of Rs. 500 and upwards who were entitled to vote for the election of 30 members to the Court.

The meeting authorised the Vice-Chancellor to make the necessary arrangements for the election of thirty members by the registered donors of Rs. 500 and upwards in accordance with Statutes that were passed at the meeting.

The following gentlemen were then elected members of the Council under sub-section (3), under Statute 17 of Schedule I of the Act : -

1. The Hon'ble Maharaja Sir Rameshwar Singh Bahadur, of Darbhanga
2. Pandit Madan Mohan Malaviya
3. Mrs. Annie Besant
4. Babu Bhagavandas
5. Babu Govind Das
6. Babu Jnanendra Nath Basu
7. Babu Motichand
8. Raja Sir Rampal Singh
9. Thakur Suraj Baksh Singh
10. Pandit Gokaran Nath Misra
11. Dr. Tej Bahadur Sapru
12. Pandit Baldev Ram Dave
13. Babu Iswar Saran
14. Sardar Bachan Singh of Nabha
15. Babu Nihalchand
16. Rai Ganga Ram Bahadur
17. Rai Bahadur Kumar Parmanand
18. Rai Gyanendra Nath Chakravarti Bahadur
19. Sir Balchandra Krishna Bhatvadekar
20. Pandit Chhedalal

The meeting then proceeded to determine, as required by the Statute, the province or provinces or States (outside the United Provinces of Agra and Oudh) from among the residents of which five members were to be elected under sub-section (2) of Statute 17 of Schedule I of the Act. After some discussion the following gentlemen were duly elected :—

Sir Gooroodas Banerjee, (Bengal).

Sri N. Subba Rau Pantalu Garu, (Madras)

Kunwar Chain Singh (Rajputana).

Sri Vasudev Ramchandra Pandit, (Nagpore).

Rai Purnendu Narain Singh Bahadur, (Behar).

Under clause (a), Class II of Statute 19 of Schedule I of Act the following were elected as members of the Senate . .

1. Maharaja Sir Rameshwar Singh Bahadur,
2. Mrs. Annie Besant,
3. Sir Gooroodas Banerjee,
4. Babu Bhagavandas, and
5. Pandit Madan Mohan Malaviya.

The following gentlemen were elected under clause (iu), sub-section (1), Statute 27 of Schedule I of the Act as members of the Board of Appointment :

1. Pandit Madan Mohan Malaviya
2. Babu Bhagavandas

The question of appointment of an Auditor or Auditors was then considered. The Vice-Chancellor placed before the meeting the names of the gentlemen who had applied for the post and who were qualified for appointment under section 13 of the Act.

Pandit Mahadeo Prasad, retired Senior Auditor in the Office of the Accountant-General, United Provinces of Agra and Oudh, was appointed Auditor for the period commencing April 1st, 1916, to the date of the first Annual Meeting of the Court on a remuneration of Rs. 500 for that period.

On the proposal of Pandit Madan Mohan Malaviya, a Sub-Committee, consisting of the following gentlemen, was appointed to draft and submit such other additional Statutes as might be required : -

- The Vice-Chancellor
 Babu Bhagavandas
 Dr. Tej Bahadur Sapru
 Babu Hirendra Nath Datt
 Rai Gyanendra Nath Chakravarti Bahadur
 Dr. Ganganath Jha, and
 Dr. Radhakumud Mukarji

After this came up the election of the Pro. Vice-Chancellor. Pandit Madan Mohan Malaviya proposed the name of Mahamahopadhyaya Pandit Aditya Ram Bhattacharya, for election as Pro-Vice-Chancellor of the University. He said he could not think of any one better fitted to be the first Pro-Vice-Chancellor than the venerable Panditji.

Under ordinary circumstances, it would have been his duty to his revered Guru to oppose, at his age, any proposal to burden him with the responsibilities of an office. But they had to rear up a great institution, and for the success of their efforts they wanted for the first Pro-Vice-Chancellor one who, by his learning, experience and age, commanded universal respect and confidence, one who would properly fill the position of an Acharya of old in the institution, who would be looked up to as a revered friend and guide by the teachers and as a father by the students who would flock to the University from all parts of the country. The speaker was grateful that, in kind response to his earnest appeal, the Panditji had reluctantly indicated his willingness to help them by taking up the responsibilities of the office in question and he was glad to see from the enthusiastic manner in which the proposal had been received that they would carry it with acclamation. The appointment, he said, should for the present, be for the period ending with the close of the first annual meeting of the Court.

Mahamahopadhyaya Pandit Aditya Ram Bhattacharya said

"The complimentary terms in which reference has been made about me have proceeded from a generous and loving heart that has ever been appreciative of the humble work that I have done in the past in association with him and my other friends and co-workers. Approaching, as I am the period of life when the other-world interest should occupy the mind more than those of this, my present bent of mind and condition of bodily health may not enable me to perform with efficiency the arduous duties which will be demanded of me. If, gentlemen, after seeing me as I am at present and bearing my apprehensions as to my fitness to cope with the responsible work of the high office of Pro Vice-Chancellor, you wish me to fill the chair I will obey in all loyalty and dutifulness to the cause of the Hindu University which all of you, with the blessings of God, have helped to establish. My humble services now and ever are at its command".

Mahamahopadhyaya Pandit Aditya Ram Bhattacharya, was unanimously elected Pro-Vice-Chancellor of the University under sub-section (1) of Statute 10 of Schedule I of the Act.

The last item was the election of the Treasurer. Pandit Malavi, Mohan Malaviya proposed that the Hon'ble Babu Motichand be appointed Treasurer for one year under Statute 13 of Schedule I of the Act. The motion was put to the vote and carried.

The meeting then came to a close.

CHAPTER XVII

UNIVERSITY STARTS FUNCTIONING

प्रियमनु सुकृतां हि स्वस्पृहाया विलम्बः ।

Naishadha. 3-134

The various bodies of the University the Senate, the Council, the Syndicate, the Faculties of Arts, Science, Theology, Oriental Learning and Law, and the Board of Appointments having been duly constituted met for the first time on the 6th and 7th November, 1916. They proceeded further with their work.

All preliminary steps were taken to start the work of the University at an early date. The services of Rai Jwala Prasad Sahib, Executive Engineer in the U.P. Government were secured on loan to work as Superintendent of Works of the University. He arrived in December, 1916, and started the work hoping confidently to provide sufficient building accommodation within a year and a half, so as to enable the University to begin its regular work on the new site by July, 1918.

The work of land acquisition was proceeding apace. The area of land to be acquired was 1215.53 acres comprising the following villages :

| | |
|-------------------|--------------|
| Nagwa Durbar | 37.84 acres |
| Bhagwanpur Darbar | 14.46 acres |
| Bhagwanpur | 78.42 acres |
| Naria | 295.31 acres |
| Dhananjaypur | 122.93 acres |
| Khijarahi | 52.00 acres |
| Jangampur | 75.68 acres |
| Susuahi | 133.08 acres |
| Seer Goverdhanpur | 214.53 acres |
| Chhittapur | 191.28 acres |

Total 1215.53 acres

An area of 44.51 acres had already been acquired for the Foundation-Stone laying Ceremony, out of which possession of 29.36 acres was taken for the amphitheatre including the parking of carriages etc. For the rest, the tenants had not yet been formally dispossessed.

In the land comprising about 1200 acres under acquisition now, there were about seven thousand trees, one hundred *pacca* wells, twenty *kutchha* wells, forty *pacca* houses and 860 *kutchha* houses. A few temples and Dharmashalas with gardens attached were also there, mostly on the *Panchakroshi* Road. About one thousand acres of land were under cultivation. The compensation to be paid was roughly estimated in the beginning at about seven lakhs of rupees.

Just when the acquisition proceedings started, a public meeting was held at Banaras in February, 1916 which decided to request the Government and the promoters of the Hindu University not to include *Panchakroshi* Road in the University compound. A telegram communicating the decision arrived at the meeting was sent by Mahamahopadhyaya Pardit Subramanya Sastri to the Government of India on the 29th February, 1916. A similar telegram was received by Dr. Sundar Lal also. The University had already decided not to block up the *Panchakroshi* Road. Leaving that Road as it was, the University had intended to use the North West Corner of the site for residential quarters for the teachers who preferred to live within the *Panchakroshi* of Benares.

Two important points regarding the land acquisition proceedings were to be decided now. The first related to the provision of a site required for new houses for the dispossessed tenants. It was decided to acquire a plot of land for housing the people ejected from the site acquired for the University. It was also proposed that each person ejected should receive an area equal to that from which he had been ejected, and that he should be permitted to remove his building materials to that area, and that he should be compensated for the rebuilding of his house but should not receive any compensation for the land given up by him or the value of the materials removed by him.

The second point related to the raising of funds for the payment of the compensation. During the progress of the proceedings for the acquisition of the site, the Collector of Banaras had asked the University to deposit a sum of Rupees six lakhs to enable him to pay the compensation payable to persons whose lands had been acquired. Part of the amount was deposited in the Treasury out of the funds available but for the payment of the remainder, a large sum of money was immediately required. The matter was brought before the Council which unanimously adopted the following resolution at its meeting held on the 7th November, 1916

“It be resolved that, as the money is immediately required for the acquisition of land and the construction of the University

buildings, and, as the market for the sale of Government Promissory Notes in which the funds of the University have been invested is at present unfavourable, the amount required should be raised by arranging for an overdraft to the extent of six lakhs from the Bank, on the security of the Government Promissory Notes held in safe custody by the Bank of Bengal, and that the Bank be asked to sanction the overdraft at as low a rate of interest as possible, and that the Council authorises the Vice-Chancellor to negotiate and conclude with the Bank the transaction on the best terms available."

Negotiations were made with the Bank of Bengal and the Bank agreed to permit an overdraft to the extent of Rupees six lakhs at an interest of five and a half per cent on the security of the Government Promissory Notes held in safe custody by the Bank. This arrangement was sanctioned and confirmed by the Court at its meeting held on the 18th February, 1917. The money was deposited into the Treasury and the possession of the whole of the land was given to the University on the 27th January, 1917. It was a unique event in the annals of land acquisition that the whole land was acquired without a single case going to Court. It may well be imagined how difficult it is for a Zamindar or tenant to give up even an inch of land. The University is much indebted to the owners of the land for the generous manner in which they helped it in this matter.

With the exception of a few acres the entire land of 1215.53 acres was under cultivation on which the annual revenue and cesses amounted to Rs. 2,794-6-10. The University proposed to take out of cultivation at the beginning of each agricultural year so much land as was likely to be required for building or other purposes during that year while the rest was to continue under cultivation and to be managed by the University as ordinary zamindari land until the whole area was absorbed for the direct purposes of the University. The Collector, therefore, with the approval of the Commissioner and the concurrence of the University authorities proposed that the whole area should, from the date on which possession was given over, be treated as a separate mahal of its own, and be assessed to a revenue with cesses amounting to Rs. 1,397-3-5 for the second half of the revenue year 1324 Fasli—the former proprietors had already paid the half revenue for the first half of that year—and to a revenue with cesses of Rs. 2,794-6-10 for the year 1325 Fasli reduced proportionately for any portion of the area brought under works during the year 1324 Fasli. He

also suggested that a similar re-assessment should take place every year on the basis of similar reductions until the whole area was utilised for the purposes of the University. Ultimately, when the whole land was utilised for the direct purposes of the University, it was to be exempted from the payment of the land revenue. This proposal was accepted by the Council of the University on the 17th June, 1917.

The building department of the University had already started functioning from the 17th December, 1916 on which date Rai Jwala Prasad Sahib arrived and took charge as Superintendent of Works of the University. Level Surveys and preparation of the list of requirements and other preliminary arrangements took the first three months after which detailed designs and estimates began to be prepared under the guidance of Rai Ganga Ram Bahadur who kindly agreed to be the Honorary Chief Engineer of the University. Based on these comprehensive requirements various plans and lay-outs were prepared by the Supdt. of Works and scrutinised by the Building Committee. The plan was sent to various persons for opinion and criticism. Rai Ganga Ram Bahadur, Chief Engineer was of the opinion that it would take a considerable time to develop the general scheme of lay-out and that it was not desirable to start the construction of any building before the entire scheme was matured and fully considered. In the meantime, in order to avoid the delay in starting the work of the University, he suggested the idea of separating a strip of land from the main site on the northern side towards Panchakroshi road and of erecting thereon a few buildings simple in design and construction which could be finished in a short time and which could for the present meet the emergent and increasing needs of the Central Hindu College for working as a residential University College. This suggestion was approved by the Council on the 7th April, 1917 and a sum of Rupees three lakhs was sanctioned for the construction of necessary buildings including hostels and residences for certain members of the staff. The Superintendent of Works was asked to prepare detailed plans and estimates of the proposed buildings and, in anticipation of the sanction by the Building Committee, to start preliminaries so that the buildings might be ready as early as possible. So far as the general scheme of lay-out was concerned, Mr. Frank Lishman, Consulting Architect to the Government of the United Provinces, was requested to prepare a general lay-out plan of the University buildings and grounds.

The detailed plans and estimates of the College and hostel buildings to be constructed on the plot of land separated from the general scheme



कुल गीत

मधुर मनोहर अतीव सुन्दर, यह सर्वविद्या की राजधानी।

यह तीन लोकों से न्यायी काशी,

सुज्ञान धर्म और सत्यराशी।

बसी है गङ्गा के रम्य तट पर, यह सर्वविद्या की राजधानी।

मधुर०-॥

नये नहीं हैं यह ईंट पत्थर,

है विश्वकर्मा का कार्य सुन्दर।

रचे हैं विद्या के भव्य मन्दिर, यह सर्वसृष्टी की राजधानी।

मुधुर०-॥

यहाँ की है यह पवित्र शिक्षा,

कि सत्य पहले फिर आत्म-रक्षा।

बिके हरिश्चन्द्र थे यहीं पर, यह सत्यशिक्षा की राजधानी।

मधुर०-॥

वह वेद ईश्वर की सत्यवानी,

बनें जिन्हें पढ़ के ब्रह्मज्ञानी।

थे व्यास जी ने रचे यहीं पर, यह ब्रह्म-विद्या की राजधानी।

मधुर०-॥

वह मुक्तिपद को दिलानेवाले,

सुधर्म पथ पर चलानेवाले।

यहीं फले-फूले बुद्ध शङ्कर, यह राज-ऋषियों की राजधानी।

मधुर०-॥

सुरम्य धाराएँ वरुण अस्सी,

नहाये जिनमें कबीर तुलसी।

भला हो कविता का क्यों न आकर, यह वाग्विद्या की राजधानी।

मधुर०-॥

विविध कला अर्थशास्त्र गायन,

गणित खनिज औषधि रसायन।

प्रतीचि-प्राची का मेल सुन्दर, यह विश्वविद्या की राजधानी।

मधुर०-॥

यह मालवी की है देशभक्ति,

यह उनका साहस यह उनकी शक्ति।

प्रगट हुई है नवीन होकर, यह कर्मवीरों की राजधानी।

मधुर मनोहर अतीव सुन्दर, यह सर्वविद्या की राजधानी।

of the lay-out of the University were laid before the Council on the 17th June, 1917. While the plans were generally approved, the Supdt. of Works was requested to make such alterations as might be necessary to keep the cost of construction within four lakhs of rupees.

Things, however, developed in a different way. In spite of best efforts the proposed new buildings of the University on the site at Nagwa were not likely to be ready before July, 1918. The postponement of the actual working of the University till then was not considered desirable. The main obstacle to the beginning of the work of the University in the Central Hindu College premises was the want of adequate accommodation. A proposal was, therefore, made to remove the school department of the Central Hindu College to another building and then to secure permission of the Government for starting work in the premises of the Central Hindu College itself till the erection of new buildings at Nagwa. The University did not like to spend its money for the construction of a new building for housing the Central Hindu Collegiate School. The strenuous efforts of Pandit Madan Mohan Malaviya, however, made the construction of a building for the school possible before July, 1917. At his instance, a Marwari gentleman, who, in the truest and highest spirit of charity, did not wish that his name should be announced to the world, came forward with a donation of Rs. 25,000/- for the special purpose and expressed his willingness to pay a further sum of Rs. 5,000/-, if it was necessary for the completion of the building. With this donation the new building for the Central Hindu Collegiate School was constructed at Kolhua just behind the Central Hindu College premises. Within a short period of about a month a new building with twenty-six spacious class-rooms and a big hall was completed. The new school building was opened on the 20th July, 1917 by His Honour Sir James Meston, Visitor of the University in the presence of a distinguished audience including His Highness the Maharaja of Banaras. Sir James Meston said on this occasion that this building was the first on record which had ever been constructed within such a few weeks. This was due to the energy and enthusiasm of the Superintendent of Works, Rai Jwala Prasad Sahib. The school was shifted to the new building in July, 1917 and this released two blocks of buildings in the premises of the Central Hindu College—one to be used for the office of the Registrar and the Pro. Vice-Chancellor of the University and the other for the University classes. An increase in the Boarding House accommodation for nearly one hundred students was also secured by accommodating the school boarders partly in the Khurd Mahal and partly in a spacious private residence near the

new school, which was placed at the disposal of the University by the generosity of Mahant Kishen Dayal of Gaya.

During his visit in connection with the opening of the new school building, His Honour Sir James Meston inspected the Central Hindu College building. He was accompanied by the Chief Secretary and the Education Secretary to the U.P. Government. The additional accommodation that was likely to be available by the removal of the school to the new premises was examined by him. The University had already moved the Government of India to consider the propriety of issuing a notification declaring the Central Hindu College as a College maintained by the University. The request of the University was acceded to and in the beginning of October, 1917 His Excellency the Viceroy and Governor-General of India issued a notification declaring that on and with effect from 1st October, 1917 the Central Hindu College at Benares shall be deemed to be a college maintained by the University. The Central Hindu College thus became a college of the University as defined by Section 2 of the Hindu University Act, and the attendance at the lectures given in the classes maintained in it qualified its students for admission to the various examinations of the University and for the degrees which the University was empowered to confer. The University started to exercise for the first time its functions as a teaching University.

The possibilities of the Central Hindu College becoming a College of this University in the course of the session 1917-18 was anticipated and the students seeking admission to the College in July, 1917 were apprised of it. The College was, however, affiliated to the University of Allahabad for the Faculties of Arts and Science when it reopened in July and the teaching continued in the courses prescribed by the Allahabad University, and the students were preparing for the examinations of that University. In order to remove the difficulty of the students who had already commenced their study of the courses of the Allahabad University, the Syndicate at its meeting held on the 26th October, 1917 passed a transitory regulation and it was subsequently approved by the Senate on the 27th October, 1917. The regulation ran as follows :

"Notwithstanding anything to the contrary contained in these Regulations, the subjects of examination, the courses of study, the text books prescribed, the tests and the standards prescribed for passing or taking a place in the various divisions or classes in the Intermediate Examination and in the Examinations for the degrees of Bachelor of Arts, Bachelor of Science, Master of Arts and Master of Science (Previous and Final) of this

University for the examinations of 1918 and 1919, and, in the case of candidates who fail in the examinations of 1919, for their re examination in 1920, shall be the same as at present laid down or prescribed by the University of Allahabad for the corresponding examinations of that University, for subjects for which classes were in existence on the 1st day of October, 1917, in the Central Hindu College at Benares. This Regulation shall remain in force upto the date of the declaration of the results of the examinations of 1919 and 1920, and, till then, the attendance of the present students of the Central Hindu College, which would have counted for the examinations of the Allahabad University, shall be reckoned to be attendance at lectures in this University, for purposes of every examination of this University :

“Provided that the examinations of M.Sc., Previous (in Physics and Chemistry) of 1918 and M.Sc. Final of 1919, as also the M.A. Previous of 1919, shall be held in the courses prescribed by this University.”

The transitory regulation was submitted to the Visitor of the University for his approval which was received soon. The effect of this regulation was that the students who were members of the Central Hindu College in October 1917 were able to pursue their studies in the Allahabad University courses for the first two years and were to be examined in them by the Benares Hindu University on the same lines as in the Allahabad University examinations. Failures of 1919 had a further chance to sit for an examination under similar conditions in 1920 also. This removed all difficulties which were apprehended.

Under the Act, the University was to have for the present only five Faculties, viz., those of Theology, Oriental Learning, Arts, Science (Pure and Applied) and Law. The Act also provided for the establishment of the Faculties of Technology, Commerce, Medicine and Surgery, Agriculture, etc., as soon as the Visitor was satisfied that sufficient funds were available for the purpose. The Regulations for the first five Faculties, viz., Theology, Oriental Learning, Arts, Science and Law had already been prepared under the orders of His Excellency the Viceroy and Governor-General in Council. Boards of Studies for the various subjects under each Faculty were constituted in November, 1916. Courses of study in various subjects were framed and finally passed by the Senate on the 5th May, 1917. The Senate also passed a resolution on the 5th May, 1917 recommending to the Council that the future permanent staff of the University should be built, as far as possible, out of workers who might be able and willing to serve the University without remuneration, or on moderate salaries in the spirit of self-sacrificing devotion to the cause of learning.

With the transformation of the Central Hindu College into a constituent college of the Benares Hindu University, the efforts of the promoters of the University found consummation at least in so far as the establishment of a College of Arts and Science was concerned. Steps were taken immediately for widening the scope and increasing the number of branches of instruction at the Central Hindu College. Classes had already been opened for the M.Sc. Degree in Physics and Chemistry. With a view to open higher classes in Biology, the University secured the services of a very distinguished scholar in the subject, Prof. Birbal Sahni, who was then engaged in research work in England. Arrangements were made to open classes in Economics also at an early date. These were the only few branches in which provision for advanced instruction had not been made in the Central Hindu College.

The institution of Honorary Professorships was another important experiment started by the University, probably for the first time in India. The purpose of appointing Honorary University Professors was to bring into association with the University, the ablest exponents of the subjects of study in various parts of the country. It was further contemplated under the scheme to have special courses of lectures by the Honorary Professors arranged at the University. The Board of Appointments at its very first meeting held on the 6th November, 1916 had recommended the appointment of the following gentlemen as Honorary University Professors for a period of two years:

1. Dr. Tej Bahadur Sapru—Constitutional Law and Jurisprudence.
2. Dr. C. V. Raman—Physics.
3. Mr. Manohar Lal, Late Minto Professor of Economics in the University of Calcutta—Economics.
4. Mr. Bertram Keightley—Philosophy
5. Babu Bhagavan Das—Hindu Philosophy.

The University had been enjoying the benefit of their advice and guidance in various matters. A notable addition to the list was made on the 4th November, 1917 by the appointment of Dr. P. C. Roy, the distinguished Chemist of Bengal, as the Honorary University Professor in Chemistry. Dr. Roy inaugurated the scheme by giving a series of special lectures at the Central Hindu College during the month of November, 1917.

So far as the Faculty of Oriental Learning was concerned, arrangements for the establishment for a College of Oriental Learning had already

been made. Three parallel courses of study were prescribed. In each of them Sanskrit and an Indian language formed compulsory subjects of study. In the first of these alternatives a student could take up the courses in various branches of Sanskrit learning which were prescribed by the Regulations. This was for those who wished to pursue the study of Sanskrit on the lines then prevailing. But instruction in these subjects was to be imparted on the most rational lines so that the students received a real education making them fit for their work in life. For example, in teaching astronomy it was proposed to impart to the students a knowledge of the discoveries made in the West and to familiarise them with the use of the telescope and other modern astronomical instruments. In mathematics, it was intended that along with the study of ancient oriental systems, a student should also be familiar with the advance made in mathematical science in the West. The object was to blend what was best in the East with what was best in the West, in the education of our Pandits. The second parallel course was one in which apart from Sanskrit, instruction was also to be given through the medium of the vernacular in History, Economics and other subjects which formed part of the Arts course in our Universities. The third alternative course prescribed instruction in Sciences like Physics, Chemistry, Botany etc., through the medium of the vernaculars. Students could also take English or Ayurvedic medicine as optional courses. There had been a strong body of opinion in those times in favour of imparting all instruction in our colleges through the medium of the vernaculars. The advocates of this policy now had an opportunity to observe how the experiment worked in the College of Oriental Learning. There were many others who doubted that there will be students willing to take up these alternative courses. The additional cost involved in making the experiment was, however, not much. Provision for instruction in all these subjects was to be made for the English side in Arts and Science. This could also be utilised for running the parallel courses in the College of Oriental Learning. All that was required in addition was the appointment of some additional teachers who could impart instruction in those subjects through the medium of the vernacular also. If there were no students in the vernacular classes, their services could be utilised for work in the Department itself. Though it was not possible to say whether the students would be attracted towards those alternative courses or not, it was considered worthwhile to make an experiment by introducing the scheme which was a new feature in our educational system.

The Faculty of Theology was, under the Statutes, in charge of the religious instruction of the Hindu students of the University and it had to organise studies in religion and the examinations therein. It appears necessary here to refer to the Statutes relating to the religious instructions in the University, in some details.

The Schedule I to the Benares Hindu University Act embodying the first Statutes of the University contained thirty-two statutes only. The First Court at its meeting held on the 12th August, 1916 framed some other Statutes, viz., 33 to 63 and appointed a sub-committee to draft and submit such other additional statutes as might be required. The report of this sub-committee was laid before the Court at its next meeting held on the 18th February, 1917. The sub-committee was of the opinion that only such statutes as were required for the immediate work of the University should be enacted at that time and that proposals for the enactment of any other statutes should be taken up from time to time later on whenever it was necessary. Among the statutes required immediately were those relating to religious education and those dealing with the formation of a Board for the management of the Central Hindu Collegiate School at Benares. These Statutes were laid before the Court at its meeting held on the 18th February, 1917 and passed. The Statutes relating to religious instruction were :

Statute 64 :

Instruction in Hindu religion shall, in the case of Hindu students, be compulsory and shall be confined to them.

Statute 65 :

The Faculty of Theology shall be in charge of the religious instruction of the Hindu students of the University, and it shall also organise studies in religion and the examinations therein.

Statute 66 :

The Faculty shall appoint a Committee to organise and supervise religious worship and instruction in the University hostels. Such Committee shall prescribe the book or books, or selections from recognised religious works to be studied by the students of the University; and shall, subject to the sanction of the Council, appoint such and so many teachers of religion as may be required for the said purpose, and draw up a scheme of studies for the approval of the Faculty. It shall also arrange for recitations from religious works and lectures on religion.

Statute 67 :

Students of the Hindu faith shall attend the course of religious instruction, recitations and lectures. A record of such attendance shall be kept, and the Committee shall, from time to time, report the names of students who neglect to attend the said lectures, etc., to the Students' Residence Committee. Failure to attend the said lectures without good cause shall render a student liable to such penalty or penalties as the Students' Residence Committee may think fit to impose.

Statute 68 :

The Committee in charge of religious instruction shall consist of seven members professing the Hindu faith, to be elected by the Faculty of Theology for a term of three years. The Faculty shall also nominate one of the members as its Convener, who shall be responsible for convening the meeting and for keeping a correct record of the proceedings of the Committee.

Statute 69 :

In case of any emergency, when it is not practicable to convene a meeting of the Committee, the Convener shall pass such orders and take such action as may be required, and report the same to the next meeting of the Committee.

Statute 70 :

The Committee shall, ordinarily, meet once a month, on such date and at such time as the Convener may appoint. He may also convene such other meetings as may be necessary.

Statute 71 :

Instruction in Hindu religion shall be based on the principles and tenets which are accepted by the principal denominations of the Hindu religion. Provision may be made for instruction in the special tenets of such denominations, when required, with the sanction of the Faculty of Theology. Attendance at such courses of instruction will be optional.

Originally in the bill introduced in the Legislative Council on the 22nd March, 1915 by the Hon'ble Sir Harcourt Butler, the provision under Section 4 was as follows :—

"4(1) The University shall, subject to the Regulations, be open to persons of all castes and creeds, but provision shall be made for religious instruction and examination in Hindu religion only.

- (2) Instruction in Hindu religion shall, in the case of Hindu students, be compulsory and shall be confined to them.
- (3) Special arrangements shall, if funds are provided for this purpose by the Jain or Sikh communities, be made for the religious instruction of Jain or Sikh students."

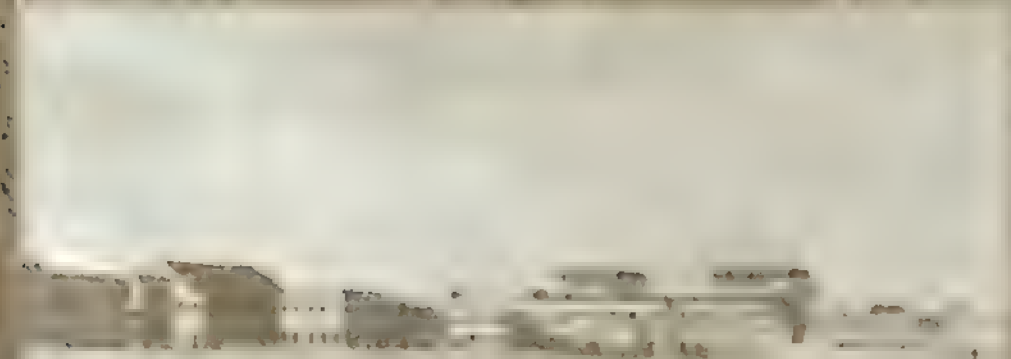
This was in accordance with the draft of the Bill submitted by the Hindu University Society. At a later stage of the Bill it was, however, decided to eliminate from it the provision making religious education to Hindu students compulsory and the Court was empowered to enact Statutes on the subject to that effect. Thus Section 4 of the Act as finally passed ran as follows:—

- "4(1) The University shall, subject to the Regulations, be open to persons of all classes, castes and creeds, but provision shall be made for religious instruction and examination in Hindu religion only.
- (2) The Court shall have power to make Statutes providing that instruction in Hindu religion shall be compulsory in the case of Hindu students, and shall also have power to make special arrangements for the religious instruction of Jain or Sikh students from funds provided for this purpose."

In the final regulations enacted in accordance with the directions of His Excellency the Governor-General in Council, the Regulations originally drafted relating to religious education did not find a place as, under the Act passed, authority to frame Statutes on the subject was given to the Court. The above mentioned Statutes No. 64 to 71 were, therefore, framed by the Court on the 18th February, 1917 under the provision contained in Section 4 of the Act.

A brisk discussion took place in the Court on the Statute for the compulsory education in religion of all Hindu students of the University. Some of the members were of the opinion that such compulsory religious instruction was against the principle of toleration and that a 'conscience clause' should be provided. Some others raised over again the difficulties of defining 'Hindu' and 'Hinduism' and of giving such 'religious instruction in Hinduism' as would be acceptable to all 'Hindus'. Members on the other side pointed out that, as the name of the Hindu University proved, the Institution had been denominational from its very inception; that if the principle of toleration was to be interpreted in an ideally unlimited manner, the very reason of the existence for a specifically Hindu University, as distinguished from the purely secular institutions, would disappear





altogether; that for all practical purposes the principle of toleration was being given the fullest scope possible, by the provision that only Hindu students would be given religious instruction, and by the fact—which seemed to have been overlooked by the objectors—that there was a difference between religious instruction on the one hand and religious exercise and practice on the other. The latter, they said, would not be compulsory at all; only instruction would be given as “based on the tenets and principles which are accepted by the principal denominations of the Hindu religion”; and such instruction would for purposes of belief, be on the same level as instruction in Geography or Mathematics or History; the course here would be dealt with by the Faculty of Theology in the same way as the courses in the other subjects by the other Faculties; and that the exercise of the critical faculty would be as much encouraged, rather than discouraged in this department of study as in the others. One member very cogently pointed out that it was rather the proposed ‘conscience clause’—making the religious instruction of the student dependent on the will of his parent—which offended against the principle of toleration, for it bound the student to the non or anti religious views of his parent, and prevented him from acquiring information about Hinduism on which he had to exercise his judgment later on. It was also pointed out that so far as the difficulties of defining Hindu and Hinduism were concerned—whatever their strength might be in theory—none had been felt in practice, during the past eighteen years, during which such instruction in Hinduism had been given to Hindu students in the Central Hindu College. Pandit Madan Mohan Malaviya had stated this very fact in reply to Mr. Setalvad in the Imperial Legislative Council during the discussion over the Benares Hindu University Bill.

Under Statute 65, the Faculty of Theology was incharge of the religious instruction of the Hindu students in the University and was empowered to organise studies in religion and the examinations therein. The Regulations for examinations in Theology and the courses of study were passed and then at its meeting held on the 28th October, 1917, the Faculty appointed a Committee, as laid down in Statute 66, to organise religious worship and instruction in hostels. The Court at its meeting held on the 29th October, 1917 appointed two committees to consider and make definite proposals for the religious instruction of the Sikh and Jain students of the University and to report about the funds that had been provided for the purpose.

The proposal for opening the Law College and a Teachers' Training College was also under consideration, and the financial implications for starting these colleges were being examined.

Let us now revert to the construction of buildings on the Nagwa site. It has already been stated that Mr. Frank Lishman, Consulting Architect to the United Provinces Government, was entrusted with the preparation of a general lay-out plan. The plan prepared by Mr. Lishman was received in October, 1917 and it was laid before the Council at its meeting held on the 27th October, 1917. The plan was discussed by the Council on the 27th and 28th October, 1917 in the light of the criticism of Rai Ganga Ram Bahadur, Honorary Chief Engineer of the University but no decision was arrived at. Two days after this, on the 30th October 1917, a resolution was moved in the meeting of the Court by Shri Shiva Prasad Gupta "that so long as all our educational requirements are not fully defined and the plans of the buildings required to meet the same are not settled, the actual work of construction shall not be commenced. Further that a special meeting of the Court shall be summoned at an early date for the full and proper discussion and decision of the requirements stated before". Shri Shiva Prasad Gupta urged that the University should observe economy in the construction of their buildings and suggested that the policy pursued in Japan in this matter should be followed. Babu Bhagavan Das moved the following amendment :

"That this Court requests the University Council to draw up a full prospectus of the aims and objects of the Benares Hindu University and the means by which they should be endeavoured to be realised in the shape of (a) the Colleges which should be established (with estimates of the initial and annual costs of each and the successive order in which they should be started), (b) the tone and ideals which should be fostered, (c) the nature of the religious instruction which should be given, and (d) the kind and quality of the staff which will be needed and the methods by which it should be secured ; further that this prospectus be brought up before a meeting of this Court to be held in April, 1918, for discussion and sanction with such modifications as may appear necessary ; also that until such a prospectus has been sanctioned by this Court, no expenditure should be incurred on any work such as new appointments, buildings, etc., which is not absolutely indispensable for the carrying on of the work of the Benares Hindu University".

Babu Bhagavan Das was of the view that the University should not spend all the money collected till then, on the Arts and Sciences side only and that some money should be utilized for starting agricultural, technical and commercial colleges also on a very small scale. He wanted the University to grow simultaneously in all directions.

Pandit Baldev Ram Dave moved another amendment that "the necessary University buildings at Nagwa should be completed as soon as the present war conditions permit to enable the University being transferred to that site as soon as practicable and that the Council be asked to take all such steps as may be required to give effect to this resolution and that the present Central Hindu College premises be used for the accommodation of the Central Hindu School as reconstituted under statutes 72 to 81 of the University as soon as the necessary buildings at Nagwa are ready". He said that they might draw up a prospectus but they should go on with the building work as the present buildings were not sufficient for their purposes. The amendment of Pandit Baldev Ram Dave was seconded by Babu Govind Das, while Rai Krishnaji seconded the amendment of Babu Bhagavan Das.

Pandit Madan Mohan Malaviya pointed out that so far as the educational requirements were concerned, they were fully defined when the University was incorporated and that sufficient money was required for carrying out the objects defined in the Act. He wanted the members to recognise the conditions under which the University work had to be done. He pointed out that there could be no progress if the building work was delayed. He said that he would be glad if they could get cheap buildings but it would be bad economy to build *kutcha* buildings with *kutcha* bricks and such other *kutcha* materials. He pleaded that the proposals to postpone the building work should not be accepted. When Sir Harcourt Butler visited the Central Hindu College in October, 1915, he did not approve the proposal to start the University on the Central Hindu College premises. It took nearly two years for the University to get the sanction of the Government for starting work there. There was an apprehension that if the University was allowed to start work there it would stick to that place. The Council had therefore passed a resolution on the 22nd October, 1917 assuring the Government of India that, in accordance with its original and constant intention, the University was arranging to transfer the Colleges to the Nagwa site as soon as the buildings were ready. It was, therefore, all the more necessary to have the buildings constructed without delay.

Mrs. Annie Besant said that there was a feeling in the country that too much money was being allocated to buildings. The feeling of the people was that the simplicity of the old educational system ought somewhat to be revived and that it was not well to follow the Western methods blindly, especially in boarding houses. She agreed with Pandit Madan Mohan Malaviya that it was ridiculous to have *kutcha* buildings. She wanted that the buildings should be constructed with good materials but she did not see any reason why the work should not proceed slowly instead of rapidly. She could not believe that the Government would insist on a rapid construction of the buildings. There was a feeling that the ideals of the promoters of the University were somewhat forgotten in favour of gorgeous buildings and that too much was being expended on the machinery of education instead of on education itself. She, therefore, thought that the prospectus suggested by Babu Bhagavan Das should be issued. If that was done, she was sure, money would come in. She suggested that only such work should be done which would make the University popular in the country and useful to the boys. Instructions in Science, etc., should be imparted in a such a way as would be useful to the boys in life.

Dr. P. C. Roy said that there was a great deal of truth in what Mrs. Besant said about the simplicity of educational life. Personally he believed in the ideal of plain living and high thinking and not in luxurious life. He, however, felt that there must be proper laboratories for the teaching of Science and that the buildings must be costly in proportion. He appealed that the construction work should be pushed forward.

After some further discussion, the amendment moved by Pandit Baldev Ram Dave was put to the vote and carried by a large majority. The original resolution moved by Babu Shiva Prasad Gupta and the amendment of Babu Bhagavan Das were also put to the vote and lost.

This meeting of the Court was held at 12 noon on the 30th October, 1917, and at the meeting of the Council held on the same evening at 8 P.M. the following resolution was passed:—

“Resolved that the modified plan of Nagwa buildings prepared by Rai Ganga Ram Bahadur and laid before the Council to-day, be approved and that the building of the College of Arts and of the Physical and Chemical Laboratories at a cost not exceeding 9½ lakhs for all the above blocks be sanctioned and the Engineers be authorised to start work forthwith”.

The Council further resolved that hostel accommodation for 600 students be provided on the single storey plan at a cost not exceeding Rupees two lacs and the Engineers be authorised to start work forthwith.

As regards the lay-out plan, the plans prepared by Mr. Lishman and by Rai Ganga Ram Bahadur were sent to all the members of the Council and the Building Committee at its meeting held on the 25th November, 1917 recommended Mr. Lishman's plan of lay-out for acceptance. A meeting of the Council was held on the same day, viz., 25th November, 1917 at which it was decided that Mr. Lishman's plan of lay-out be adopted. The estimate for the construction of the Arts College building was sanctioned for Rs. 3,60,000/- with the proviso that Rs. 30,000/- should be saved on decoration. Plans and estimates of the Science College were also accepted. It was decided that the University buildings should be constructed in Hindu style. Necessary plans, elevations, etc., were prepared without delay by the Superintendent of Works and were duly approved by the Honorary Chief Engineer, Rai Ganga Ram Bahadur. The religious ceremony of the foundation of the Arts College building was performed on the morning of the 23rd January, 1918 under the guidance of the Pro. Vice-Chancellor, Pandit Aditya Ram Bhattacharya. Detailed plans and estimates of the two blocks of the College of Science and of the Hostels were prepared in January and February, 1918. The estimate of the two hostel blocks amounting to Rs. 4,72,854/- was sanctioned by the Council on the 3rd March, 1918 and the estimates of the Chemical and Physical Blocks amounting to Rs. 4,24,222/- and Rs. 3,75,286/- respectively, were sanctioned by the Council on the 23rd March, 1918. Except one hostel block which could not be started till June, 1918, as the site was occupied by the houses of tenants who had been evicted, construction work on other projects progressed well.

Not long before the University started functioning it was deprived of her devoted and distinguished head, Dr.¹Sir Sundar Lal. The mournful news of his sudden demise on the 13th of February, 1918 cast a gloom all round the University. As soon as the news was received in the Central Hindu College on the 14th February morning a meeting was held. Speaking at this meeting, Professor Jadunath Sarkar said :

"We meet to-day under the shadow of a great calamity. Sir Sundar Lal is no more. Just after the Hindu University has come into being, just when all our preliminary plans, discussions and

1. He was made a Knight in 1917.

preparations have been completed and we are on the threshold of our actual work, the tragic irony of life has deprived us of our executive head. In losing Sir Sundar Lal we have lost not an ordinary Vice-Chancellor, deplorable as such a calamity is. We have lost a man whom I have always considered as the most valuable asset of the Hindu University, next to the heart's devotion of the Hindu community to our institution. Sir Sundar Lal's far-sightedness, infinite capacity for work, unruffled temper, unconquerable patience, and above all his matchless tact, safely piloted the little boat of the Hindu University through the first and most perilous storm of its voyage. His colleagues in the work of the University, souls that have toiled and wrought and thought with him—

That ever with frolic welcome took
The thunder and the sunshine and opposed
Free hearts, free foreheads,
Now feel like mariners who have
Roll'd to starboard, roll'd to larboard
When the surge was seething free,
Whose voyage is about to end,
Whose boat has reached smooth waters,
The port is in sight, when lo!
Suddenly their captain is gone!!

He is gone, but we trust his spirit abides with us. He has left the Hindu University the richer by bequeathing to it the memory of a life unselfishly, unostentatiously, strenuously devoted to public service—the ever ready, ungrudging sacrifice of his time and health to the work of education—the spirit of conciliation and compromise in transacting corporate business, and a most successful example of the art of training his colleagues instead of dragging them with him”.

A meeting of the members of the Benares Hindu University and the institutions attached to it was held on Friday, the 22nd February, 1918 in the Central Hindu College Hall to give expression to the sense of great loss sustained by the death of Sir Sundar Lal. Mahamahopadhyaya Pandit Aditya Ram Bhattacharya presided. A condolence resolution was passed at this meeting. On the motion of Prof. S.C. De to raise a suitable memorial to Sir Sundar Lal, at the Hindu University, a Committee was appointed with Pandit Madan Mohan Malaviya as President, and with Shri P. Senhadri

and Shri Gura Prasad Dhawan as Secretaries to invite subscriptions and to take the necessary steps to further the scheme.

A special General meeting of the Court was held on the 13th April, 1918 under the Chairmanship of the Pro-Chancellor, His Highness Maharaja Sir Madho Rao Scindia Bahadur. His Honour Sir Harcourt Butler who was then the Lieutenant-Governor of the United Provinces of Agra and Oudh also attended the meeting in his capacity as the Visitor of the University. The Court recorded its deep sense of sorrow at the passing away of the first Vice-Chancellor, Sir Sundar Lal. The condolence resolution was moved by Pandit Aditya Ram Bhattacharya which was seconded by Pandit Madan Mohan Malaviya. He was visibly overpowered by emotion as he made the following speech :

"I cannot express in words what I feel. No one has worked harder for the University, none has contributed more to its establishment by his ability, wisdom and unflagging devotion to duty than did our dear departed friend. In reality, Sir Sundar Lal has contributed more to it than I can tell. I have every reason to hope that the Hindu University will be served in the long future that lies before it, by a line of distinguished Vice-Chancellors. But I believe that none will excel Sir Sundar Lal in the invaluable-ness of the work which he did in bringing about the establishment of the University and in placing its foundations on a firm and sound basis. Truly has he deserved well of the University, and I hope and trust that as long as the University will last, the memory of Sir Sundar Lal will be cherished with reverence and gratitude as that of a most unassuming, unselfish and indefatigable worker in its cause, of a wise friend and guide, of a noble-minded servant and benefactor".

Rai Gyanendra Nath Chakravarty Bahadur and Dr. Ganesh Prasad also spoke on the occasion paying tributes to Sir Sundar Lal. The condolence resolution was then passed, the members of the Court standing.

Pandit Madan Mohan Malaviya then moved that the Hon'ble Sir P. S. Sivaswamy Aiyar be elected Vice-Chancellor of the Benares Hindu University.

Sir P. S. Sivaswami Aiyar was then the Vice-Chancellor of the Madras University. He was a well-known figure in the academic world in Southern India for the preceding several years having been in intimate touch with the affairs of the Madras University and having laboured strenuously

himself for the spread of education in that Presidency. He was a distinguished scholar not only of English but of Sanskrit also. He had attained a position of eminence in the legal profession and for many years he was the Advocate-General of Madras. Subsequently he was a member of the Governor's Executive Council at Madras. He was running at his own expense a very efficient High School at Tirukattupalli in the Tanjore District. With a high reputation for Western as well as oriental scholarship and eminence in the legal profession and with a temperament in profound sympathy with the world of learning, Sir P. S. Sivaswami Aiyar had a combination of several rare qualities. By his distinguished ability, experience, character and position he was eminently fitting to fill the vacancy. Pandit Madan Mohan Malaviya had, therefore, proposed his name after having consulted all the important persons concerned. The only point which was urged against the proposal was that Sir Sivaswamy Aiyar would not be able to reside at Banaras and that the interest of the University would be better served by a whole-time Vice-Chancellor residing at the University itself. Sir Sivaswamy Aiyar agreed to spend about ten to fifteen days every second month from July to December and atleast one month between January and April, at Banaras. In his letter to Pandit Madan Mohan Malaviya, he wrote that he could pledge himself to remain at Banaras for at least ninety days in a year.

Some friends wanted that Pandit Madan Mohan Malaviya himself should take up the Vice-Chancellorship of the University and they had given notice of a resolution to be moved in the Court to this effect. Pandit Madan Mohan Malaviya said that so far as he was concerned his services were and would remain always at the disposal of the University throughout his life. The election of another gentleman would certainly mean the accession of new strength to the University. He further said that the University being an All-India institution it was desirable to have Vice-Chancellors one after another from every Province in India. His proposal was accepted by the Court and Sir P. S. Sivaswamy Aiyar was elected as Vice-Chancellor of the University. The Visitor of the University who was present at the meeting itself communicated his approval of the election on the spot.

It may be mentioned here that before the election of Sir Sivaswamy Aiyar as Vice-Chancellor he was elected a member of the Court in the vacancy caused by the resignation of Rai Jwala Prasad. He had resigned his membership in order to create a vacancy to enable Sir Sivaswamy Aiyar being elected as a member of the Court which was necessary for his election



P. S. Sivaramayya Aiyer

Vice-Chancellor-13th April, 1918 to 8th May, 1919



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as Vice-Chancellor. Sir Sivaswamy Aiyar came to Banaras and assumed the Vice-Chancellorship in the last week of April, 1918 before the University closed for the summer vacation.

The University re-opened after the summer vacation in July, 1918. Arrangements for starting the College of Oriental Learning and Theology had already been made and the opening ceremony of the College was performed on Sunday the 14th of July, 1918. Pandit Ramavatar Sharma who was then working as a Professor in the Patna College was appointed as the Principal of the College. The Government of Bihar and Orissa was kind enough to lend his services to the University for a period of three years.

A proposal had already been made that the School and College Departments of the Ranvir Sanskrit Pathshala should be separated and that the school department should be handed over to the Central Hindu School Board. The Council appointed on the 30th June, 1918 a Committee with Babu Govind Das as Convener to consider the whole situation regarding the relation of the College of Oriental Learning to the Ranvir Sanskrit Pathshala, the designations of these institutions and their rules of management. The scope of the references of this Committee was subsequently enlarged so as to include the organisation of both the Colleges of Oriental Learning and Theology including the award of scholarships to students and giving carriage allowance to honorary workers.

It has already been stated that the proposal to start a Teachers' Training College was under consideration and that its financial implications were being examined. In April, 1918 the Council decided after considering the report of the Finance Committee that the Teachers' Training College be established from July, 1918. The Senate was asked to make recommendations to the Board of Appointments regarding its staff. After completion of all these formalities the College came into existence on the 15th of August, 1918 under the Principalship of Pandit Manoharlal Zutshi. He was assisted by two lecturers. Pandit Manoharlal Zutshi had joined the University as its Registrar in 1917. His appointment as the Principal of the Teachers' Training College rendered vacant the post of Registrar. Fortunately, Rai Brij Narayan Gurtu offered his honorary services to work as Registrar of the University. Accepting the offer thankfully the University appointed him Registrar for a term of five years with effect from the 1st August, 1918. In order to satisfy the requirements of Statute 12 (1) of the University, Rai Pandit Braj Narayan Gurtu was offered an honorarium of Rs. 1/- p.m.

It may be recalled here that the charge of the Central Hindu Collegiate Girls' School was taken over from the Board of Trustees of the Central Hindu College by the Hindu Girls' School Society in the year 1914. Since then the Girls' School was being run by them. The Board of Trustees of the Hindu Girls' School Society now decided to hand over the Central Hindu Girls' School to the University and resolved at a meeting held on the 25th August, 1918 that the building and properties of the Central Hindu Girls' School, with all assets and liabilities, be handed over to the Benares Hindu University. The Council of the University considering the offer resolved on 2nd October, 1918, that the buildings and properties of the Central Hindu Collegiate Girls' School and all assets and liabilities be taken over by the Benares Hindu University and that the Central Hindu School Board be requested to take up the management of the said school as soon as practicable. The Council also resolved that Shri Jnanendra Nath Basu, Mahamahopadhyaya Dr. Ganga Nath Jha, Babu Durga Prasad, and Miss Lilian Edger be co-opted as the members of the School Board as suggested by the Board of Trustees of the Hindu Girls' School Society, as soon as the Statutes permitted.

The first University examinations were held in the month of March, 1918. The Examinations began with that of the Intermediate on the 12th March, 1918. For the first time in the history of the Central Hindu College, students sat for their University examinations in their own College buildings. Arrangements were now to be made to hold the first Convocation for conferring the degrees upon the first batch of graduates. It was decided to hold the convocation on the 20th November, 1918. The annual meeting of the Court was fixed on the 19th November, 1918 with the intention that the date of the meeting of the Court should synchronise with the date of the Convocation so that a large number of Princes and gentlemen interested in the University from all parts of India could attend both, without being compelled to come to Benares twice. It could not, however, be possible to hold the Convocation on the 20th November because of the epidemic which spread in Benares at that time. It was shifted to 2nd December, 1918 and the meeting of the Court was fixed on the 30th November, 1918. But the Convocation had again to be postponed and was finally fixed on the 17th January, 1919. The meeting of the Court was however, held as scheduled on 30th November, 1918.

The Rules of Procedure to be followed in the Convocation had been drafted by this time. The whole procedure had been drafted in English

and approved by the Syndicate on the 23rd August, 1918. A Sub-Committee had also been appointed to consider the report regarding the academic robes of the University for Faculties, other than those of Oriental Learning and Theology. The report of this Sub-Committee was accepted with some modifications by the Syndicate on the 23rd August, 1918 and submitted to the Senate and the Council. When the matter came before the Senate at its meeting held on 8th January, 1919, a resolution was moved by Professor Ramdas Gaur that the Senate should discuss and declare their opinion on the rules of procedure at the Convocation, as drafted and approved by the Syndicate. In moving this resolution, he stated that it was proper for the Senate to discuss the rules of procedure because a member of the Court had taken up the matter and issued a circular letter to the papers in favour of adopting Hindu methods, strictly national methods, in the Convocation procedure. Shri Gaur wanted to impress on the Senate that the Convocation was a very great function and the rules of procedure to be adopted on this great occasion should be considered by the Senate. Pandit Madan Mohan Malaviya seconded this motion. Dr. Ganesh Prasad who was the Principal of the Central Hindu College said that he did not wish to emphasise on certain slips which had crept into the rules of procedure but that he wished to emphasise the very great importance of giving to the Convocation as much of Hindu colour as was possible. He felt that the formulae which were laid down by the rules to be adopted in English could be uttered in Sanskrit which should be meeting the wishes of a large number of Hindu public. A point of order was raised that even if the amendments were carried in the rules of procedure it could not be put into execution unless the Syndicate passed them. Pandit Madan Mohan Malaviya pointed out that the rules were not satisfactory as they stood and therefore he wished that discussion should take place. This proposal was accepted by the Senate. Some additions and alterations were then moved in the Senate. One of the proposals was that the formulae prescribed for use in the Convocation should be uttered in Sanskrit but that the address following the award of degrees might be in any suitable language. Professor Ram Das Gaur who moved this resolution said that since the whole draft was in English it followed that the entire procedure was contemplated to be in English. He suggested that instead of that Sanskrit language should be used. The Hindu tradition, the Hindu culture and Hindu religious methods are invariably followed in the old lines and the medium of Sanskrit had always been used. Daily Sandhya and Puja were also performed in Sanskrit; marriage ceremonies and all other ceremonies

from birth to death were performed in Sanskrit; Sanskrit was considered sacred and was used for all sacred ceremonies. The use of a foreign language was considered non-sacred on ceremonial occasions. Not only in the case of English but it applied equally to all other vernacular languages. Professor Gaur appealed in the name of Hindu tradition and Hindu culture to have Sanskrit for the Convocation. He said that the sentiment of a very large number of donors who had given their donations precisely in view of what had been promised to the public that they would, in the University, preserve Hindu culture and Hindu traditions, and that if they did not look to their sentiment it would be really violating their trust.

Professor P. B. Adhikari supported the motion and said that it should be in simple, intelligent and dignified Sanskrit.

Pandit Madan Mohan Malaviya supporting the resolution said that the idea that promises and vows should be taken in Sanskrit was entirely in keeping with what was happening everyday in the Hindu community. All ceremonies beginning with birth and ending with death were performed in Sanskrit and that had been the practice for a very long time. One might say that it was not a sensible practice because those who pronounced them did not understand them. But it was a fact and that it ought to be taken into consideration. In the degrees of the University, Sanskrit was introduced with the desire that persons who possessed degrees through the University should have some knowledge of Sanskrit and that would bring into their minds the national sentiment. He said that it was not difficult to have simple and elegant Sanskrit. The simpler the Sanskrit, the more elegant it would be. Continuing, Pandit Madan Mohan Malaviya said that in certain Universities in Europe, Latin was used. Formulae were uttered in Latin at the time of conferring the degrees. Sanskrit could be more easily understood by Hindus than Latin by Europeans.

Supporting the suggestion that an address might be repeated in proper Vedic form before the Convocation Ceremonies began, Pandit Madan Mohan Malaviya said that that would be a most imposing and excellent form of exhortation to the students, and at whatever stage it might be repeated it would be giving the Convocation a real Hindu appearance. But it might then be said that the University was admitting students without distinction of race, creed or caste. He was certain that all the students would be able to pronounce the formulae in Sanskrit. He then advocated the use of Tilak and said that even though it was not

used ordinarily, it was used on ceremonial occasions. The old ways were excellent and ought not to be discarded. Concluding, Pt. Malaviya said that by adopting the resolution the Senate would be following the old Hindu ways and giving due weight to Hindu sentiment.

Professor Bertram Keightley said that Latin was being used in some of the English Universities and that he entirely agreed with Pandit Madan Mohan Malaviya, but that there were difficulties in working out details, for instance, graduates in Arts would be able to pronounce the Sanskrit phrase but it was doubtful that graduates in Science would be able to do so. As regards the Faculty of Engineering, it would not be possible for the Professors to utter in Sanskrit any formulae for presentation.

The Vice-Chancellor (Sir Sivaswami Aiyar) who presided over the meeting said that he thought that Sanskrit should be introduced in the Faculty of Oriental Learning. As there were no candidates for the Oriental Learning degrees that year, he had in mind at the time of drafting the rules, only the candidates for the English side. He was of the view that if the Chancellor or Vice-Chancellor were ignorant of Sanskrit they would find great difficulty in pronouncing words. It might sometimes, give a comical aspect to the ceremony. He was in favour of giving a Hindu character to the Convocation and that was why he had suggested to Pandit Madan Mohan Malaviya that some portion from *Taittiriyaopaniṣad* should be uttered on that occasion. The English translation of the Upaniṣad's extract might be given to the graduates who would follow the meaning from the translation. He thought that it would be very fitting and impressive. Those were the reasons which induced him to prescribe the formulae in English for the English side. He concluded that he had no prejudice in the matter and that he only explained to them the reasons for his own action.

The Senate then resolved that the questions and answers prescribed in the Convocation procedure should be uttered in Sanskrit.

As regards the report of the Committee regarding the academic robes which was accepted by the Syndicate with some modifications, the Senate decided at its meeting held on the 8th January, 1919 that it might be only as a temporary measure for that year. The academic robes prescribed were as follows :—

*For the Chancellor :—*A purple terry velvet gown made like an Oxford Proctor's dress gown, with four-inch gold lace down the fronts and round

the bottom of the sleeves outside. If a cap is worn, it should be a black velvet academic cap, bound round with gold lace, and gold tassel ten inches long.

*For the Pro. Chancellor :—*A purple teray velvet gown, made like an Oxford Proctor's dress gown, with two-inch gold lace down the fronts and round the bottom of the sleeves outside. If a cap is worn, it should be a black velvet academic cap, bound round with gold lace, and gold tassel seven and a half inches long.

*For the Vice-Chancellor :—*A purple teray velvet gown, made like an Oxford Proctor's dress gown, with four-inch silver lace down the fronts and round the bottom of the sleeves outside. If a cap is worn, it should be a black velvet academic cap, bound round with silver lace and silver tassel ten inches long.

*For the Pro. Vice-Chancellor :—*A purple teray velvet gown, made like an Oxford Proctor's dress gown, with two-inch silver lace down the fronts and round the bottom of the sleeves outside. If a cap is worn, it should be a black velvet academic cap, bound round with silver lace and silver tassel seven and a half inches long.

*For the Registrar and Members of the Senate and Syndicate :—*A mid-purple No. 281 silk or stuff gown of Oxford University Master of Arts pattern, and a scrap of old gold No. K 10 silk four inches wide, with a fringe of the same colour three inches deep. (Members of the Senate or Syndicate who are graduates of any other University may wear the gown and hood prescribed by their University for the degrees they may hold). For their head dress they shall wear a turban of Kapoori light cream colour, or, if preferred, a black square cap with black silk tassel.

*For the degree of Bachelor of Arts :—*A midpurple No. 281 stuff gown, cut like the Oxford University Bachelor of Arts gown, and a hood made of silk of the same colour edged with a band of K. 10 old gold colour silk of one inch width on both sides.

*For the degree of Master of Arts :—*A midpurple No. 281 stuff gown, cut like the Oxford University Master of Arts gown, and a hood made of silk of the same colour and lined throughout with K. 10 old gold.

*For the degree of Bachelor of Science :—*A midpurple No. 281 stuff gown, cut like the Oxford University Bachelor of Arts gown, and a hood made of silk of the same colour edged with a band of light blue 265 silk of one inch in width on both sides.

For the degree of Master of Science:—A midpurple No. 281 stuff gown, cut like the Oxford University Master of Arts gown, and a hood made of silk of the same colour and lined throughout with light blue 265 silk.

Head dress for all graduates:—All graduates should wear a turban of Kapoori light cream colour, or, if preferred, a black cloth square cap with black silk tassel.

The rules of procedure for the Convocation were again passed with the amendments on the 15th of January, 1919. All arrangements were now complete to hold the Convocation on the 17th January, 1919.

CHAPTER XVIII

THE FIRST CONVOCATION

सनातनः स्नाति विद्यया ।

The first Convocation of the University for conferring Degrees was held on the afternoon of the 17th January, 1919 in the Kamachha Buildings. The Prayer Hall of the College and the spacious terraced platform at the back, covered by a *Shamiana* for the occasion, formed the Hall of Convocation. The Chancellor, His Highness the Maharaja of Mysore, graced the occasion with his presence lending the weight of his dignity to the function. It was probably the most impressive function held in connection with the University, next to the ceremony of the laying of the Foundation Stone by His Excellency Lord Hardinge on the 4th February, 1916. In so far as it implied the fruition of hope and the embodiment of practical work in some measure, it made even a better appeal to the imagination. The audience comprised not only the *elite* of the city and the academic members of the University but also several distinguished friends and benefactors of the institution from all parts of India. Representatives of the Ruling Chiefs in India connected with the University and high placed European and Indian officials also graced the occasion. On a separate platform was seated His Holiness the Śankaracharya of Dwarka.

The graduates were in the robes of the Hindu University, purple-shaded gowns, gold-lined hoods and cream coloured *Safas*.

The members of the Senate assembled in the Senate Hall at 2-55 P.M. The Graces of the Senate on behalf of the candidates for admission to the several degrees were supplicated. The Graces having been passed, the Chancellor, the Vice-Chancellor, the Pro. Vice-Chancellor and the members of the Senate walked in procession, led by the Registrar, to the Hall of the Convocation. On the members entering the Hall, the candidates rose and remained standing until the Chancellor, the Vice-Chancellor, the Pro. Vice-Chancellor and the Members of the Senate took their seats.

The Chancellor, the Vice-Chancellor, the Pro. Vice-Chancellor and the Members of the Senate having taken their places, His Highness the Chancellor said :

“This Convocation of the Senate of the Benares Hindu University has been called to confer degrees upon the candidates, who

in the examinations recently held for the purpose have been certified to be worthy of the same. Let the candidates stand forward".

Then the candidates standing, the Vice-Chancellor put to them the following questions in Sanskrit and they answered in Sanskrit.

१ अनुयोगः—अपिस्विदपालीकमभिलपन्तः सङ्गिरन्ते भवन्तः—यत्तद्भुवद्भिरिप्सितानां तत्तद्वैज्ञानिकव्यपदेशानां यथायथमभिनन्दितामार्हन्तीमुपारूढं, साधुजनने-दीयसीपदवी विश्वविद्यालयस्यास्य समुचिता, पूतेन मनसा, सूनूतेन वचसा समवदातेन कर्मणा च, नितान्त निषेव्यत ।

प्रतिवचनम्—प्रतिजाने ।

२ अनुयोगः—अपि नाम सङ्गिरन्ते भवन्तः यदेतद्धर्मविज्ञानपथयो योगक्षेमधुरा यावदवकाशं यावच्छक्तिं च निरुह्येत भवद्भिः ।

प्रतिवचनम्—प्रतिजाने ।

३ अनुयोग—अपि नाम सङ्गिरन्ते भवन्तः यदिह विश्वजनीन व्यवस्थासमवस्थयोः परिपालने समुपलालने च यथाशक्ति व्याप्रियेत भवद्भिः ।

प्रतिवचनम्—प्रतिजाने ।*

The Vice Chancellor then said "Let the candidates be now presented".

The number of candidates who received Degrees were as follows :

| | | |
|---------------------|-----|----|
| Master of Science | ... | 2 |
| Bachelor of Science | ... | 5 |
| Master of Arts | ... | 1 |
| Bachelor of Arts | ... | 26 |

Besides the twentysix candidates for the Bachelor of Arts, there was a lady graduate -Shrimati Braj Kumari Hukku who was presented by Mrs. Annie Besant.

When all the candidates had been presented, the Registrar laid the record of the degrees before the Chancellor who signed his name.

*1 Question "Do you sincerely promise and declare that if admitted to the degrees, for which you are severally candidates and for which you have been recommended, you will, in thought, word and deed, conduct yourselves as become members of this University ?"

Answer. "I do promise."

2 Question. "Do you promise that, to the utmost of your opportunity and ability, you will support and promote the cause of morality and sound learning ?"

Answer. "I do promise."

3 Question. "Do you promise that you will, as far as in you lies, uphold and advance social order and the well-being of your fellowmen ?"

Answer. "I do promise."

Pandit Chinnaswami Sastri then recited in Sanskrit the eleventh Anuvaka of the Taittiriya Upanishad quoted below .

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमद । आचार्याय प्रियं घनमाहुत्य प्रजातन्तु मा व्यवच्छेत्सी । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलाश्व प्रमदितव्यम् । भूतयै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्या न प्रमदितव्यम् । देवपितृ-कार्याभ्यां न प्रमदितव्यम् ।

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अग्निदेवो भव । यान्यनवद्यानि कर्माणि तानि भेदितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रयांसो ब्राह्मणाः तेषां त्वयाऽऽसने न प्रश्वसितव्यम् ।

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

अथाम्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः ।

एष आदेशः । एष उपदेशः । एषा वेदापनिषत् , एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ।*

The function closed with the two inspiring addresses of the Chancellor and the Vice-Chancellor.

*Speak what is true. Fulfil your *Dharma*. Do not abandon your studies, continue them. Having brought an acceptable offering to the teacher, do not cut off the line of progeny. Do not swerve from the truth. Do not swerve from your *Dharma*. Do not swerve from performing acts tending to self preservation and social welfare. Do not neglect to do those auspicious things which would promote prosperity and would lead to greatness. Do not fail to refresh your learning by continuing your studies and by teaching. Do not neglect your duties towards the gods and to the parents and teachers.

Let your mother be a God unto you. Let your father be a God unto you. Let your teacher be a God unto you. Let your guests be a God unto you. Whatever actions are irreproachable, those should be practised and no others. Follow all good acts of your teacher's life and no others. You will meet with better men than your teachers, revere them and show them due respect; revere them by offering them seats.

Give with faith, receive with awe of faith. Give in purity, with modesty, with fear, with sympathy and friendship.

If your mind is troubled with any doubt in regard to any act or behaviour, conduct yourselves in such a way as the pious Brahmins or elders whom you may find in your midst and whose self sound judgment, competent, devoted, not harsh, and lovers of *Dharma*, may conduct themselves in such matters.

So also with regard to those who are suspected to be guilty of a blameworthy act, conduct yourselves in such a way as the pious Brahmins or elders whom you may find in your midst and who are of sound judgment, competent, devoted, not harsh and lovers of *Dharma*, may conduct themselves in such matters.

This is the commandment. This is the teaching. This is the true purport of the Veda. This is the exhortation. Thus should you observe. Thus indeed should this be observed.

ADDRESS OF HIS HIGHNESS THE MAHARAJA OF MYSORE,
CHANCELLOR OF THE UNIVERSITY

"Your Highness, Mr. Vice-Chancellor, Ladies and Gentlemen,—

"I esteem it a high privilege to preside at the first Convocation of this University in the presence of such a distinguished gathering. Although the distance of Benares from my own territories does not permit my visiting the University as often as I could wish, or associating myself very closely with its affairs, yet, believe me, I shall always take the deepest interest in its welfare and shall recall with gratification the great honour which the University authorities have paid to me in selecting me as their first Chancellor.

"The history of the Benares University illustrates the unwearied courage of the leaders of the movement, their capacity for sustained effort, their co-operation and their powers of organisation. To-day we may recall with pride and gratitude the pioneer work of the illustrious promoters of the Hindu University movement—His Highness the Maharaja of Benares, the Maharaja of Darbhanga, the Hon'ble Pandit Madan Mohan Malaviya, who has dedicated his fine talents to the service of this institution and to whose devotion and untiring labours the scheme mainly owes its inauguration, Mrs. Besant and the other trustees of the Central Hindu College, who placed at our disposal a fully organised College which enabled us to make an early start, their Highnesses the Maharajas of Gwalior, Kashmir and Bikaner, and others whose services will ever live in the memory of our people.

"Of the many important measures which distinguish the viceroyalty of Lord Hardinge, not the least in its beneficent and far-reaching effects is the Benares Hindu University Act of 1915, by which the Government of India, under his inspiration and guidance, set the seal of its approval upon one of the greatest popular educational movements of the times. Lord Hardinge thus earned the eternal gratitude of the Hindus by generously permitting the establishment of an institution upon which the entire community had set its heart, and I have no doubt that the foundation of the University was well and truly laid by the hands of one who sympathised so deeply with Indian needs and aspirations. Nor should I omit, on this occasion, to acknowledge with gratitude the conspicuous services rendered to our cause by Sir Harcourt Butler, who was Educational Member of the Government of India at the time when the Act was passed and who still

maintains a keen interest in the affairs of the University. I grieve to think that this young University has suffered so early in its career, two serious bereavements—one by the death of Sir Sundar Lal, its first Vice-Chancellor, to whose untiring exertions it owes much of its initial success and the second, by the death of His Highness the Maharaja of Jodhpur, whose princely munificence enabled it to proceed with the organisation of the important department of Technology. There is not one of us here, who does not feel that this occasion has been saddened by the absence from our midst of these two notable benefactors.

“After many vicissitudes and many years of toil, we are assembled here to-day to gather the first fruits of our labours, and this important event in the history of our University comes happily at a time when the most terrible war that the world has ever seen, is at an end. We rejoice on such an occasion to congratulate His Majesty the King Emperor and the British Nation on the decisive victory of the British Empire and its Allies. The War has demonstrated the greatness of the British character, no less than the deep-rooted loyalty of the Princes and people of India to the British connection. May we hope that the outlook of the human race is changing and that a new era is dawning on a world saddened by the tears and sacrifices of many nations—an era of the reign of right as opposed to might, of principle as opposed to expediency, and of peace as opposed to aggression.

“Though, as the recent War has shown us, it does not necessarily follow that every increase of knowledge is accompanied by a betterment of conduct, still, the doctrine that knowledge is virtue, is one to which our Vedanta gives support when it attributes sin and downfall to “Avidya” or ignorance and sees in “Vidya” or Enlightenment the liberation and perfection of the soul. Therefore, centres of culture like this University have a noble purpose to serve and can contribute materially to the enlargement of human ideals and to the promotion of inter-racial and international fellowship. But they can achieve this end only if their outlook is as wide as humanity itself.

“This University is the most striking manifestation of India’s effort at self-determination and self-expression. It is, or it ought to be, the embodiment of the very soul of Hindu India, her noble traditions, elevating impulses, and devotional culture. It is the first private University in the country as contrasted with Government Foundations and it has, for that reason, possibilities of freedom and self-development peculiarly its own. Along with the project for the Aligarh University, which I sincerely

trust will soon be an accomplished fact, it has done much to quicken the confidence of Indians in their capacity to take independent charge of education in all its grades and is entitled, in no small degree, to the credit of having ushered in a new epoch in the history of higher education in India an epoch marked by the Foundation of compact unitary Universities of the teaching and residential type, organised and administered by Indians and adjusted, in varying degrees of completeness, to the special conditions, requirements and aspirations of Indians.

"In all our future efforts, however, we should always bear in mind the noble ideal which was set forth in the Address presented to Lord Hardinge, on the occasion of the ceremony of laying the foundation-stone of the Hindu University, that, in order to preserve and promote our distinctive civilization and culture and to instruct our youth in the sacred precepts of religion, it was necessary to build up an ideal University which would seek to combine the practical efficiency of the modern system of education with the high spiritual ideals of ancient India. Especially should we, Hindus, with our glorious past, beware of the temptation to confuse patriotism with blind adoration of ancient days, coupled with a feeling of repugnance for everything modern and foreign. No nation is impoverished by commerce with other nations; no civilization can suffer by intercourse with other civilizations, and by an intelligent assimilation of the principles, ideas and practices that have proved to be beneficial to other peoples and countries. I trust therefore that the Benares University will gather the fruit of all ages and countries, will keep abreast of modern progress and will bring up her children to become healthy and strong and well fitted to remould the destinies of India on sane, yet progressive, lines.

"The very location of this University in the ancient sacred capital of Hindu India, which has maintained unshaken its spiritual sway through all changes of history constitutes an inspiration, both remarkable and unique. There is a magic and enchantment about the very name Benares which thrills the heart and fires the imagination, setting in motion a long train of ennobling patriotic and spiritual memories. Such sentiments should not, however, be developed to the prejudice of a liberal culture which sets its face against sectarian strife and jealousy while keeping its individuality. The Benares University should develop such a culture in its widest sense as the embodiment of a New and United India, and should aim at a definite preparation for citizenship in the largest sense of the term as one of the principal objects to be pursued. This will include moral education or training of character. I understand that in America, where

the problem of fusing a variety of peoples into a common nationality, is as urgent though perhaps not so difficult, as in India, education in citizenship, patriotism and loyalty to the constitution have been included amongst the objectives of the school system. The cultivation of the ethics of citizenship and patriotism is specially needed in India where clan, tribe and caste have had a deplorable tendency to produce communal exclusiveness and differences. I trust that the compulsory education in Hindu religion and morals, which is a feature of this University, will result in the promotion of a liberal culture of the type contemplated above.

"Besides, we have to bear another factor in mind. The modern age is characterised by the knowledge and cultivation of the physical sciences and by their increasing application to the methods of economic life. Scientific knowledge and economic progress go hand in hand and form the very foundations of national life, and unless we achieve both, we are bound to fall behind in the march of progress. This University should, therefore, address itself to the development of its modern side by organising such practical Faculties as those of Technology, Applied Chemistry, Agriculture and Commerce, so that trained talent may be available in the country for the development of its vast and varied material resources. Let the University turn out a new type of learned men who will be fit to be the captains of our Commerce and Industry, leading the country along the paths of a sound economic advance and winning for her a leading place in the international industrial struggle.

"There are some people who think that India is becoming over educated, and who point to the large number of students seeking admission into the different Universities and to the glut that there is in the market for their services as reasons for their belief, but compared with foreign countries, the number of people who have any education in India is deplorably small, those possessing higher education is smaller still and there seems to me to be no justification for regretting an increase in the number of our graduates. But all the same, there must be some good reason somewhere for the distrust and suspicion with which the overflowing of schools and colleges is looked upon by some friendly critics. I venture to suggest that the real trouble is not over-education but mis-education, by which I mean the giving of the wrong kind of education. Doubtless, in early days the necessities of Government service had a predominant influence in determining the extent and character of the education given in India, and the evil complained of, viz., mis-education, is due to the insistence on a type of education which

is no longer suited to our conditions, which has been outgrown in most other countries and which requires to be altered in accordance with the larger conceptions of education now prevailing. One of the inevitable results of this policy is the fetish which is still made of Government Service which is the "be all" and "end all" of a majority of the graduates who leave our Universities. It looks a simple truism to say that popular education cannot in all points be similar to education intended for a limited purpose or for a limited class, but it is the neglect of this truism that must be held to be responsible for one unsatisfactory aspect of education in India. The more popular a system of education is, the more thorough should be its impregnation with the industrial spirit, which will also have the further effect of giving the precept regarding the dignity of labour more reality than it has possessed so far in India.

"It is gratifying to find that the Benares University has already recognised the importance of Technology, and has made preparations for the formation of a Faculty in this subject. In this connection, we may gratefully acknowledge the princely donation which has been given by His Highness the Maharaja of Patiala in aid of the Department of Technology. I trust that the steps taken to establish the Faculties of Agriculture and of Technology will soon lead to tangible results. This country will, I am sure, realise that to equip and conduct a Technological Faculty on up-to-date lines, keeping pace with the improvements in the mechanical arts and sciences that are effected almost day by day, will cost a great deal of money and that it will not be possible to carry on operations successfully unless the funds at the disposal of the University for this purpose are vastly increased.

"I would like to say a few words to the new graduates and especially those who are about to leave the University. I would impress on you, in the first place the importance of discipline in schools and colleges and of self-discipline in after life. There is no work in life in which the observance of discipline is not essential to success. No army can fight without it, no athletic team can succeed in which discipline is not observed, no Government administration or business firm can carry on unless these members of it, whose duty it is to obey, submit themselves loyally to their leaders and so learn in time to command others.

"Finally, I would impress on you that you should endeavour to combine in your lives a real sense of religion with true culture; to believe that

you owe a duty to God and to your-fellowmen, and to aim at faith without fanaticism, deference without weakness, politeness without insincerity, and above all, integrity of character in thought, word and deed. The ideal is a high one, but you can at least try and live up to it. But even this is not enough. The country needs something more virile than the accomplished gentleman. It needs men of enthusiasm, even more than refined intellectuals pursuing the easy path of worldly wisdom, worldly compromise and worldly success. It needs men of stout hearts and strong hands, who will not allow their conscience to be drugged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong whenever found, and fight unflinchingly the battle of social justice and emancipation, on behalf of the weak and wrong-trodden. Like the Gurukula at Haridwar, every Indian University should aim at sending forth men filled with intense passion for service, and with zeal burning in their hearts. Indian Universities will be judged by two standards, firstly, by their contribution to discovery, invention and the expansion of the field of science and art; and, secondly, by the number and the quality of the men whom they send forth, filled with a genuine devotion to the good of India and to the service of their fellow-countrymen of all grades and ranks, irrespective of caste and creed. I have every confidence that the Benares University, itself the child of patriotic labour and sacrifice, and the inheritor of the highest traditions of a spiritual people, will be able to satisfy both these tests and will take a foremost place amongst the influences that make for light and leading in our ancient and beloved motherland.

“It is my earnest hope – a hope which I know will be echoed by millions of my countrymen – that the Benares University may not only be an object of special veneration and solicitude to the Hindus, but may also attract, by the quality of its secular education, young men of all religious persuasions in India. The institution should be Indian first and Hindu afterwards. The graduates who receive their degrees to-day are a handful, but their number is destined to grow. I look forward to the day when young men from all parts of India will fill these lecture halls and after completing their education will go out skilled and capable, and equipped both mentally, morally, and physically to fight life's battles as citizens of this great country. If wisely guided, the University should in due course become a truly national institution of which every Indian, whatever his race or creed, might be justly proud.”

ADDRESS OF THE VICE-CHANCELLOR,
SIR P. S. SIVASWAMY AIYAR

"Your Highness, Ladies and Gentlemen, -

"To-day is a landmark in the history of the Hindu University movement which was initiated about 15 years ago and which, as a result of the united and strenuous efforts of its promoters, received legislative recognition from the Government of India in October 1915. The Hindu University Act came into force on the 1st of April, 1916, and it was in October, 1917 that the Central Hindu College was declared to be a college maintained by the University. The first examinations for the degrees of this University were held in 1918 and degrees have been conferred to day upon the first batch of graduates of the Hindu University. On such an occasion, it is impossible to avoid a feeling of regret that some of those who laboured most hard for the creation of this University are no longer with us to rejoice at the first fruits of their labours. Prominent among such workers was the late Sir Sundar Lal, the first Vice Chancellor of this University, who was associated with the movement from its very inception and ungrudgingly gave his time and energy to the organisation of the University, and with his mature judgment and wise counsel guided the first steps of the University after it came into existence. I cannot help feeling how much fitter he would have been to do justice to this occasion, with his intimate knowledge of the history of this University, of the aims and objects of those who desired and strove to bring it into existence, and of the environments and other conditions which have had a share in shaping the University and influencing its work. An equally sincere promoter of this movement, who gave us most valuable help in the early stages in the drafting of the original bill and otherwise and who, despite his advancing years, continued to take an unabated interest in our well being, has been quite recently taken away in the person of the saintly Sir Gurudas Banerjee, who united the best culture of the west with that of the east and was an example, to his countrymen, of devotion to the cause of learning and education, of catholicity of spirit, and of spotless purity of life. We owe a tribute of reverence and gratitude to the high ideals he embodied and to the valuable services he rendered us. On behalf of the University I feel bound to express our profound feeling of thankfulness to His Highness the Chancellor for having found time, in the midst of his numerous pressing burdens of State, to grace this occasion by his presence and encourage us in the discharge of the onerous task that lies before us. It is a happy augury for the future

of this University that its first Convocation should be presided over by the enlightened ruler of a model Indian State who has ever been anxious to be in the vanguard of progress and whose deep interest in education is evinced, among other things, by the inauguration of a new University in his own State and by the acceptance of the office of Chancellor in the Universities of Mysore and Benares.

"The movement in favour of the multiplication of universities and the formation of universities of a new type, different from the one already established, is of recent origin in this country as it has been elsewhere. It is partly due to the feeling that the existing universities are not adequate in number to serve the interests of such a large country as ours and partly due to a feeling of dissatisfaction with the existing type. Such dissatisfaction does not imply any failure or unwillingness to recognise the good that has been done in the country by the existing universities. In spite of the changes introduced by the legislation of 1904, the universities in British India continue to be mainly examining bodies. The federal character of the universities, the width of their jurisdiction over wide areas and scattered colleges, the absence of concentration in one locality are factors, which among others, stand in the way of the existing universities ever becoming essentially teaching Universities. The federal type of University is not conducive to the growth of a corporate life among the constituent colleges or to the efficient performance of its true functions by a University. Let me not be understood, however, as suggesting the abolition of federal universities without anything to replace them. Until the time comes, when most of the important centres of education in the different provinces can have their own unitary universities, universities of the affiliating type will unavoidably have to be maintained. Even a federal university, with all its shortcomings, is preferable to having no university. Speaking for myself it was a wise decision on the part of the Government of India that the Hindu University was not given power to affiliate any institutions outside the city of Benares. Apart from the dissatisfaction caused by the examining type of university, there has been a growing feeling in the country that the existing system of university education has not been sufficiently correlated to the practical needs of fast changing material and economic conditions and has not been sufficiently alive to the necessity for the preservation of Hindu culture and ancient learning in the forcible impact of western knowledge and western culture. It was felt that the existing universities had rightly or wrongly neglected the need for religious instruction, had done little for the enrichment of the vernacular literature

and the popularisation of western knowledge and had not sufficiently interested themselves in the promotion of higher technical and vocational education. The objects of the promoters of the Hindu University were intended to be accomplished by the creation of a teaching and residential University, by insistence upon religious instruction to Hindu students and by the entrusting of the management to a non-official body capable of quicker movement in response to public opinion and freed from some of the inevitable restrictions of state activity. The lines on which the Hindu University has been constituted give us an ample measure of freedom to enable us to satisfy all these needs and our achievement will only be limited by the funds we can secure and by the amount of co-operation and steady effort it may be possible for us to enlist in the work of the University.

"The Hindu University is not intended to be a reproduction of the type of Indian universities now in existence, but to conform to the best ideals of University organization, which have been formulated. The Universities of the world have been roughly classified by an American writer according to the main functions fulfilled by them into those which aim at the discovery and advance of truth, those which aim at the development of character, those which aim at the making of gentlemen and the harmonious cultivation of the intellect, the heart, and the aesthetic faculty, and those which aim at efficient training for vocations. It is needless to observe that there is no antagonism between the different aims and there is no reason why they should not all be simultaneously pursued. These various aims will equally be kept in view by this University.

"I have heard it said in some quarters that the Hindu University must be of a distinct type different not merely from the Indian universities but also from the universities of the west. To a certain extent this must be conceded, in so far as the Hindu University aims, at the preservation of ancient learning and of Hindu culture, in the highest sense of the term, the provision of instruction in the essential principles of the Hindu religion and the investigation of problems peculiar to India and the application of science to Indian conditions. But in other respects, the ideals of the Hindu University must necessarily be the same as those of the best modern universities of the west. The provision of equipment and facilities for scientific research, the fearless pursuit and discovery of truth and the augmentation of the sum of human knowledge must necessarily be included among the aims of the best universities. It has been observed that the tendency of modern universities is towards specialization in an extremely

narrow field and that it is necessary to correct this tendency by greater co-ordination among the subjects of study and by a comprehensive view of the correlations of the different sciences. The need is as much felt and emphasized by thinkers in the west as here. A synthetic view of the field of knowledge and desire to comprehend the scheme of the universe as a whole are no doubt among the characteristics of Indian culture, but it would be difficult to maintain that they have not been appreciated and emphasized by western thinkers. The organisation of universities and their aims and methods have received close attention in England within the last few years and the defects of existing universities have been clearly pointed out by competent critics. In India these problems have been engaging the attention of the distinguished men who constitute the Calcutta University Commission. Pending the outcome of the protracted labours of this Commission, it might be rash for a layman to venture upon a definition of the ideals and methods of universities in this country. Problems incidental to the federal type of university as such do not concern us, but we are interested in the other problems connected with the ideals of universities and the means of realising them and much light may be expected to be thrown on these topics by the report of the Sadler Commission.

"To an audience like the present it would be superfluous to speak on the supreme need for instruction in the essentials of Hindu religion or for reviving and encouraging the study of our sacred literature and its reinterpretation in the light of modern ideas and scientific knowledge. The fear has been expressed in some quarters that the teaching in the Hindu University might treat everything contained in our Puranas with indiscriminating reverence and as entitled to equal weight and that if, for instance, the system of geography or of mythology contained in them were to be taught as a body of facts, it would be rendering itself ridiculous and exercise a mischievous influence. Critics of this sort are unaware that the spirit of rational investigation has always occupied a place in the history of Indian thought and that the principles of interpretation supplied by our Shastras furnish the means for sifting the essentials of religion from the unessential elements. Speaking for myself, I have no apprehension of the Hindu University following any such reactionary course. It is also needless to dilate upon the vital necessity of preserving all that is best in Indian culture. Great service has been rendered to the Hindu community by Sir John Woodroffe by his spirited vindication of the value of Indian culture in his recently published book. It must be the aim of this University to preserve and promote Indian culture by giving impor-

tance to Samskrit learning in the fields of literature, philosophy and religion, in the Faculties of Arts, Oriental Learning and Theology.

“Certain complaints have been made as to the management of the Hindu University and the policy which it has followed. In a speech recently made in the south it was observed by Sir Rabindranath Tagore that even in the Hindu University, he could find very little that could be called really Hindu. What was probably in the mind of our illustrious countryman was that proper provision had not been made for the teaching of religion in the curricula. As already pointed out, religious instruction was one of the objects with which this University was founded and it is, therefore, pledged to provide for such instruction. The subject of the proper organisation of religious instruction has been entrusted to a committee of the Faculty of Theology and the preparation of suitable courses is still under consideration. We welcome the criticism as a helpful reminder of our duty in this respect. Complaint has been made in another quarter that the university has not formulated its ideals or the methods to be adopted for their attainment. I have already observed that our ideals cannot well be totally different from those of the modern universities of the best type. Theoretically it might be desirable for the university to assume for its domain every department of human knowledge. But financial, regional and other practical limitations must stand in the way of any ambitious assumption of an encyclopaedic character. The effect of these limitations will be particularly obvious in the departments of applied science. What branches of applied science can be undertaken by the university must depend upon these limitations and upon the urgency of the needs of the country. For years past, the improvement of the economic resources of the country has been occupying the public mind and the conscience of the Government has been recently awakened by the world-war to the necessity of taking steps to promote the industrial development of India and make it as self-contained as possible. His Excellency the Viceroy assured us that it was the intention of the Government to take immediate action upon the report of the Industrial Commission and lay the foundations for a scheme for progressive industrial development. His Excellency pointed out that the need of the hour was the supply of trained Indians capable of carrying out scientific research and of Indians capable of taking part as leaders and not merely as labourers in industrial and commercial enterprise. The dawn of a new era of industrial development is in sight, and it is the duty of the Hindu University to prepare young men for it by education in those departments of applied scientific knowledge which

are likely to be of most use in our present condition. In this view, the most important subjects in which this University should provide teaching are Engineering, Agriculture and Commerce. The question has been engaging the attention of the Council of the University and it has been decided to start a College of mechanical and electrical engineering as being, probably, the most pressing necessity of the day. Yet another reason for giving precedence to the claims of instruction in engineering is the munificent donation during the last year by His Highness the Maharaja of Patiala, to whom the University owes profound gratitude, of a sum of Rs. 5 lakhs for capital expenditure and Rs. 21,000 - per annum for the maintenance of chairs for mechanical and electrical engineering. We have fortunately been able to secure the services of Mr. C. A. King, Professor of mechanical engineering at Sibpur, as the Principal of our Engineering College and the scheme prepared by him provides for instruction in mechanical and electrical engineering up to the highest standard of the English Universities. The total non-recurring expenditure has been estimated at a sum of Rs. 10 lakhs and the annual expenditure, after the first period of 5 years at Rs. 1,20,000 per annum. The scheme has been referred to a committee for approval and in the meanwhile one of the workshops has been constructed and it is expected that sufficient progress will be made to start teaching in July next. In Agriculture a scheme has been prepared by Dr. Harold Mann of Poona and this has also been referred to a committee for report. His proposals for an Agricultural College and Farm with all their accessories also involve an initial expenditure of about Rs. 10 lacs and a gross recurring expenditure of about a lac. These figures may appear high, but they are certainly not extravagant when compared with the sums that have been spent upon the professional colleges maintained by the State. In this connection an observation may be made which is of equal applicability to all other departments of our activity - that our aim should be to afford the very highest standard of education possible and that any stinting of money in securing efficiency of equipment or staff would be a very unwise piece of economy. I have much pleasure in announcing that His Highness the Maharaja of Benares has been graciously pleased to promise to grant a permanent lease of 1,200 acres of land adjoining the University grounds to enable us to carry out our agricultural developments. The University is grateful to His Highness for this further proof of the deep interest taken by him in its well being. The rough outlines of a college of commerce were kindly furnished to us by one of our well-wishers, but the consideration of this subject has made much

less progress than that of the others. Though the college of commerce will not cost anything like the other two professional colleges we have to be prepared for a fairly considerable recurring expenditure under this head also. It has been suggested by some of our critics that we should chalk out the exact lines of expansion of the University and the order in which the different developments should be undertaken. But it is by no means an easy matter to settle which of the several departments of higher technical education is more important than others. Nor, even if this were feasible, would it be possible to adhere rigidly to any preordained plan. For instance, it would be difficult to decide, whether Mechanical Engineering or Agriculture is more important to the country. For my own part, I might be disposed to attach more importance to Mechanical Engineering in view of our more backward condition in manufacturing industries, but it would be idle to expect unanimity on questions like this, and instead of wasting time over discussion for the purpose of settling the relative claims to priority of these departments, we shall do well to start these developments according to the opportunities, pecuniary support and other facilities available. If persons interested in any special departments of knowledge will put us in possession of funds or help us to secure sufficient funds for opening that department the management of the University will gratefully welcome their aid and do its best to open such department. Another department which may be appropriately expanded in the Hindu University and to which, I believe great importance is attached by the Public in this Province even more than elsewhere, is Ayurvedic medicine, the study of which may be placed on an improved basis by the creation of a separate college with a Hospital attached thereto, for the necessary clinical material. What is wanted in my opinion, in this department is not the mere study of the old text books according to the traditional methods, but a scientific study of the subject along with those auxiliary sciences, which according to modern notions are indispensable to the practice of medicine and in the light of the results of modern knowledge and scientific research. The woeful indifference of our educated men to the fine arts suggests yet another sphere of activity which the University would be justified in creating if sufficient funds were forthcoming. We could provide for the cultivation of the aesthetic faculty by opening schools for the scientific study of Music (Indian and European), Architecture and Town-planning, painting and sculpture. The development of the University, in all these directions, must necessarily require time and I would request our impatient critics to remember that it is little more than two years since

the University Act came into force and that full-blown universities equipped in all the main departments of human knowledge cannot be brought into existence by merely wishing for them. I yield to none in my eagerness to realise all our ideals in as short a period as possible, but as practical men we are obliged to recognise the limitations of time, money and effort.

"I have so far indicated the main branches of knowledge in which it is desirable that the University should undertake teaching in the near future, but the University will have fulfilled only a part of its purpose, however important, if it confines itself to the provision of a sound liberal education for the rank and file of its undergraduates. An equally important, if not higher object, is the promotion of original investigation and research. This can only be accomplished by the provision of sufficient facilities for research to the professorial staff, by the encouragement of post-graduate work by the most brilliant students in seminaries and laboratories in intimate association with and under the living inspiration of professors who are themselves engaged in original work and by the establishment of residential fellowships in the sciences and humanities including orientalia and of foreign scholarships for research. The importance of this subject has not been overlooked by the Council. A Committee has been appointed to consider the matter and though the committee has not yet been able to make its report, it is hoped that it may be possible to formulate a scheme during this session and to carry it out as soon as necessary funds can be made available. Even if it be not possible to secure permanent endowments for such fellowships, it would be necessary to establish them for a period of ten or fifteen years at least, so that we may be able to produce a band of investigators imbued with a love of research and willing to devote their lives to the work of teaching and research. Even from the pecuniary point of view, expenditure on such fellowships would be profitable to the University since it may be possible to enter into engagements with the holders of these fellowships and scholarships that they should, when fully qualified and if so desired by the University, take part in the work of teaching on a modest scale of remuneration similar to that which obtains in most other countries in the world. It is only by collecting such a group of research workers that we should be able to create a suitable academic atmosphere favourable to the quest of truth and the advancement of knowledge.

"The popularisation of western knowledge by translations and by original works and the adoption in a growing measure of the vernacular

as the vehicle of instruction have undoubtedly to be included among the ideals of the Hindu University, but it is one of those ideals which require time for realization and while I would deprecate any precipitancy in this direction, I do not think it necessary to put off all attempts till suitable textbooks in the vernacular come into existence. The assumption that it is necessary to coin equivalent words in the vernacular for all scientific and technical terms is dictated by a false patriotism and a spirit of literary pantanism. The tendency throughout the civilized world is to adopt as far as possible the same scientific vocabulary so as to facilitate the international exchange of scientific ideas. The realm of scientific knowledge recognises no exclusive distinctions of race, nationality or country.

"I shall now pass on to one or two questions of university reform, which have engaged the anxious attention of all who have devoted any thought to the improvement of our universities. I wish first to refer to the imperative need for mitigating the baneful effects on education of the system of examinations. Even in the old teaching universities of England it has been felt that examinations occupy an undue share of the attention of the students and are inimical to the best interests of education. The conclusions arrived at by the Hallam Commission on University Education in London was that examinations were an insufficient and inconclusive test of a real university education, that due weight should be given to the whole record of the students' work in the university and that if scope for individual initiative was to be allowed to the professors and the students were to fully profit by their instruction, it was necessary that subject to the proper safeguards, the degrees of the university should practically be the certificates given by the professors themselves. Any one with a knowledge of the state of things in this country will readily admit that examinations have become the end of student life and have had a disastrous effect upon the whole system of education. In the case of a unitary university like ours managed by a non-official body and labouring under no necessity of maintaining a uniformity of standard by a system of external examinations, it should be possible to check the evil either by abolishing examinations or by reducing their importance as a qualification for degrees. There may, however, be more difficulty in eradicating the evil than may appear at first sight. The fact that the examination system will continue to flourish in some form or another and be accepted as furnishing a hall mark for the issue of degrees in the adjoining state universities, the unfortunate tendency of large numbers of graduates to seek employment under the Government and the jealous suspicion with which the Government

is likely to regard degrees issued upon a system of no public examinations as a form of debased coinage and the deep rooted desire on the part of the parents of students for the attainment of distinction by their sons in the examination races are some of the factors with which our university will have to reckon in introducing an urgently needed and most wholesome reform. It is also necessary to bear in mind that it will take some time after the university is fully organised for the professorial staff to acquire the confidence of the public in their impartiality and standard of judgment. In the meanwhile it is to be hoped that the maintenance of a preponderance of internal examiners may be the means of providing a fairer test of education. It may be mentioned in passing, that in Japan, to whose example our countrymen are often disposed to appeal, the examinations in the universities are frequently oral and not written and that marks are neither published nor classified in any way.

“Yet another defect in the existing system which obtains in a much more intensified form in this country than in England is the unfitness of a large majority of the students at the school leaving or matriculation stage to enter upon a university course. The remedy, in my opinion, is not to extend the school course and impose upon students an additional year of instruction under more or less the same class of teachers under whom they are educated up to the sixth form, but to treat the intermediate examination as the stage at which real university education should begin and to extend the course for the B.A. examination for pass and honours like to be a period of three years, the abler students alone being allowed to take the honours course and the rest being allowed to take the pass course. Our University will not have fulfilled its purpose, if it retains the defects of the existing universities and makes no attempt to follow a policy more in keeping with the trend of the best educational opinion.

“The great war which has ended in a glorious victory for the empire and its allies has been full of lessons to the nations of the world. It has brought home to us in a most vivid manner the economic helplessness of the country, the need for making the country more self reliant and more independent of supplies from other countries and the need for training our countrymen to take their proper place in the economic development of the country. It has also burnt into our minds our utter want of military training and our unfitness to take our proper place in the defence of the country and the empire in the same manner in which European peoples have been able to come forward. I do not, for a moment, wish to underrate the service actually rendered by India to the Empire during the war, but

we cannot help feeling that if India had been properly trained to arms, she could have thrown her weight into the scale on behalf of the Empire with at least the same decisive weight with which America threw herself into the war. To the nations of the west, the war has brought home the importance of respect for the rights of all nations, small or large, the absurdity of seeking to impose by force the culture of one nation upon others and the moral degradation to which aggressive nationalism and the hunger for territorial and commercial expansion will lead a nation. The principle of 'live and let live', which has had to be reinforced in the west by the lessons of this dreadful war, has always been one of the basic ideals of Hindu culture. It is no longer possible for us to stay where we are. The improvement in the means of communication which has brought together all parts of the world has rendered every country sensible to the shocks of political and economic disturbances in other parts of the world, and our position as members of a world-wide empire has rendered us especially sensitive. Whether we wish it or not, we cannot help being sucked into the whirlpool of international economic competition, which, it is too much to hope, can possibly be terminated by any League of Nations. If our country is to survive the struggle and acquire the same vitality as other nations, it can only be by the assimilation of the scientific knowledge and culture of the west. Our adaptation to the changed conditions can only be brought about by a combination of Indian and European culture and not by the sacrifice of the former or by the slavish absorption of the latter. The problems of reconstruction, which India will also have to face can only be successfully solved by a sound system of education, physical, intellectual, moral and spiritual, by the application of scientific knowledge to the practical needs of life and by the cultivation of a spirit of enlightened patriotism and self sacrifice and of a love of order and freedom. In the accomplishment of this task the universities in India have a most important part to fulfil. It is the privilege of the Hindu University that its promoters have been the first to realize the importance and necessity of combining Indian and European culture. Other universities may, and let us hope, will adopt the same ideal, but none can vie with this University in the advantage of its situation in the sacred city, which for ages past has been the centre of Hindu learning and Hindu culture and has possessed a unique hold upon the imagination, affections and religious instincts of the people. The history of this city may be traced back to the date of the Upanishads, to a probable antiquity of at least three thousand years. Here came Gargya Balaki, filled with conceit of learning,

eager to proclaim his knowledge in the court of King Ajatsatru of Kashi, whom he challenged to a discussion of the highest verities. Vanquished in the debate, he had to beg leave of the wise king to become his pupil and acquire knowledge of the Brahman. Hither did the Lord Buddha direct his wandering steps and here did he stay for years to preach his new message to mankind. Hither came also the great Sankaracharya, the founder of the Advaita Philosophy, to preach his doctrines and convert his opponents. Through centuries of political disturbance and against the onslaught of rival faiths, Kashi has ever maintained its position as the citadel of the Hindu faith and handed on without quenching the torch of Hindu learning and Hindu culture. Where is the city in India, which can claim the same rich association with Hindu faith and culture for so long a period, and is so eminently fitted to attract the Hindu world? Is it a visionary ideal to cherish that, when our University is fully developed, it will become a shrine of learning, both Oriental and western, to which students from all parts of the Hindu world will be attracted for the purpose of education in the same way as the Ganges attracts pilgrims from all over India? The removal of ignorance and the spread of knowledge in things moral and spiritual is the motto of this University. Salvation by faith and by knowledge has been and will continue to be the function of Kashi. The sacred river traversing the whole width of the continent, gathering in itself the waters of mighty confluent streams and spreading fertility and wealth over vast acres by numberless branches, shall be an emblem of the part which this University is destined to play in the spread of learning, culture and spirituality. Nor will the Indian renaissance be confined in its effects to this country alone. Our turn will come to enrich the culture of the west with our spiritual culture. In the eloquent words of Professor Geddes, 'western glories ever rekindle in the east and eastern dawn travels surely towards the west'.

Graduates of the year, in the name of the University, I congratulate you on the degrees you have attained as the reward of your ability, industry and devotion to learning. The solemn exhortation which in the days of the Upanishads, the Guru addressed to his disciples on the completion of their course of studies and which has been recited to day must be still ringing in your ears. No words of mine can add to the impressiveness of the sacred text. Ever bear in mind in your career through life the solemn injunction never to swerve from the truth and never to swerve from the path of Dharma, a word which, in itself embraces the law and the prophets and sums up the whole of morality. If your western learning has inspired

you with a love of freedom and of personal rights, the precepts of your religion place before you in the fore-front of your ideas the conception of duty to all your fellow-beings. No religion has set loftier ideals. To obtain a mastery of our lower selves and to follow the path of duty without any fear of personal consequences or desire for reward has been the injunction of our religion. You will have to play an important part in the regeneration of India and the making of her future so as to enable her to take an honoured place in the league of nations. Whether the victorious termination of the great war will be a permanent harbinger of peace to the world, or whether it is only the fall of the curtain upon the first act of the drama and the disruptive forces which have been set loose in parts of Europe will spread to other countries of the world and will lead to a more terrific conflagration by setting the members of every nation at war with each other, is still in the womb of the future. Whatever the course of events and in whatever condition you may be placed, always enlist yourselves on the side of order and justice, humanity and freedom. Remember that you are graduates of the University of Kashi, a city whose intellectual and spiritual renown is more ancient than that of any European city, but never boast of your heritage of culture or spirituality. Your culture and your spirituality must run with the blood in your veins and form part of the texture of your souls. Remember also that not merely will you be judged by your conduct but the University also will be judged by her offspring and bear yourselves so that you bring lustre to your *Alma Mater* and enable her, as far as in you lies, to claim a place among the best universities of the world."

After the convocation was over, a garden party was given on the lawns of the College by the Honorary Engineer of the University, Rai Ganga Ram Bahadur to meet His Highness the Maharaja of Mysore.

Advantage was taken of the Convocation and other functions connected with it, to organise a series of lectures under the auspices of the University. The series began with an eloquent plea by Mrs. Annie Besant for the reform of Indian education, with a view to its being based on more rational principles and brought nearer the life and civilisation of the people. Professor Sam Hazzimbottom of Allahabad and Rai Gangaram Bahadur delivered lectures devoted to the question of the great usefulness of the proposed College of Agriculture in the University. Lectures on Sanatana Dharma were delivered by Pandit Madan Mohan Malaviya and Pandit Din Dayal Sharma under the presidentship of His Holiness the Sankaracharya of Dwarka.

CHAPTER XIX

THE YEARS 1919-1921

सतांहि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरण प्रवृत्तयः ।

The venerable Mahamahopadhyaya Pandit Aditya Ram Bhattacharya had accepted to undertake the burden and responsibilities of the office of the Pro. Vice Chancellor for a year only. Malaviya succeeded in persuading him to continue for another year and accordingly he was re-elected Pro. Vice Chancellor by the Court on the 29th of October, 1917. He continued to discharge the arduous duties of the high office, heavier as they became after the death of Sir Sundar Lal, with wisdom and devotion. But the growing infirmities of age compelled him to lay down the office. He submitted his resignation on the 6th August, 1918.

When it was announced that owing to falling health the venerable Pandit could no longer attend to his duties as Pro. Vice Chancellor, the eyes of all who were interested in the University were turned towards Shri Gyanendra Nath Chakravarti as the only possible person on whom the mantle of the high office could fall. Shri Gyanendra Nath Chakravarti had a record of educational work. As an Inspector of Schools, enjoying the great confidence of the Government, he had been able to acquire long and varied experience of educational institutions of various kinds and had had an active share in the educational policy of the Province. As a Fellow and syndicate member of the Allahabad University, his activities had been most strenuous and unrelenting. But his greatest claim on the affections and respect of those interested in the Hindu University was his yeoman services to the Central Hindu College and to the University itself.

The resignation of Pandit Aditya Ram Bhattacharya was accepted by the Council on the 14th August, 1918 and in the casual vacancy, the Vice Chancellor appointed, under Sub-Section (3) of Statute 10 of Schedule I of the Act, Shri Gyanendra Nath Chakravarti as the Pro. Vice Chancellor till the next meeting of the Court. Shri Gyanendra Nath Chakravarti took charge of the office on August 28, 1918. Then the Court at its meeting held on the 30th November, 1918 elected him to the post for a period of one year. Though Shri Chakravarti felt that it was scarcely possible for anyone to achieve much in the period of one year in an executive capacity particularly as the University was new in its conception and sphere of operation,

he accepted the appointment. Soon, however, he expressed his intention of resigning the office if he was not elected unanimously by the Court for a term of at least three years. The matter came up before the Court on the 16th January, 1919. But the Court was not disposed unanimously to comply with his wishes. Shri Chakravarti, therefore, tendered his resignation. A proposal was immediately moved that Malaviyaji be elected Pro. Vice Chancellor for a period of three years. Pandit Malaviya said that he wanted to have a gentleman who was abler and who had more leisure to take up the work. But that if it became absolutely necessary for him to take up the work he had no objection to do so. He wished that the question could be decided at an adjourned meeting and that, in the meantime, he would like to secure the co-operation of some other gentleman who would be willing to undertake the work. After some discussion it was decided that the matter might be taken up at an adjourned meeting of the Court on the 19th January, 1919. Thus, Malaviyaji got three days' time to consider the question and during this period he recognised that it was necessary for him to accept the position. So, when the Court met again on the morning of January 19th, the proposal to elect Pandit Malaviya as Pro. Vice Chancellor for a period of three years was moved by Shri Gyanendra Nath Chakravarti. While thanking the members for proposing his name, Pandit Malaviya said that it was his wish that he should not accept any office in the University and that he had hoped that he would be able to fulfil that wish. But in the circumstances under which they had placed him he felt that he should accept the office. He requested that he should be appointed only till the next annual meeting of the Court. By that time he hoped that he would be able to persuade other friends to take up the post and that better and abler men might be available. This was accepted and the proposal was carried with applause. The members of the Court felt deeply grateful to him for having agreed to accept the office. Immediately after his election as Pro. Vice-Chancellor, Malaviyaji resigned his seat on the Senate, the Council and the Board of Appointments and proposed that Shri Gyanendra Nath Chakravarti be elected in his place as a member of the Council, the Senate and the Board of Appointments, on behalf of the Court. This was accepted.

Malaviyaji was the President of the Indian National Congress at that time. He was elected to preside over the 33rd session of the Congress held at Delhi in December, 1918. The World War I had come to an end with the Armistice on November 11, 1918. The Congress passed a resolution conveying to the King its loyalty and congratulations on the successful

termination of the War which was waged for the liberty and freedom of all the people of the world. One of the matters which came up for consideration before the Congress at this session was the Report of the Indian Industrial Commission 1916-18 appointed by the Government of India under the Chairmanship of Sir T. H. Holland, President of the Institution of Mining Engineers. Pandit Madan Mohan Malaviya was a member of this Commission and the services rendered by him as such were memorable. The separate note which he gave as a member of the Commission was a masterly presentation of India's Industrial and Economic position and an open exposition of the causes which had operated to work her ruin. The Congress passed a resolution welcoming the recommendation of the Commission, stating that the Government must play an active part in promoting the industrial development of the country and hoping that encouragement would be given to Indian capital and enterprise, and protection against foreign exploitation. The Congress further expressed the opinion that Universities should establish Commercial Colleges with help from Government.

So far as the Hindu University was concerned, the establishment of a College of Commerce had long been contemplated so also the technological Departments. One of the objects that the promoters of the Hindu University had in view from the beginning was to make provision in the University for imparting instruction and technical training in the different branches of engineering. The College of *Śatapatha Veda* proposed by Pandit Madan Mohan Malaviya in the first prospectus was to have one technological department for teaching the manufacture, by means of machinery, of the principal articles of personal and household use for which India was dependant on foreign countries. Mining and Metallurgy were to form two important sections of this Department. The revised prospectus issued in 1921 also included provision for the establishment of a College of Science and Technology. Pandit Madan Mohan Malaviya was greatly interested in industrial and technical development of the country and he had been making all efforts to promote technical education.

No sooner the University was established he started translating his ideas into action. Shortly before the lamented death of Sir Sander Lal, His Highness the Maharaja of Patna was pleased to grant to the University a perpetual annuity of Rs. 24000 for the establishment of two chairs one in Electrical Engineering and the other in Mechanical Engineering, besides his magnificent donation of five lakhs of rupees. Earlier the Jodhpur Durbar had endowed the Jodhpur Chair of Technology with



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an annual grant of Rs. 24,000. Sir Sundar Lal intended to establish the Engineering College as early as possible, but unfortunately he passed away before seeing its establishment. The Council at its meeting held on the 1st May, 1918, considered the question of the establishment of the Faculty of Technology and authorised Pandit Madan Mohan Malaviya to get a complete scheme of the Technological Department prepared. The Council also sanctioned a sum of Rs. 1,000 towards the expenditure likely to be incurred in this connection. Pandit Madan Mohan Malaviya was now faced with the problem of selecting a suitable head for the College of Engineering to see the early fulfilment of his long cherished desire in this direction. Fortunately, he met Mr. Charles A. King who was then working in the Sibpur Engineering College and succeeded in securing his services as Principal of the Engineering College. The Government of Bengal allowed Mr. King to resign his post under that Government in order to enter the services of the University. The Council at its meeting held on the 13th August, 1918, appointed Mr. C.A. King as University Professor of Mechanical Engineering. At the same time, Shri Blam Chandra Chatterji was appointed as Professor of Electrical Engineering. Certain other appointments were also made. The Council also empowered the Superintendent of Works, Rai Jwala Prasad Sahu and Mr. King to proceed at once with the construction of necessary workshops for the Engineering classes, on the basis of the rough estimate amounting to Rs. 50,000 - submitted by Mr. King and Rai Jwala Prasad Sahu. The Council further sanctioned a sum of Rs. 1.50 lacs for the purchase of tools, plant and machinery for the Mechanical Engineering workshop. Another sum of Rs. 50,000 - was provided for recurring expenditure upto the 30th June, 1918 to meet the cost of the Mechanical Engineering classes and workshop. The annual grant of Rs. 24,000 from His Highness the Maharaja of Patana was appropriated towards the same and the remaining Rs. 26,000 was met from the General Funds of the University. The Council also resolved to take further steps in order to secure annual grants of at least Rs. 36,000/- for this purpose.

Mr. King organised the Mechanical Engineering Department by taking three months vacation at the Sibpur Engineering College. The draft prospectus for the College was placed by him before the Council in October, 1918. He laid more stress on practical training than on theoretical instruction so far as the training of mechanical engineering was concerned. On taking up work here he, therefore, first began to have his workshops erected. The Carpenter's shop was finished in December 1918. The workshops

were opened in January, 1919 on the occasion of the visit of His Highness the Maharaja of Mysore, the first Chancellor of the University.

Three main divisions or courses of training each with branches or sub-divisions were proposed in this connection. The main courses were, (1) Artisan course, (2) Diploma Course, and (3) Degree course. Students were admitted to the artisan class in February, 1919 and to the Diploma and Degree courses in August, 1919. Thirty students were admitted to the degree course in Mechanical and Electrical Engineering, ten students to the diploma course and twenty students in the artisan class.

The Artisan Courses were intended mainly for the sons of mistries and of poor parents. The minimum age of admission was kept as thirteen years and the maximum as seventeen. A knowledge of English was not essential.

The Diploma Courses were intended to provide a sound practical training coupled with a more advanced theoretical and scientific training. The Diploma course for the Licentiate ship covered in all four years, the first two years being devoted to the Preliminary Course in Engineering and the third and fourth years, to specialization as a University student in one of the branches of Engineering. The minimum qualification prescribed for admission to the Diploma course was Matriculation or any other equivalent examination.

The Degree Courses were intended to provide a sound practical training coupled with a more advanced theoretical and scientific training. For admission to the course a student must have passed the Intermediate Examination with Mathematics, Physics and Chemistry, of a University. The standard of the degree was practically the same as that of the B.Sc. degree in Engineering of the London University.

Within a couple of years, the College started attracting students from all parts of India. Then there was a great demand for the education it provided. Previously our young men used to be compelled to think of going to England, America or Japan for obtaining instruction and training as Mechanical Engineers. Now they began to think that they could obtain similar training at Banaras. Naturally the number of students seeking admission into the College increased. In the very next year, the intake of students in the First Year had to be doubled. The total number of students in the College (including the Diploma and the Artisan courses) rose from 60 to 192 in 1920, and 250 in 1921.

Before proceeding further with the growth of the University in the academic sphere, it is necessary to mention here certain other important events that took place in the year 1919 which was one of the most fateful years in the history of India. The Rowlatt Report was published on the 19th January, 1919 which, by a strange coincidence happens to be the same day on which Pandit Madan Mohan Malaviya was elected the Pro. Vice-Chancellor of the University. Then the Rowlatt Bills were introduced into the Legislative Council by Sir William Vincent on the 6th February, 1919. There were two bills. One was a temporary measure intended to deal with the situation arising from the expiry of the Defence of India Act six months after the formal conclusion of peace. This bill was subsequently dropped. The second bill was meant to cause a permanent change in the ordinary criminal law of the land. Gandhiji decided to oppose these bills by starting a campaign of Satyagraha and on the 18th March, 1919 he published a pledge which ran as follows.

"Being conscientiously of the opinion that the Bills known as the Indian Criminal Law (Amendment) Bill No. 1 of 1919 and the Criminal Law (Emergency Powers) Bill No. II of 1919 are unjust, subversive of the principles of liberty and justice and destructive of the elementary rights of individuals on which the safety of the community as a whole and the state itself is based, we solemnly affirm that in the event of these bills becoming Law and until they are withdrawn, we shall refuse civilly to obey these laws and such other laws as the Committee, hereafter to be appointed, may think fit, and we further affirm that in this struggle we will faithfully follow truth and refrain from violence to life, person or property."

With this began a new chapter in the history of the country. On the 13th April, 1919, happened the Jallianwala Bagh incident. Entering the place where a public meeting was arranged, General Dyer gave orders to his soldiers to fire forthwith. Thousands of innocent citizens of India were massacred.

In pursuance of a resolution of the All India Congress Committee, Pandit Malaviya, Swami Shraddhananda and Pandit Motilal Nehru went to the Punjab in the last week of June, 1919 to enquire into the happenings there. In September, 1919 the Hunter Committee was appointed. But immediately followed on the 18th September, 1919, the Indemnity Bill. Pandit Malaviya vigorously pleaded for its postponement.

In the midst of these events, the burden of duties of Malaviyaji in the University also became heavier. On the 8th May, 1919, the Vice-

Chancellor, Sir P. S. Sivaswami Aiyer resigned. His letter of resignation was placed before the Council on the 18th May, 1919 and while recording the letter, the Council resolved that the question of the election of a Vice-Chancellor be taken up at the next annual meeting of the Court. Then on the 14th June, 1919, the Council passed a resolution recording its sense of deep regret on the resignation of Sir P. S. Sivaswami Aiyer and its high appreciation of the valuable services rendered by him to the University during the period of his office. The Court also at its annual meeting held on the 29th November, 1919, passed a similar resolution. Though Sir Sivaswami Aiyer severed his official connection with the University he had agreed to take keen interest in its affairs as long as he was alive.

At the annual meeting of the Court held on the 29th November, 1919, Dr Ganesh Prasad moved that Pandit Madan Mohan Malaviya be elected Vice-Chancellor of the University for a period of three years. Professor C. V. Raman seconded the motion and said that in view of the deep interest which Pandit Malaviya had been taking in the University and in view of the services he had rendered to the cause of education he felt sure that they could not possibly find a better Vice-Chancellor for the University. He appealed to Pandit Malaviya to accept the office for the term of three years. Sardar Sarbajit Singh Caneessoor supported the motion and said that as the University was an All India institution it was but proper that an All India man should be elected its Vice-Chancellor and that the whole country desired that Pandit Malaviya should take up the Vice-Chancellorship.

Dr Tej Bahadur Sapru in supporting the motion said that it was impossible to conceive of a better Vice-Chancellor. In fact the University owed its existence to Malaviya's untiring industry and devotion. He thought that they would be honouring themselves by electing Pandit Malaviya as their Vice-Chancellor. At the same time he thought that he should sound a note of warning and hoped that he would not be misunderstood. To him it seemed that one important fact to be borne in mind was that the University and its Vice-Chancellor were much like a Trading Company and its Managing Director. It was the Managing Director who gave the tone to the Trading Company and similarly, he thought, that it was the Vice-Chancellor who was supposed to give the proper tone to the University. It seemed to him that it would not be possible for Pandit Malaviya to give the whole of his time to the affairs of the University. He, therefore, begged the Court to remember that the ultimate ideal which

they should have must be the appointment of a whole time Vice-Chancellor. But he did not think that time had yet come for that. He thought that in due course of time it would be necessary for the Vice-Chancellor to sit on the spot and to make himself responsible for everything in the University.

Dr. Sir Deva Prasad Sarvadhikari also supported the motion and said that he associated himself with the remarks made by Prof. C. V. Raman not only with unanimity but with wholeheartedness. With regard to the question of a whole time Vice-Chancellor he felt that it was not so much the wholeness of the time that should be desired but the wholeness of the heart. He said that there was no man who had the interest of the University so much at heart as Pandit Malaviya.

Pandit Madan Mohan Malaviya said that he did not intend to take part in the debate, but he felt, that in view of some of the remarks which had been made, he should say a few words. He said that as the University was a residential one it was very desirable to have a Vice-Chancellor who could give both the whole of his time as well as his whole heart to its affairs. He regretted that it was not possible for him to give his whole-time to the University much though he liked to do so. He said that nothing would please him more than that the University should have the guidance of a capable Vice-Chancellor who could give his whole-time to promote the objects for which the University was established, but if owing to their not being able to find any such person at the moment and if the Court desired that he should be their Vice-Chancellor, he would bow to their judgment, as a matter of duty and would try to render such services as he could to the University. The proposal of Dr. Ganesh Prasad was then put to the vote and carried with acclamation.

The election of Pandit Malaviya as the Vice-Chancellor created a vacancy in the office of the Pro. Vice-Chancellor. Some members had given notice of a motion to elect Dr. Ganesh Prasad as Pro. Vice-Chancellor. Malaviyaji had also given a notice of a motion that Shri. Gyanendra Nath Chakravarti should be elected Pro. Vice-Chancellor for a period of two years. He requested Dr. Ganesh Prasad to withdraw his candidature and to devote himself wholly to teaching and research for which he was so eminently fitted.

Dr. Ganesh Prasad said that after what had fallen from the lips of Pandit Malaviya he cheerfully withdrew his candidature. He added that by acceding to the request of Malaviyaji he would not be guilty of any

disrespect to the twenty members who had notified their intention to propose his name for the Pro. Vice-Chancellorship.

Shri Gyanendra Nath Chakravarti was elected Pro. Vice Chancellor for a period of two years. But he resigned his post as he was appointed Vice Chancellor of the Lucknow University. He proceeded on leave from April, 1920 and resigned in December, 1920. Prof. A. B. Dhruva was appointed to act as Pro. Vice-Chancellor since Shri Gyanendra Nath Chakravarti took leave and the Court at its meeting held on the 11th December, 1920 appointed him Pro. Vice-Chancellor for a period of two years. Prof. A. B. Dhruva had joined the University as University Professor of Sanskrit and Principal of the Central Hindu College, in October, 1919. Prior to this, he was Professor of Sanskrit in the Gujarat College, Ahmedabad. With his appointment as Pro. Vice-Chancellor he carried on the duties of both the Principal and Pro. Vice Chancellor simultaneously. On the expiry of his term each time, he was re-elected Pro. Vice-Chancellor in 1922, 1925, 1928, 1931 and 1934 and he continued to hold both the offices of the Principal and Pro. Vice-Chancellor till the year 1935. In the year 1935 he was relieved of the duties of the Office of the Principal. He resigned the office of the Pro. Vice-Chancellor on 31st March, 1936. Thus the partnership of Malaviya, as Vice Chancellor, and Principal A. B. Dhruva as Pro. Chancellor continued uninterruptedly for a period of sixteen years.

Let us now revert to the growth of the Technological Departments. Like the Mechanical and Electrical Engineers, there was also a great demand in the country of Mining Engineers, Geologists and Metallurgists. Mining Engineers were being imported from outside. It was not always easy to import suitable men besides its being very costly. There was not one centre in the whole of India where education and practical training for a degree in Mining Engineering and Metallurgy could be obtained by our young men. Some of the Indian States were very rich in mineral wealth which required to be explored. Some of the Patrons of the University among Ruling Princes therefore particularly desired that provision should be made for such training at this University. The Report of the Calcutta University Commission had also drawn attention to the great need for practical training in Mining for working out the mineral wealth of India. The University, therefore, decided to train students in these important branches of technical knowledge so that trained Geologists and Mining Engineers might be available both to the Indian States and to the British India. Co-operation was secured of Prof. N. P. Gandhi who worked for

some time as a Mining Engineer under Messrs. Tata and Sons. The Council appointed him on the 6th October, 1919 as University Professor of Geology and Metallurgy. Soon he prepared a scheme which was accepted by the Council and he started to equip the Department. By the end of the year, 1921, the Department of Geology had been fairly equipped. Nearly half the equipment needed for instituting a degree in Mining Engineering had also been provided. The syllabus in Geology for the B.Sc. Examination was passed by the Faculty of Science on the 31st August, 1920 to be in force for the B.Sc. Examination of 1922 and the following years. It was decided to start the course immediately. Some members thought that it was too late to begin the course in the year 1920-21. They also felt that the Department was not yet sufficiently equipped to take up in hand the work of both the Intermediate and the B.Sc. classes. Another objection raised by them was that the students who wanted to take up Geology had to go to Nagwa for their lectures in Geology and to the Central Hindu College for their lectures in other subjects which was considered very inconvenient. In view of these reasons they wanted to give effect to the courses from the Examination of 1923 onwards. But this was not accepted by the Faculty. When the matter came up before the Senate on the 1st September, 1920, the same objections were raised again by some members and an amendment was moved that the courses should come into force for the examination of 1923 and subsequent years. This was put to the vote and was lost. The original proposition for accepting the recommendation of the Faculty of Science was carried.

An Agricultural Farm was also started in the year 1920 by way of preparation to establish a College of Agriculture. To start with, about 500 acres of land was put under the plough. The services of an experienced Superintendent were secured on loan from the Government and the Farm was placed under his charge. In the first year was sown acclimatised American cotton, large arher, Jaunpur maize, Afghan gram, big Japanese peas and oats Indian as well as foreign. Malviyaji hoped that the farm would soon become one of the distinguished features of the University.

With a view to develop the Agricultural farm, the University also approached the Maharaja Sahab of Banaras with a request for the grant of a permanent lease of about 2100 acres of land lying between the University site and the river. The Maharaja Sahab was pleased to accede to the request. It was proposed to construct a canal to irrigate this land. Rai Gangaram Bahadur promised to contribute a lakh of rupees towards the

construction of the canal. The ceremony of turning the first sod of the proposed irrigation canal was performed by the Maharaja of Benares on the 14th December, 1920. The terms of the lease of the land were finally settled in 1921 and a sum of Rs. 11,600 - was paid by the University on the 12th July 1921 as an advance for the annual rent. This money was later on refunded by the Maharaja Sahib to the University. In May, 1921, the University made an application to the Government for the acquisition of about 75 acres of land for the construction of the canal and Bund.

As regards the College of Agriculture, Prof. Sam Higginbottom had prepared a scheme. Another scheme had been prepared by Dr. Harold H. Mann Principal of the Agricultural College of Poona, in 1918. The Vice-Chancellor, Sir P. S. Sivaswami Aiyer then invited Dr. Mann, Prof. Sam Higginbottom and Rai Ganga Ram Bahadur to discuss the scheme. All the three gentlemen met, discussed and finalised the scheme. The scheme was estimated to cost about eight to ten lakhs of rupees non recurring and one lakh a year recurring.

While the Engineering College with its workshops and the Departments of Mining and Geology were growing in the Nagwa site of the University, the Central Hindu College, the Colleges of Oriental Learning and Theology and the Teachers' Training College were functioning in the Kamachha buildings itself. The number of students in the Central Hindu College which was 510 in October, 1917 increased to 674 in 1918 and to 834 in 1919. During the years 1920 and 1921 it went over one thousand. The number of students in the Colleges of Oriental Learning and Theology increased from 106 in 1918 to 221 in 1920. The Teachers' Training College which started functioning in August, 1918 passed out thirteen students in the first batch in 1919. Twenty-seven students were admitted to the second batch. In 1920 this increased to forty and in 1921 the number of students on roll was sixty-six.

The staff of the Colleges also received an accession of strength during this period. On the technological side, Prof. N. N. Godbole who was specially qualified in Industrial Chemistry joined the University in 1920. Professor Krishna Kumar Mathur joined as University Professor of Geology and Dr. Shanti Swarup Bhatnagar, as the University Professor of Chemistry. In the Engineering College, the services of Prof. L. D. Coueslant had been secured as an additional Professor of Mechanical Engineering. Mr. Coueslant possessed great experience as a teacher. He had been the Head of the Department of Mechanical, Civil and Structural Engineering

A.B. Dhruva
Pro. Vice-Chancellor - April, 1920 to March 1936

at the Technical College, Sunderland, for twenty years. He had been recognised as a teacher in Engineering by the University of London and had for many years prepared students for Honours in B Sc. (Engineering) of that University.

Prof. R. L. Turner joined the University as University Professor of Comparative Philology. Prof. K. R. Gunjkar who had returned from Cambridge was appointed as University Professor of Physics. In the year 1920 the University was fortunate in having Prof. P. K. Telang, back as Honorary University Professor of History. The University also welcomed Pt. Iqbal Narain Gurtu as an Hony. Professor of History in the Central Hindu College. In the Department of Economics, Prof. Gurumukh Nihal Singh joined in the year 1920. He had returned from England after obtaining the Degree of Master of Science of the London University, having studied at the London School of Economics and Political Science. Shri J. B. Kripalani joined the University as a Lecturer in Political Science. There were also other valuable additions to the teaching staff.

While the University was fortunate in having these notable additions to the staff it also had to lose the services of some of the well-known professors. On the 28th June, 1919 Professor Jadunath Sarkar resigned his post as University Professor of Modern Indian History. Prof. N. C. Nag left the University in 1919, in order to take charge of the Bose Research Institute at Calcutta. Dr. J. C. Bose had been asking Prof. Nag during the previous two years to go to him but he had replied that he would go only if Sir Sundarlal and Malaviyaji consented. Sir Sundarlal wrote to Prof. Bose that Prof. Nag would not be spared and so the matter was dropped. But when Malaviyaji was informed that Dr. Bose's health had suffered because Prof. Nag did not relieve him of his anxiety from the administration of the Institution, he reluctantly agreed to let him go. The University also lost the services of Dr. Biral Sahni, University Professor of Botany but in his place it secured the services of Prof. R. S. Inamdar, a graduate of the Cambridge University, who had distinguished himself in Botany.

In May, 1919, Dr. Ganesh Prasad resigned the Principalship of the Central Hindu College owing to some difference of opinion. But he continued to work hard as Principal during the important months of the new session of 1919-20 till Prof. A. B. Dhruva was able to come and relieve him. After that Dr. Ganesh Prasad continued as University Professor and Head of the Department of Mathematics only till he left the University

in order to join the Calcutta University. In the Teachers' Training College, Pt. Manohar Lal Zutshi left the University owing to some domestic reasons. His place was filled by Prof. Teja Singh, a scholar of distinction. Prof. Teja Singh had made a special study of the system of education prevailing in England. He had also studied in America and taken his Degree of Master of Arts at the Harvard University. He had made a special study of Pedagogics. His co-operation in the work of the Teachers' Training College was considered to be of great value. The University had, however, to lose his services very soon because he was called upon to take up the Principalship of the Sikh Akali College. Prof. Teja Singh was a deeply religious man and naturally, a Sikh religious institution made an irresistible appeal to him.

As regards the College of Oriental Learning and Theology, it will be remembered that the University had taken on loan the services of Pt. Ramavatar Sharma from the Government of Bihar and Orissa, for a period of three years. The Government did not accede to the request for a further loan of his service. The University had, therefore, reluctantly to part with his co-operation.

With the increase in the number of students in the Central Hindu College and the College of Oriental Learning and Theology, it became necessary to expedite the construction work at Nagwa. When the Pro. Chancellor, His Highness Maharaja Sir Madhava Rao Scindia visited the University in Nov. 1919 to preside over the annual meeting of the Court, he was pleased to inspect the buildings under construction at the Nagwa site. The first storey of the Arts College building was then approaching completion. The construction of first storeys of the Chemical and Physical laboratories was also progressing well and it was expected to be finished soon. Two hostels were also under construction, one of which was nearly finished and another was expected to be ready by July 1920. All steps were taken to complete the buildings and make them available for use from the commencement of the session 1920-21 in July 1920. It was about this time that an announcement was made of the visit of His Royal Highness the Prince of Wales during the winter months of 1920-21. Expecting that the new buildings at the Nagwa site would be ready by that time, the Council resolved on the 24th January 1920 to invite His Royal Highness the Prince of Wales to open the new University buildings on the occasion of his visit to India. The Council also appointed a Committee with Babu Jnanendra Nath Basu and Rai Jwala Prasad as Secretaries to outline the plans for the reception of the Prince of Wales.

The construction work had now to be carried on in full swing. On February 25th, 1920, Rai Ganga Ram Bahadur, the Hony. Chief Engineer, placed before the Council a list of the amounts needed before the end of the year 1920 for completing the buildings. His requirements amounted to Rs. 12,14,000 -. He further stated that a sum of Rs. 6,90,000/- was required to construct staff quarters, Dispensary building, a third hostel and the Agriculture College building. Another sum of Rs. 6,71,000/- was required by him, funds being available, for the construction of another hostel, a hospital, Library and for equipment, etc. Thus his total demand was Rs. 25,75,000/-. Rai Ganga Ram Bahadur himself promised a donation of Rupees one lakh for constructing the Agricultural College, in addition to the one lakh already subscribed by him for the irrigation canal, on condition that ten lakhs of rupees were raised before the end of December, 1920. The Council resolved that every effort be made to collect the amount indicated by Rai Ganga Ram Bahadur and for this purpose re-constituted the Collection Committee as follows :

1. Pandit Madan Mohan Malaviya, Vice-Chancellor
2. Shri G. N. Chakravarti, Pro. Vice-Chancellor
3. Rai Jwala Prasad
4. Rai Purnendra Narayan Sinha
5. Pandit Parmeshwar Nath Sapru
6. Babu Guru Prasad Dhawan
7. The Hon'ble Mr. Sachchinand Sinha
8. The Hon'ble Pandit Gokaran Nath Misra
9. Babu Baij Nath
10. Pandit Sita Ram
11. Pandit Baldeo Ram Dave
12. Rai Bahadur Sultan Singh
13. Rai Bahadur Damodar Das
14. Seth Narottam Morarji Gokuldas
15. Babu Jnanendra Nath Basu, Secretary.

On the motion of Babu Jnanendra Nath Basu it was further resolved that the photographs of University buildings should be obtained and published in the illustrated magazines with plans along with appeals for funds.

This brings us to the question of the donations collected by the University till then and the expenditure incurred. The total subscriptions promised upto the 30th of June, 1918 amounted to Rs. 87,07,930 out of which Rs. 50,16,962 had already been collected till that date. This was exclusive

of the annual grants by the Indian States. The position of the collections during the subsequent years stood as follows :

Total amount of donations promised :

| | |
|--------------------------|-----------------|
| Upto the 30th June, 1918 | Rs. 87,07,930/- |
|--------------------------|-----------------|

| | |
|---|-----------------|
| During the period from July, 1918 to June, 1921 | Rs. 35,08,548/- |
|---|-----------------|

| | |
|--|-------------------|
| | Rs. 1,22,16,478/- |
|--|-------------------|

Actual collections :

| | |
|--------------------------|-----------------|
| Upto the 30th June, 1918 | Rs. 50,16,962/- |
|--------------------------|-----------------|

| | |
|-------------------------------|----------------|
| From July, 1918 to June, 1919 | Rs. 4,40,024 - |
|-------------------------------|----------------|

| | |
|-------------------------------|----------------|
| From July, 1919 to June, 1920 | Rs. 11,97,691/ |
|-------------------------------|----------------|

| | |
|-------------------------------|-----------------|
| From July, 1920 to June, 1921 | Rs. 13,36,860/- |
|-------------------------------|-----------------|

| | |
|--|-----------------|
| | Rs. 79,91,537/- |
|--|-----------------|

The actual collection of Rs. 79,91,537,- upto the 30th June, 1921 was distributed as follows :—

| | |
|------------------------|-----------------|
| Permanent Reserve Fund | Rs. 37,20,054/- |
|------------------------|-----------------|

| | |
|----------------|----------------|
| Special Chairs | Rs. 2,90,200/- |
|----------------|----------------|

| | |
|---------------------------------------|----------------|
| Endowment for Scholarships and Prizes | Rs. 1,88,150 - |
|---------------------------------------|----------------|

| | |
|-----------------------------------|----------------|
| For Buildings and Special objects | Rs. 8,01,700,- |
|-----------------------------------|----------------|

| | |
|----------------------|-----------------|
| For General purposes | Rs. 29,91,433/- |
|----------------------|-----------------|

| | |
|--|-----------------|
| | Rs. 79,91,537/- |
|--|-----------------|

The expenditure incurred on lands, buildings, equipment, etc., upto the 30th June, 1921 was :

| | |
|-------|----------------|
| Lands | Rs. 5,80,561/- |
|-------|----------------|

| | |
|-----------|-----------------|
| Buildings | Rs. 37,19,409/- |
|-----------|-----------------|

| | |
|---------------------------|-----------------|
| Equipment, Furniture etc. | Rs. 10,85,184/- |
|---------------------------|-----------------|

| | |
|--|-----------------|
| | Rs. 53,85,154/- |
|--|-----------------|

In February 1920, when the Council reconstituted the Collection Committee, all the money which was available for buildings, equipments, etc., had nearly been used up. Farther funds were immediately required for the completion of the buildings under construction and the Council resolved to make every effort to collect the amount needed. The work started vigorously but it was not an easy matter to finance such a large construction work. About the middle of 1920, a time came when the coffers of the University were practically empty. There was only a balance of

Rupees one thousand left. Consequently when the first storey of the Arts College building was finished, the work had reluctantly to be stopped. Pandit Madan Mohan Malaviya then went to Bombay for help. Fortunately the Pro. Chancellor, His Highness Maharaja Scindia was there, so also the Maharaja of Bikaner. On the request of Pandit Malaviya, the Maharaja of Bikaner agreed to address a public meeting which was organised for raising funds for the University. The Pro. Chancellor consented to preside over this meeting. The appeal made at this meeting brought forth a most generous response from the citizens of Bombay. A sum of Rs. 32 lakhs was subscribed out of which payment of nearly Rs 9 lakhs was received before November 1920. With the money so received, the buildings of the Arts College, the Physical and Chemical laboratories and the second hostel were completed. The completion of the buildings was delayed by about six months due to the postponement of the construction work for want of funds. Fortunately, however, the visit of the Prince of Wales was also postponed and the University was saved from a delicate situation of cancelling its invitation to His Royal Highness.

Now we come to the Convocations. The second Convocation of the University was held on the 26th January 1920. The number of candidates admitted to the various degrees at this Convocation was as follows :—

| | Presented at the Convocation | In absentia | Total |
|------------------------|---------------------------------|-------------|-------|
| Master of Arts | 2 | 1 | 3 |
| Master of Science | 4 | ... | 4 |
| Bachelor of Arts | 54 | 19 | 73 |
| Bachelor of Science | 8 | 7 | 15 |
| Licentiate of Teaching | 8 | 3 | 11 |

The Vice-Chancellor delivered the convocation address.

The third Convocation was held on the 23rd April 1921. The Convocation Address was delivered by the Vice-Chancellor. The number of candidates admitted to the various degrees at this Convocation was :—

| | Presented at the Convocation | In absentia | Total |
|------------------------|---------------------------------|-------------|-------|
| Master of Arts | 4 | 6 | 10 |
| Master of Science | 5 | ... | 5 |
| Bachelor of Arts | 53 | 25 | 78 |
| Bachelor of Science | 15 | 7 | 22 |
| Licentiate of Teaching | 12 | 14 | 26 |

The University had so far not awarded the Doctorate degree to any one. On the 20th September 1921 for the first time the Syndicate passed a resolution unanimously recommending to the Senate that the Honorary Degree of Doctor of Letters be conferred on His Royal Highness the Prince of Wales on the occasion of his ensuing visit to the Benares Hindu University. Malaviyaji thought that this was the best way in which the University could honour this distinguished visitor. This was accepted unanimously by the Senate on Sept. 29, 1921. The approval of the Chancellor was received shortly and it was decided to hold a Special Convocation for the purpose on the 13th December, 1921. The annual convocation was fixed by the Chancellor on the 14th December, 1921. While fixing the dates for the annual and special convocations the Syndicate at its meeting held on the 27th November 1921 also carried unanimously a resolution moved by the Vice-Chancellor, Malaviyaji, for conferring the Honorary Degree of Doctor of Letters on Mrs. Annie Besant at the annual Convocation on the 14th December, 1921. Another resolution for conferring the Degree of Doctor of Letters on Maharajadhiraj Sir Rameshwar Singh Bahadur of Darbhanga was also carried unanimously. These recommendations were accepted by the Senate at its special meeting held on the 28th November, 1921. Moving the resolution in the Senate, Pandit Malaviyaji referred to the services rendered by Mrs. Annie Besant to the Central Hindu College and the Hindu University and said that "for all the cooperation which she has given us since the foundation of the University, we owe a deep debt of gratitude to her and we ought to honour her in the best possible way we can. I do not know that there is any better way in which a University can honour such a co-worker than by conferring upon her the highest degree which it is in its power to confer". Continuing Malaviyaji said: "I do not think that it is necessary for me to draw your attention to the eminent position which Mrs. Annie Besant occupied as a speaker. I do not know if she is equalled by many but I can certainly say, that she is not excelled by any. That is my belief. Her attainments are high. She is distinguished among the speakers of the world, and as a writer. She is not surpassed by anybody even in Europe and America. Her great services to the cause of Education and Religion of this country are well known. I think that in view of the debt of gratitude which we owe her we should honour her by conferring upon her the Degree that the Syndicate has recommended". The recommendations of the Senate were communicated to the Chancellor who conveyed his approval telegraphically.

On the 27th November, 1921 the Syndicate had appointed a Sub-Committee to report on the form of the Diploma for the Honorary Degree of Doctor of Letters. The form recommended by the Committee and given below was accepted by the Syndicate on the 29th November, 1921.

BENARES HINDU UNIVERSITY

(University Seal)

DOCTOR OF LETTERS

The Senate of the Benares Hindu University hereby confers the Honorary Degree of Doctor of Letters on.....
..... in recognition of his eminent position and attainments.

Vice-Chancellor.

As regards the academic costumes for the Degree of Doctor of Letters, the Senate accepted the report of the Robes Committee on the 28th Nov. 1921. It was decided that "the gown shall be of scarlet silk with full sleeves and with facings of K 10 old gold silk. The hood shall be of K 10 old gold silk with scarlet facing. The head dress shall be a Safa of Kapoori light-coloured silk or a black cloth square cap with black silk tassel."

The Special convocation was held on the 13th December, 1921 to which we shall come later on.

The fourth Annual Convocation was held on the afternoon of the 14th December, 1921. The Chancellor, His Highness the Maharaja of Mysore, Sir Krishnaraja Wadiyar Bahadur presided over the Convocation. The function was attended by His Highness the Maharaja Sahib of Alwar and His Highness the Raja Sahib of Nagod.

Presenting Mrs. Annie Besant before the Chancellor, the Vice-Chancellor said :—

Sir, I have the honour to present unto you Mrs. Annie Besant on whom the Senate of the University has unanimously recommended that the Honorary Degree of Doctor of Letters of the University be conferred and who by reason of her high attainments and position, of her splendid services to the cause of education and of Hindu religion and of her having heartily cooperated in the work of this University since its very inception is eminently a fit and proper person to be honoured by the conferment of such a degree, which I pray may be conferred upon her".

When delivering the diploma His Highness the Chancellor said :—

"By virtue of the authority vested in me as Chancellor of the Benares Hindu University I confer upon you, in view of the appreciation and gratitude for all you have done for the University and for the Hindu Religion and Culture, the Degree of Doctor of Letters of this University and in token thereof I present this diploma to you and authorise you to wear the hood ordained as the insignia of your degree".

Candidates for other degrees were then presented. The number of candidates admitted to the different degrees was as follows :—

| | Presented at the Convocation | In absentia | Total |
|---------------------------|---------------------------------|-------------|-------|
| Master of Arts | 7 | 6 | 13 |
| Master of Science | 6 | 2 | 8 |
| Bachelor of Arts | 51 | 14 | 65 |
| Bachelor of Science | 17 | 4 | 21 |
| Licentiate of Teaching | 11 | 18 | 29 |
| Dharma-Sastri | 1 | ... | 1 |
| Sastri | 6 | ... | 6 |

The candidates for the Degree of Bachelor of Arts included one Shrimati Champabai Shringarpure who was presented by Mrs. Annie Besant.

The Vice-Chancellor then recited the eleventh *Anuvaka* of the Taittiriya Upanishad after which the Chancellor delivered his address. At the request of the Vice-Chancellor His Highness the Maharaja Saheb of Alwar also was pleased to deliver an eloquent extempore speech. The Vice-Chancellor then addressed the Convocation.

In his address the Chancellor said :

"Our Hindu University cannot survive unless she contributes to the reconstruction of life and social order in the India of to-day. She must quicken what is inert, illumine what is dark, rejuvenate what is old and withered. And even as the Eternal city, in which She has her home, is to the pious Hindu the meeting place of the Earth and Heaven so must the University of Benares stand as the bridge between the past and present, between old and new, and, with the holy river at her side, link the India of the Vedic times with the India of the morrow that is to be."

The Maharaja of Alwar in his address said :

"To-day some may seek Swaraj, others may look for political power, but my ambition goes further—for I aim at nothing less than the conquest of the world by the Hindu nation. Remember, however, that that victory is only attainable by one weapon, by the one and only instrument which is the touchstone and backbone of India. All nations possess in varying degrees different qualifications, but they, like individuals, excel in some particular class. France, for instance, leads in Science, America in Industry, Germany in Militarism and so forth. India for hundreds of centuries has dabbled in Science, in Art and so forth, but from time immemorial she has excelled in discovering and teaching the eternal truths of life. India has placed spirituality in the fore-front of her progress and as a consequence she still lives where others have perished and will continue to live for the salvation of humanity.

"This aim, this conquest, which is my ambition—and which I pray may be the ambition of all the students of this institution—cannot, however, be achieved by force, or diplomacy, or even by dogmas or creeds. Indeed it can never be attained without sacrifice and self-realisation....."

Sacrifice and Self-Realisation ! How could these highest objects of life be achieved ? It is possible only through *Dharma* whose primary function is to lead us to Self-Realisation—*Samsiddhi*. And one of the objects of the Hindu University was to promote the building up of character in youth by making religion and ethics an integral part of education. Religious instruction was compulsory in the case of Hindu students and the Faculty of Theology was in-charge of it. Special arrangements for the religious instruction of Jain and Sikh students had also to be made. The Faculty of Theology had appointed as early as on the 28th October, 1917, a Committee to organise religious worship and instruction in hostels. The Court had also appointed on the 29th October, 1917, two committees to consider and make definite proposals for the religious instruction of the Sikh and Jain students of the University. But the progress made by all these Committees was very slow.

On the 7th March, 1919 the Faculty of Theology passed a resolution that "instruction in Hindu religion should be based on the teachings of the time-honoured Sanatana Dharma consistent with the ideals of Varna-shrama-dharma" and appointed a Committee consisting of thirty members with power to add to their number to go thoroughly into the whole

question of religious instruction of the students and to appoint religious instructors. Subsequently it was pointed out to the Faculty on the 31st August, 1919 that under statute 68, the Committee for religious instruction should have only seven members and that the Committee already constituted was not in accordance with the provisions of the Statute. A committee consisting of Pandit Panchanan Tarkaratna, Pandit Prabhu Dutt Sastri Agnihotri, Pandit Madan Mohan Malaviya, Pandit Gridhar Sharma, Mahamahopadhyaya Pandit Lakshman Shastri Dravida, Mahamahopadhyaya Pandit Durga Prasad Dwivedi and Mahamahopadhyaya Pandit Hathibhai Harishankar Shastri, was then appointed on the 31st August, 1919 to consider matters regarding religious instruction. The report of this Committee could be received by the Faculty of Theology only on the 10th December 1920. The scheme prepared by the committee was approved by the Faculty on this date.

The Committee had recommended that morning and evening prayers should be performed by every student quietly by himself, following his his family custom and that proper arrangements should be made for giving instructions to students in performing *Sandhya*, in offering prayers etc. The Committee had further recommended that the Colleges should start their work every day with prayer and that regular classes in religion should be held at least twice every week. In addition to these classes, the Committee had recommended that a *katha* or religious discourse should be arranged on every *Ekadashi* at which all the students should attend together. A selection of one hundred kathas was suggested by the Committee for this purpose so as to furnish ample religious instruction and inspiration to the students. Besides the *Ekadashi* kathas, the Committee recommended that similar kathas should be arranged on important festivals and other religious occasions, *Punya Tithis*. One more recommendation of the Committee was that learned scholars residing at Benares and outside should be invited to deliver special lectures on religious subjects. The Committee prescribed only one rule in this respect that the lecturer should not talk ill of any religion. These recommendations were soon put into effect.

As regards the religious instruction of the Sikh students, the report of the Committee appointed by the Court on the 29th October, 1917 came up before it on the 29th November, 1919 and it was referred to the Senate. On March 31, 1921 the Senate appointed a small Committee consisting of the Vice-Chancellor, Prof. P. B. Adhikari and Prof. Gurumukh Nihal Singh (Convener) to make definite proposals.

While on one side the matter was progressing in this manner, on the other, an unfortunate controversy started over the question of the appointment of religious instructors in the University. According to statute 66, it was the duty of the Faculty of Theology to appoint, subject to the sanction of the Council, so many teachers of religion as may be required for the purpose. On the 7th March, 1919 the Faculty passed a resolution to the effect that only Brahmins following strictly the ancient traditional rules of sadachar (morality) should be appointed as religious instructors and lecturers in the Benares Hindu University and that the Committee constituted under the resolution referred to above will keep this rule in view while making recommendations for such instructors and lecturers. Babu Bhagavan Das, as a member of the Faculty, took exception to this resolution when he saw it. He was not present at the meeting of the Faculty on the 7th March, 1919. At the next meeting of the Faculty held on the 6th May, 1919 he moved that this resolution be rescinded. Pandit Madan Mohan Malaviya said that instead of rescinding the resolution in question the following proviso should be added :—

“Provided that non-Brahmin scholars also can lecture on religious subjects in the English Department so far as it is in conformity with the rules laid down by the Faculty of Theology”.

Babu Bhagavan Das said that he would be satisfied with the amendment brought forward by Pandit Madan Mohan Malaviya if the words “can be appointed to lecture” be substituted in place of the words “can lecture”. This was not accepted by other members. Only the Vice-Chancellor Sir P. S. Sivaswami Aiyer voted with him. The amendment proposed by Pandit Malaviya was accepted. Babu Bhagavan Das then took the matter to the Council and moved the following proposal at the meeting of the Council on the 30th August, 1919.

“That this Council, in the exercise of its powers under Statute No. 66 of the Benares Hindu University, vetoes the Resolution No 3(c) i.e. ३(π) dated the 7th March, 1919, and the Resolution No 1 dated the 6th of May 1919, of the Faculty of Theology.”

Babu Bhagavan Das explained the scope of his proposal and after some discussion in which Dr. Ganesh Prasad, Shri Shiva Prasad Gupta, Pt Ramavatar Sarma and Sri Gyanendra Nath Chakravarti took part, Sri Gyanendra Nath Chakravarti brought forward the following amendment :

“Before coming to a decision regarding the proposal moved by Babu Bhagavan Das, the Faculty of Theology be requested

to favour the Council with the information whether their resolution No 3 (ग) of the 7th March, 1919, as modified by the proviso added to it, at its meeting held on the 6th May 1919, is meant to preclude or to permit the appointment of a non-Brahmin as a teacher of religion."

This amendment was put to the vote and carried

The Faculty explained their view in the following resolution: -

"That the Council be informed that the resolution of the Faculty No 3(c) of the 7th March 1919 as modified by the proviso added to it at its meeting on the 6th May, 1919, is meant to express the opinion of the Faculty that only such Brahmins as combine piety with learning and are sanctified by the practice of long cherished Sadachar should be appointed as teachers of religion in the institutions of the Hindu University (leaving apart the arrangements for the religious instruction of Sikh and Jain youths) If such an आपत्काल should come when Brahmins of the description given above should not be found, the Faculty will consider the question of recommending, in accordance with the rules laid down by Manu that non Brahmins, who possess qualifications similar to those indicated above in the case of Brahmins, may be employed as teachers of religion in the institutions of the University.

"As has been made clear by the proviso referred to above, added by the Faculty to its original resolution at its meeting of the 6th May, 1919, the Faculty have no objection to learned non-Brahmins also being invited to deliver addresses on religion, without infringing the rules laid down by the Faculty, in the English Department of the University".

When this reply was laid before the Council on the 24th January, 1920, Babu Bhagavan Das again moved the same resolution which he had moved on the 30th August, 1919. After some discussion the Vice-Chancellor ruled that in his opinion, according to Statute 66, the Council could only sanction or refuse to sanction the appointment of teachers of religion whom the Committee of the Faculty of Theology might recommend, and that if the Council wanted to exercise any further control over the Faculty, it could do so only through the Court, and the Court would act under Statute 15. The proposal of Babu Bhagavan Das that the Council should ask the Faculty to expunge the resolutions in question was ruled out of order. A proposal was then moved to recommend to the Court to declare that the

resolutions of the Faculty of Theology were opposed to the policy of the University and to ask the Council and the Senate to get them expunged from the proceedings of the Faculty of Theology. After some discussion the following resolution was passed by the Council -

"That this Council invites the attention of the Court to Resolution No. 3(c) i.e. ३(π) dated the 7th March, 1919 and Resolution No. 1 dated the 6th May, 1919 of the Faculty of Theology, and requests the Court to direct the Faculty of Theology through the Council and the Senate as provided for in Statute 15, not to lay down, in the matter of appointments, a policy which will have the effect of shutting out any caste from holding any appointment under the University."

This resolution was taken up for consideration by the Court on the 11th December, 1920. Explaining the position in relation to the proposal, the Vice-Chancellor, Pandit Madan Mohan Malaviya said that it was very unfortunate that a discussion like that should have at all arisen. The Hindu University was an All-India Institution in which the entire Hindu community was interested. It had received the support and it depended on the support in future, of that community as a whole. It was, therefore, their duty to respect the sentiments which prevailed in India. They had to bear in mind that while one section, according to its convictions, desired to abolish all distinctions of castes in the matter of teaching religion, there was another section which also according to its convictions desired to maintain them. The Faculty thought that their decision was in conformity with the sentiments of the bulk of the community. He was anxious that the decision of the Court should be such as would help them to earn the sympathy and support of all sections. According to him, the question for consideration before them was whether for appointments of regular teachers of religion, Brahmins who possessed necessary qualifications of religion and character should be selected so long as they were available, it being agreed that a scholar of any caste might be invited from time to time to deliver lecture on religious subjects, or whether a scholar of any caste might be appointed as a teacher of religion. He wanted the co operation of the community as a whole for building up the University but he did not himself see how to solve the difficulty and trusted that the Court would consider the matter impartially.

A preliminary objection was raised by Shri Mahamohan Bhattacharya to the effect that in view of Statute 71, the Court had no right to interfere in the matter. Statute 71 laid down that instruction in Hindu religion shall

be based on the principles and tenets which are accepted by the principal denominations of Hindu religion. The principle that underlay this statute was that religious instruction would be such as would be acceptable to the whole Hindu community in general and in his opinion the Hindu community as it existed would not approve anything other than that orthodox Brahmins should be appointed as religious instructors.

Another point of order was raised whether it was within the competency of the Court to consider the resolutions of the Council and the Faculty of Theology and whether or not under Section 15 of the Act it had the power with regard to resolutions of the various bodies to consider them. Some members maintained that the Court was incompetent to consider a particular resolution of the Council and that they had no power to interfere with the resolutions of the faculty of Theology at that stage. The Faculty of Theology was independent in the matter of making appointments of religious instructors and sending them to the Council for sanction. Sections 15, 17, 18 and 66 of the Statutes were quoted in support of this view. Others maintained that Section 9(1) of the Act laid down that "the Court shall be the supreme governing body of the University in administrative matters, and shall have the power to review the acts of the Senate (save when the Senate has acted in accordance with powers conferred on it under this Act, the Statutes or the Regulations) and shall exercise all the powers of the University not otherwise provided for by this Act or the Statutes". Again Section 17 of the Act stated that subject to the provisions of the Act, the Statutes could provide for the instruction of Hindu students in Hindu religion. Surely they were not asked to interfere with the discretion of the Faculty of Theology in the matter. They were not discussing as to what kind of religious instruction should be given to Hindu students, but as to what class of men could be appointed as Professors of Hindu Religion. Statute 15 laid down that the Court could exercise control over the Senate through the Council and not otherwise and over the Council by means of Statutes and resolutions passed by the meeting of the Court and not otherwise. As a matter of fact, the subject before them had been brought to their knowledge by the Council, and any decision that they arrived at should be communicated through the Council and the Senate to the Faculty as laid down in Statute 15. They further maintained that when the Faculty, which had been constituted with certain purpose and privileges, went beyond its province and determined a matter of policy having deep significance, the Council was right and justified in taking notice of the resolution and it was proper that they had sent it to the Court for consideration.

Mrs. Annie Besant said that in her opinion the question which was put before them was a question of policy. The Faculty had no right to lay down rules which affected the general policy of the University. It was the business of the Court to consider such a question of policy rather than that of the Faculty. Properly speaking the Faculty was empowered to work out the details of a question and not lay down a policy. She submitted that the Court had full power to deal with the question.

The Chairman, Pandit Madan Mohan Malaviya said that the question before them was whether it was within the competence of the Court to deal with the matter which the Faculty of Theology had taken up and decided. He regretted that he did not feel quite clear about the matter and, therefore, asked the Court itself to decide it. Continuing, he said that so far as the Statutes were concerned there were two powers given to the Faculty of Theology. The first was to prescribe books or selections from recognised religious works which were to be studied by the students. The second was to appoint, subject to the sanction of the Council, such and so many teachers of religion as might be required for the said purpose. Section 71 of the Statutes laid down that instruction in Hindu religion shall be based on principles and tenets which were accepted by the principal denominations of the Hindu Religion. If in the discharge of its duty the Faculty of Theology did anything which was opposed to the general sentiment of the principal denominations and tenets of the Hindu religion, e.g., if they appointed to the post of religious teacher a man whose appointment was open to objection in view of that sentiment, or if they prescribed courses of instruction which were open to objection on the same ground, then the Court could certainly ask the Faculty to act according to the Statutes. But if the Faculty was discharging its duties in accordance with the Statutes, then, the Court could not interfere with its work. To him, it seemed that it was for his own guidance that the Faculty had passed the resolution in question which had given rise to so much discussion. He regretted that it had done so and felt that it was not necessary as the resolution was likely to be misunderstood. The Faculty had no doubt enunciated a principle and a policy. The question really to be ascertained was whether it had erred in doing so, and if so what was the proper way in which the Court should ask it to rectify its error.

Explaining the view-point of the Faculty he said that the Faculty believed that there was yet a general sentiment among the Hindu community as a whole, that the persons to be appointed as religious instructors at the Hindu University should not only be endowed with learning and

piety, but that if possible, they should also be of the class whose special duty it was according to the ancient religious traditions of the country to impart religious teaching. The Faculty had clearly said that if they would not be able to find such persons they could appoint a non Brahmin scholar in conformity with the rule laid down by Manu. The recommendation of the Faculty was not made out of any prejudice against non-Brahmin scholars, but simply with a view to act in conformity with the old traditions. There was, however, a difference of opinion in the Faculty itself as to whether that view was correct, and the resolution in controversy was passed by a majority. He, however, pointed out that it was clear from the speeches which had been made in the course of the debate that opinion as to the matter was very much divided in the Court also. He himself was not clear about it in his own mind and requested the Court to excuse him for not being able to give a definite ruling on the question whether in the circumstances of the case the Court was or was not justified in dealing with the resolution in question. He asked for votes on the question. The majority voted in favour of the view that it was within the competence of the Court to deal with the matter.

It was then moved that the Court do accept the recommendation of the Council and direct the Faculty of Theology through the Council and the Senate not to lay down in the matter of appointments, a policy, which will have the effect of shutting out any caste from holding any appointment under the University.

Another proposal was moved by Sri Ajit Prasad that the Faculty be requested through the Council and the Senate to rescind its resolution. Moving this resolution he said that the resolution as it stood should not find a place in the minutes of the Faculty of Theology and it should be rescinded as it was most undesirable. In his opinion, it was extremely unwise on the part of the Faculty to pass such a resolution and put slur on the other three castes.

Munshi Ishwar Saran said that while he deplored the resolution passed by the Faculty of Theology, he rejoiced at the courage, manliness and frankness which they showed in passing such a resolution. The Brahmins, he admitted, had done mighty work for the community in the past. If they had only dropped their narrowness they would have a brilliant future before them.

Babu Shiva Prasad Gupta appealed to the Pandits to consider the matter thoroughly. He said that he had been connected with the University from its very beginning and knew perfectly well how the money was

collected. It had been subscribed by Sikhs, Jains and other communities of the country. He felt that from the national point of view, it was not necessary to appoint only Brahmins as religious instructors. If there was anybody who was endowed with learning and piety, he should not be shut out from enjoying the privilege of becoming a teacher of religion. He once again appealed to the Pandits to rescind the resolution from the minutes of the Faculty of Theology.

Mahamahopadhyaya Pandit Lakshmana Sastri Dravid said that the time had not yet arrived when religious instruction should be imparted to Hindu youths by non-Brahmins. According to the prevailing sentiment in the community qualified Brahmins should be appointed to do that work. He said that no Hindu present there would like to get his religious ceremonies performed by Mrs. Annie Besant. He meant no disrespect to her. As regards the money which was paid to the University, he said that a large portion of it had been subscribed by such people as entirely supported the view expressed by the Faculty of Theology. Continuing, he said that from time immemorial the custom was that Brahmins would perform all rites and ceremonies and they were the persons who were considered to be competent to be the regular teachers of religion. He advocated that only those learned men who were by birth Brahmins should be appointed as teachers of religion. It was only a *Janmana Brahmin* who was competent for the work and not *Karmana Brahmin*. He challenged anybody to discuss the matter with him. He was sorry to find that a difference of opinion had arisen which they had not at all anticipated. In conclusion he said that it would not be fair in the interests of the University for the Court to reverse the view of the Faculty of Theology, and if such a thing happened there would be serious cause of dissatisfaction among the Pandits in particular and the orthodox people in the country in general.

Pandit Prabhu Datt Shastri also said that it was undesirable to go against the decision of the Faculty of Theology. He said that he was ready to follow the view expressed against the resolution provided that those who held that view were ready to follow it in thought, word and deed. But those who spoke against the resolution of the Faculty, themselves invited Brahmins to officiate at religious ceremonies. He said that they should recognise the existence of that sentiment in the management of the University so long as it prevailed in the community.

After all this hot discussion, Babu Ajit Prasad withdrew his proposal for asking the Faculty of Theology to rescind its resolution, and the recom-

mendation made by the Council was accepted by the Court in the teeth of an almost unanimous opposition on the part of the Pandits.

When the resolution of the Court came before the Senate, it also endorsed the view expressed by the Court.

The matter did not end there. It was again raised at the next annual meeting of the Court held on the 14th December 1921 when Pandit Prabhu Dutta Sastri moved for its reconsideration. He proposed that the Teachers of Religion be appointed according to the rule laid down by Manu. Munshi Mahadeva Prasad seconded the motion. Babu Jnanendranath Basu proposed that if the resolution of the Court was to be reconsidered, then the following resolution be passed in modification of the same.

"That the Faculty of Theology should appoint Lecturers in Hindu Religion in accordance with a liberal interpretation, in a catholic spirit, of the Manava Dharma Sastra, without laying down any policy which may injure the feelings of any section of the community."

Some members were not in favour of reopening the question. They maintained that the previous resolution passed by the Court was a very sound one and that it should remain as it was. Another member proposed that the matter was more or less of a technical nature and that should be referred to a Committee which might consider it in all its aspects, and then it could come before the Court for its consideration. Those who were in favour of the matter being reconsidered said that there was a great deal of stir prevailing throughout the length and breadth of the country on the matter since the Court passed the Resolution in question and that it was most injurious for the University. They thought that the amendment moved by Babu Jnanendra Nath Basu, if accepted, would remove all the misunderstanding from the minds of the orthodox people.

The Chairman, Pandit Madan Mohan Malaviya drew attention to the Regulations relating to the admission of students to courses in the Faculty of Theology. He said that they had been framed after great deliberation. While on the one hand they provided that every Hindu student could receive the benefit of instruction in theology, they also laid down a certain restriction in the case of those who desired to sit for certain examinations of the Faculty. This was done in order that the action of the University should commend itself to the bulk of the community and carry its sympathy in its work. Of course the times were changing and the ideas also. But they owed it to the community to carry it with them

in what they did in so important a matter as that of religious instruction. It was their duty to do all that they reasonably could to unite all sections of the community in the great work of promoting learning and piety. He suggested that they should not lay down any hard and fast rules in the matter and commended the amendment proposed by Babu Jnanendranath Basu.

After some further discussion Pandit Prabhu Dutta Sastri accepted the amendment of Babu Jnanendranath Basu. The general sense of the meeting was that the matter should be decided at the meeting and not postponed to some future date. Ascertaining this the Vice-Chancellor put the proposal as amended to the vote and it was carried.

Thus came to an end the controversy which started with the passing of the resolution by the Faculty of Theology on the 7th March, 1919 and continued till the end of the year 1921 causing much harm to the University.

Not only in this but in other matters also, the University was exposed to much criticism practically from the beginning of the year 1919. Many of these criticisms were made without ascertaining the actual facts and their publication in the press was liable to create a wrong impression on the public that the University was being mismanaged. The University was hardly three years old and had several problems to face with. The authorities were fully conscious of the many shortcomings in their management and were earnestly endeavouring to remove the defects and to improve the institution in every way. They themselves wanted that their mistakes should be pointed out in a spirit of brotherly co-operation. But actually it was not so. Much of the criticism levelled against them was not based on facts and the errors and shortcomings were being exaggerated. This exaggeration appears to have misled the late Visitor of the University Sir James Meston also. He made some unjust adverse comments on the management of the Hindu University before the joint Committee of Parliament. Fortunately Dr. Tej Bahadur Sapru was there to correct the wrong impressions thus created. But that shows what evil might result from criticism not based on facts or from defects and shortcomings being unnecessarily made the subject of public discussion.

The criticism by some of the friends of the University were of course offered with the evident desire of removing the defects but at the same time there were some misconceptions in their minds. They thought that the University had no policy. This was hardly just. The policy was announced and put forward before the public long back. Malaviyāji

had outlined that policy in his pamphlet styled "The Hindu University—why it is wanted and what it aims at" and he was working step by step to realise the aims as set out in that pamphlet. Some thought that the University was paying too large salaries to its staff and that it should secure the services of persons with self sacrificing spirit. There were similar other differences in the way of looking at things which sometimes produced friction among some of the workers of the University. But this did not affect in any way the working of the University on harmonious lines.

The prominent among those who looked at things in a different way was, Babu Bhagavan Das. Soon after the inauguration of the University he published an article containing suggestions as to how the University's work should be organised. In August 1917 he addressed an open letter to Dr. Sir Sundar Lal in this connection. The reply sent to him by Sir Sundar Lal appeared in the *Leader* for September 7, 1917 which was followed by a rejoinder by Babu Bhagavan Das published in the *Leader* for October 7, 1917. The second portion of the rejoinder was sent by him to Sir Sundar Lal on the 20th October, 1917. Then on the 28th October, 1917 he brought a note before the Faculty of Oriental Learning for the organisation of the Sanskrit Departments of the University. On the 30th October, 1917 he brought his proposal before the Court for drawing up a full prospectus of the aims and objects of the University. An account has already been given of the discussion in the Court on this proposal. Even afterwards he had been submitting his points of view whenever the occasion demanded it.

Babu Shiva Prasad Gupta also had his own views like Babu Bhagavan Das. Once in 1919 he brought a proposal before the Council that out of the general funds subscribed for the University, one half should be devoted to the promotion of scientific, technical and industrial education and the other half to the other branches of education in such proportion as the Council might deem to be proper ; and that any sum donated and earmarked for a special purpose by the donor should be spent by the Council for that purpose only. Other members of the Council said that the proposal should be taken up separately in two parts. Babu Shiva Prasad Gupta did not agree to this and so it had to be dropped. Then he proposed that a Sub-Committee should be appointed to draw up and present to the Council, a programme sketching the lines of work and development of the University. As some of the members proposed by him declined to serve on this Committee and as Babu Shiva Prasad Gupta thought that the work would not go on without those gentlemen, the proposal was lost.

Both Babu Bhagavan Das and Babu Shiva Prasad Gupta had a feeling that the aims and ideals for which the University was established were not being realised. This led Babu Bhagavan Das to bring before the Court on the 12th December, 1920, the following proposal duly seconded by Babu Shiva Prasad Gupta :

"That this Court, after watching the working of the Benares Hindu University for four years and a half, feels that its original aims and ideals are not being realised ; that its tone and spirit are deteriorating ; and that it is sliding more and more into the narrow views, grooves, routines and general defects without the virtues of efficient organisation, which are commonly associated with the official type of mind, and to avoid which the Central Hindu College and then the Benares Hindu University were started as national and non-official institutions ;

"And this Court thinks it necessary that measures should be adopted without delay to remedy this state of things, and to make the Benares Hindu University conform to the ancient ideals and traditions of the land, according to which the Brahmana department of the national life, that is to say, the scientific and spiritual education and educators of the people, should be supported by, but not directly or indirectly controlled by the official, executive and temporal, or in other words, the kshattiriya-department of that life ;

"And this Court therefore requests the Vice-Chancellor to take, without delay, such steps as may be necessary, (1) to infuse into the Benares Hindu University the genuine spirit of free science and philosophy, and to properly organise therein cultural as well as vocational education, without subservience to official views and methods ; (2) to start lines of study which will lead directly to means of livelihood other than Government service and such professions as are appendices thereof ; and (3) to secure the elimination from the Act, constituting this University, of the conditions which make elections of certain office-bearers and additions and alterations in the Statutes and Regulations subject to the approval of certain Government officials".

In moving the resolution, Babu Bhagavan Das said :

"It is a very pleasing duty to give honour and gratitude where these are due. They are due in fullest measure to Malaviyaji, from the Hindu community, for the ten years of tireless and brilliant and greatly self-

sacrificing work by which he has striven to realise the idea of the development of the Central Hindu College into the Benares Hindu University. In the early period of his work, many persons doubted the possibility of success, and some doubted even the propriety and desirability of the movement. But the doubts have been allayed, and admiration and gratitude evoked, in most such minds, by the results obtained latterly. I bring to the general offering my humble tribute of deep admiration and thankfulness to him, and also to the many donors, rich and poor, prince and peasant, whose generous response to his enthusiasm of faith has made the realisation possible. I do so with deep sincerity. And I say this at the outset, lest any one should lightly misconceive the proposal which stands in my name, to have been conceived by me in any spirit of inconsiderate cavilling. If I do not dwell at greater length upon the greatness of the work done, and of its principal doer, with the eulogy that is due, it is, firstly, because that greatness is already exceedingly well-known and needs no redescription at my hands; and secondly, because my purpose here is to draw the attention of this Court to certain less obvious defects in the work, which need removal, in order to add to the outer greatness a truer inner greatness.

"Having said this, I pass on to the less pleasing, but equally necessary, duty of raising a note of warning against the various causes which, it seems to me, are impairing the value and imperilling the permanence of the results achieved, and to offer suggestions in the shape of the proposal before-mentioned, as to how these dangers may be avoided.

"The task of improving an administration is always difficult; of criticising a vested one, is often dangerous to the cordiality of personal relations; it becomes odious when its head is a personality so alluring and captivating as our present Vice-Chancellor's; and when, over and above all this, we have, as the results of the administration, much external magnificence, the case of the best-intentioned critic becomes foredoomed to failure. The passing visitor, who sees the two square miles of land already acquired completely, the two more in course of acquisition by permanent lease, the twenty miles of roads laid out, the thousands of workmen bustling about, the many palatial buildings rising up, and who hears that lakhs upon lakhs of rupees are being promised and a good portion thereof sent in, that the numbers of staff and students have doubled in the last two years, that where there was only one College, one Pathshala and one School, there now run five or even six Colleges, besides the Pathshala and the School—a passing visitor who sees and hears all this, cannot but exclaim, "Splendid!

This is an eye-opener ! I had no idea it was so big !” And he is not likely to be patient of any criticism that is other than eulogistic, about the internal conditions hidden underneath this exterior.

“Yet the members of this Court will probably admit that all human administrations are imperfect and possible to improve. And it is well that some one should take the odium, and suffer the consequences, of drawing attention to the imperfections, if, so be, the needed improvement is brought about some day thereby.

“I therefore venture to point out to this Court the fact, as it seems to me, that there is a canker at the heart of all this gorgeous blossoming, that it has already done much harm, which is not yet too late to mend, and that if the canker is pulled out and cast away even now, the fruitage will be, not warped and bitter, but sweet and wholesome.

“The canker is working in two ways, first, (a) by a conscious or unconscious imitation of the existing official institutions and their ways, in almost all respects which are unsuited and harmful to this country, and to improve upon which, to cure the defects and lacks of which, this non official institution was professedly started, and secondly, (b) by the non imitation of them in those respects which are good and useful, and make for what is known as efficiency”.

Babu Bhagavan Das then started reading out his questions explaining and supplementing them with elucidative comments. It took about an hour and twenty minutes for him to read his statement.

The Chairman, Pandit Malaviya said that it was necessary that he should make a statement in regard to the many questions which had been raised by Babu Bhagavan Das and that with the permission of the Court, he would request Mrs. Besant to take the Chair. Babu Bhagavan Das said that the Vice-Chancellor should be in the Chair while he made his statement. But Malaviyaji felt that it was not right for him to occupy the Chair when he was making a statement in reply to the criticisms. At this stage, Mrs. Annie Besant expressed her desire to move an amendment to the original proposal. An objection was raised whether according to the Statutes a notice of the amendment had been given. Sri C. Y. Chintamani formally moved for the permission of the Court, to bring forward the amendment. After ascertaining the general sense of the assembly the Vice-Chancellor allowed Mrs. Besant to move the amendment. Mrs. Besant then moved her amendment which after the additions and alterations made, read as follows :—

"That this Court thanks the Vice-Chancellor, the Council and the Senate for having made great progress in infusing into the Benares Hindu University the genuine spirit of free science and philosophy, and in properly organising therein cultural as well as vocational education, without subservience to official views and methods; and (2) in starting lines of study which will lead directly to means of livelihood other than Government service and such professions as are appendices thereof."

While moving the amendment Mrs. Besant delivered the following speech :

"Mr. Vice-Chancellor, I wish to move the amendment as I read it before you because of my relationship with the Central Hindu College, out of which this University has grown. I have therefore an experience behind me to guide me in what I propose to say. I had the pleasure and the honour of working with Babu Bhagavandas practically throughout the whole of that time. So he would be able to understand and to check any statement I make with regard to the Central Hindu College in moving my amendment. I will be as brief as possible. I only ask you to remember that this amendment is placed before you instead of the Resolution the statement in regard to which has taken an hour and 20 minutes to read. I would perhaps try a little more of your patience—though not so much as the mover of the Resolution has done—in order to put the facts before you in reply to the statement made by Babu Bhagavandas. I ask you to begin with the question of efficiency of which we heard a great deal more, I may say, from those who oppose Indian control over the institution rather than from those who support it. Most of the objections that are raised in regard to the placing of the increased power in Indian hands are based on this ground of efficiency. I submit that where you have a control of popular bodies instead of autocratic control, you inevitably sacrifice a great amount of efficiency for a considerable time—it may be true that it is not sacrificed always—because the most effective, the most efficient Government is that of bureaucratic or autocratic control. It is not however the best education for the educational spirit. There is here a universal desire to build up India as a nation and we have to put up with the greatest and most potent defects of democratic management by sacrificing efficiency to a very large extent. I may say, against that, for a moment, that if we look at the Government management of the great Tata Institute at Bangalore, we should find that there they have done in many years far less than what we have done during such a short time. (Hear, hear.) It may be

remembered that it was only in the year 1914, that the trustees of the Central Hindu College gave over the control of the Central Hindu College to the Hindu University Society. It was only in the year 1915 that an act was passed for the organisation of a huge undertaking, and it was only on the 12th August, 1916, that the First Court, the Supreme Authority in the University met. Hence I do not think that anybody would lay so much stress on the very interesting point raised by Babu Bhagavandas Sahib. Similar complaints of a more limited character might have been brought forward against the control of the Central Hindu College. We are trustees of the Central Hindu College. We all know how business was carried in those days. We must all confess that our meetings were the most inefficient known that could possibly be convened for transacting public business. I remember, we discussed all kinds of things which had nothing to do with business. Often times as Chairman I could interfere—say in an autocratic way. But I did not because I knew that practice was wanted in order that a public body may carry on public business on right lines which are most effective. I cannot say that the way in which this Court has carried its business through, is one of the best I have come across, because difficulties, objections and interruptions are constantly raised in Court meetings when we meet to carry on business. It is well to put up with this because it is the way in which we can train the members of the Court in doing their business on the right lines. But the rules of business which are adopted in England and which are most business-like have been practically given up. By scores, if not by hundreds of years of practice, those rules had been laid down and are the most effective rules for carrying on business at meetings. It is very desirable that no one should be allowed to speak more than once, but instead of that I have found that some have got up and spoken four or five times at our meetings."

Intervening, Malaviyaji said : "I bow to Mrs. Besant's criticism. But I have allowed members to speak long and often with a view to secure harmony and co-operation in the present stage of our progress so that no one should complain that he had not been heard."

Mrs. Besant continuing said : "I admit the inefficiency of the Chairman in so far that he is far more liberal than what he ought to be in conducting the business of the meeting. It is the rule that when the Chairman has once ruled on a point of order, the speaker must submit to the ruling of the Chair. Gentlemen, this is the way in which public meetings are carried on in democratic countries and as we are trying for democracy we should be more

democratic in our ways. I do not think therefore that a charge of inefficiency should be thrown on the Vice-Chancellor. I dare say that my views are shared by every member of the Court." (Hear, hear.)

"In regard to such meetings as those of the Indian National Congress, I do not wish to lay too much stress on the subject of efficiency because generally the meetings there are most disorderly as I had practical experience when I was the President. But meetings of the Court, I feel it my duty to say, should be more business like. But perhaps it is better that people should learn by experience and find, how intolerable it is to carry on business in an unbusiness-like way. As regards inefficiency of administration I have reminded you of the Tata Institute whose entire control and management is based on Government lines. Now I put it to you that if you want a considerable amount of efficiency, if you want that your University should be more efficient than the Tata Institute, then you should adopt that method of patience which my friend the Vice-Chancellor has adopted.

"I wish to say a few words now regarding the appointment of the Vice-Chancellor and the Pro. Vice-Chancellor of your University. I think you will agree with Babu Bhagavandas, that the Vice-Chancellor and the Pro. Vice-Chancellor should be whole-time officers. I also agree that the Pro. Vice-Chancellor should not at the same time be the Principal of any College, because obviously and clearly it will be impossible to do the work efficiently where so much is thrown on one over-worked individual. But I venture to submit that before the Vice Chancellor is blamed for holding his office, some one ought to be found to come forward and take his place. (Hear, hear). I know for certain that Panditji avoided to accept the office of the Vice-Chancellor as long as he possibly could. He refused to take it because he thought he would not be able to give sufficient time to carry on the duties efficiently. Sir Sivaswamy Aiyer of Madras accepted the office of the Vice Chancellor. Now, he again was not a whole-time man. He worked here for some time, but it was made impossible for him to remain here for the simple reason that one or two members of the Court always spoke in Hindi, a language which he did not understand. He was called upon to decide points of order which had been discussed in a provincial language of which he did not know a single word. No self-respecting man could remain in such a position as that and in the end he was obliged to resign. His resignation ought therefore not to be put on the shoulders of Pandit Malaviya. He had no share in it. It was impossible for Sir Sivaswamy Aiyer to stay because it was quite clear that in a national

institution like the Benares Hindu University they could not use a vernacular of a particular province for carrying on their work. If you speak in the language of your province then you must take your officers from your province and not from outside, because your officers must know the language in which the proceedings are carried on, otherwise they would take a most inefficient part in the work of the University. If outsiders, I mean those who do not understand the language of your province, are appointed, then they would not be able to follow the discussions because the language is provincial, not national. I hope it will become national, but at present it is not. Now this is the position in which we are placed. In such circumstances who else is here to take the Vice-Chancellor's place and collect money which he alone has the power, the influence, has the patience and industry, to do. Before he is blamed, would not some member come forward to go up and down the country to gather money, to collect the enormous sums that he succeeds in getting for the University. I know from my own experience how much difficulty I had in collecting money for the Central Hindu College. I was one of those whose lot was to collect money, and I found enormous difficulties in persuading people to pay for our institution. Where I was only able to collect in tens, twenties and thirties, he has collected in lakhs. It is an extraordinary amount which he has managed to secure out of this poor country. Still I have heard the remark that he is not a whole-time officer. Instead of reproaching him and saying that he is not a whole-time officer, you should come forward or find out a man who can go about the country and work as hard as I have seen him labouring day and night in collecting funds in order that the work of this magnificent undertaking might effectively be carried on."

Babu Bhagavandas (intervening) : "There is no question of reproach. My object was not to reproach the Vice-Chancellor".

Mrs. Annie Besant : "I was only asking you to find a whole-time man first. It is those who did not come forward to do the work who should be blamed and not the Vice-Chancellor who does it (Hear, hear). There are many people who could do it as we did, but you remember how little we gathered together from 1908 to 1914 and what a small amount we received, and actually we were living from hand to mouth".

Babu Bhagavandas (intervening) : "16 lakhs."

Mrs. Besant continuing said: "But we collected very little in comparison with the amount collected now. We tried for sixteen years which is not a short time in which all these lakhs were collected.

"Now, I am speaking about the difficulties I have come across. I have some experience of the national educational work that I am doing at Madras. I am carrying on there a national institution which receives no money from the Government nor does it possess much capital of its own. We do not have palatial buildings. We have Indian village buildings and yet we cannot get money to pay our teachers. I have experienced much difficulty in many directions in getting money enough to carry on a national undertaking. Unless you have the support of the Government, you cannot get large sums from the Princes or from the rich men of the country. I have twenty-two years' experience in collection work. I tried to collect money from the poor. Our money did not come from the rich. The rich would not pay unless they know that your institution was helped by the Government.

"Then I come to the question of the Pro. Vice-Chancellor and the Principal. I quite agree that both ought to be whole-time officers but I ask you where are they to be found. That is the point you have to consider. Are you going to do without money and the man? If not it is no use putting it down as a matter which should next be considered. The fault does not lie with the officers but with those who do not co-operate. I again say that I quite agree with you that you should have all whole-time men but I ask you once more where they are? Who is willing to sacrifice the whole of his time? It is a marvel to me to see what the Vice-Chancellor has done. He has great eloquence, great character, and great influence in the country and is a good politician. He is working laboriously and successfully. You have to see that you do not make his work impossible, for when a man is working with his whole heart and soul, these criticisms take the heart out of the man. It is very hard to work against constant criticism, constant opposition, and constant blame. I would rather praise the man than blame him. In difficulties your Vice-Chancellor has a special knack to work. He is gifted with qualities which are rare in men. Having all this in view let me ask you why should there be such a proposition put forward, why should there be such a clause as this that "this Court therefore requests the Vice-Chancellor to take, without delay, such steps as may be necessary, (1) to infuse into the Benares Hindu University, the genuine spirit of free science and philosophy, and to properly organise therein

cultural as well as vocational education, without subservience to official views and methods; (2) to start lines of study which will lead directly to means of livelihood other than Government service and such professions as are appendices thereof; and (3) to secure the elimination from the Act constituting this University, of the conditions which make elections of certain office-bearers and additions and alterations in the Statutes and Regulations subject to the approval of certain Government officials".

"Now I come to the question of Government restrictions. What are these restrictions? The first one that I find is on page 13 of the Act. It is regarding the appointment of the Vice-Chancellor. It says that "the successors to the first Vice-Chancellor shall be elected by the Court from among its own members" and that "such appointments shall be subject to the approval by the Visitor". Further, Statute 8(3) lays down that "casual vacancies in the office of Vice-Chancellor shall be filled up by election by the Court subject to approval by the Visitor".

"This is one restriction. Now, on page 14 of the Act, Statute 10(1) says: - "The Pro. Vice-Chancellor shall be elected by the Court. The appointment shall be subject to approval by the Visitor". Then if you will turn to page 3 you will find in Section (6) (1) that "the Lieutenant-Governor for the time being of the United Provinces of Agra and Oudh shall be the Visitor of the University. (2) The Visitor shall have the right of inspecting the University and its Colleges generally, and for the purpose of seeing that the proceedings of the University are in conformity with this Act and the Statutes and Regulations. The Visitor may, by order in writing, annul any such proceeding which is not in conformity with this Act and the Statutes and Regulations: Provided that, before making any such order, he shall call upon the University to show cause why such an order should not be made, and if any cause is shown within a reasonable time, shall consider the same." Then on page 8, Section 17(5) says: "All new Statutes or additions to the Statutes or amendments or repeals to Statutes other than Statutes providing for the instruction of Hindu students in Hindu religion, shall require the previous approval of the Visitor, who may sanction, disallow, or remit for further consideration. Provided that no Statute making a change in the constitution of the Court, the Council, the Senate or the Syndicate, as provided for in the first Statutes, shall be made without the previous sanction of the Governor-General in Council". Then on page 10, section 19(1) says: "If, at any time, the Governor-General in Council is of opinion that special

reasons exist which make the removal of any member of the teaching staff desirable in the interest of the University, or that, as a special measure, the appointment of a certain examiner or examiners to report to him is desirable to maintain the standard of University examinations, or that the scale of staff of the University is inadequate, or that in any other respect the affairs of the University are not managed in the furtherance of the objects and purposes of the University or in accordance with this Act, and the Statutes and Regulations, he may indicate to the Council any matter in regard to which he desires explanation, and call upon that body to offer such explanation as it may desire to offer, with any proposals which it may desire to make, within such time as he may prescribe. (2) If the Council fails to offer any explanation within the time prescribed, or offers an explanation or makes proposals which, in the opinion of the Governor-General in Council, is or are unsatisfactory, the Governor-General in Council may issue such instructions, as appear to him to be necessary and desirable in the circumstances of the case, and the Court shall give effect to such instructions".

"I think these are all the provisions which are laid down for the interference of the Government. I venture to submit that no Government whether English or purely Indian—when we have "Swaraj" as we expect to have—can remain indifferent to the education of the youth of the country. In every civilised country Government does interfere and control and that interference and control is increasing not diminishing. It is recognised more and more that the education of the young is a matter for the nation and that the nation is represented under a democracy by its people who always necessarily deal with the matter of legislation. Henceforth under the new reforms the Government will have less power here as you have an elected majority to make laws and Indian Ministers to control education. I fail to see how the provisions made in the Act and Statutes can possibly be omitted. Clearly it is the duty and the right of the Government, whatever Government it may be, to see that nothing is done which shall injure those who are the future citizens of the country. These are not matters for individuals to control but for the nation through its Government. Well, it is a true objection that some of the things which are being done are not entirely national, and you can object to them on principle. You may say a change is wanted, but some control there should be for the welfare of the country. No Government doing its duty can possibly permit such forms of education which are mischievous to the commonweal

for the sake of the majority of the people who desire to live under a settled state of Society. We take nothing from the Government (in Madras); we do not send up boys for examination; still the Government could interfere if we taught something objectionable. It is its duty to do so. The control that the Government has exercised over education up to this time will be a great deal less now than it has been hitherto since according to the new reforms we shall have our own elected Minister of Education although it will not remove the limited powers over the Hindu University.

"Now I come to the question of buildings over which a great deal has been said. Having built Colleges of mud walls which I think you could have hardly managed owing to climatic conditions, you would have found that the mud comes down from the walls. They cost more in building and renewal than the *pucca* ones for *kutchas* buildings do not last long. Here in the Central Hindu College you must remember they are all *pucca* buildings.

"I am unfortunate enough to have *Kutchas* buildings. I do not get money to build *pucca* buildings. I wish I had *pucca* buildings. Good buildings are necessary, but their cost has been considerably increased during the war. I have gained this experience from Madras. I do not know what are the conditions here, but there they are three times increased.

"There is another point which goes to the very root of many of these objections raised as regards buildings. Your buildings are not for a century, but, I hope, for many centuries to come. (Hear, hear). It is futile to go back to the days when *Rishis* sat in the woods; in the rainy seasons they also had to resort to the buildings; but you cannot do that at present. Your parents will object and your pupils will object to it. We can do it in Madras. Our hostels are like Indian village cottages. We have cottages where a few boys live. It is very cheap to put up in a cottage. It will cost Rs. 250/- only but it is not a permanent establishment. It will not uphold the name of Benares, the heart of Hindu India, to be considered among the best educational centres of the world. It will not at all be a convenient accommodation specially when so many hundreds of students will seek admission.

"I have seen the buildings at Nagwa and the very site of them shows that they are being built for the future. They are very economically built. These buildings are built in a beautiful Indian style. They show a glimpse of Indian architecture, and it is desirable that every Indian should be proud of them. From time immemorial I think it has been a custom in India to

make beautiful buildings. All through the great times of Indian glory, when she was the richest country—foremost in trade and commerce among the nations of the world the love of architectural beauty was very great. Up to this time some part of that ancient beauty has been handed down to us in the form of beautiful temples and wood-carving. Look at our old buildings, look at our temples down in Madras. They are beautifully built. The carving in one of them is splendid. Look at the beauty of these buildings. Are you going to lose all this beauty which forces you to remember Indian traditions, the traditions which made India the mightiest and the richest of all the countries in the past?

"The effect of beauty is very good. Look at the Universities of Cambridge and Oxford. They cannot live in mud walled cottages as you suggest. In all things you should have Indian beauty and not foreign imitation. And these buildings will make your University a foremost institution in the world. It will hold up the name of India, and Benares will be considered among the great centres of learning of the world. Universities are made by love, love of beauty and learning. We want beauty of form, beauty of colour, beauty of place, in short beauty of everything. Even your persons can be memorials of beauty. Do not lose beauty. It is Indian. If you do lose beauty, you take away the great manifestation of Iswara and surely you might be blamed for bad learning and inefficient machinery. Therefore, I ask you do not grudge money on your buildings, which will carry on the name and splendour of India for thousands of years to come. (Hear, hear). Beauty is a part of education. You cannot say that both should not be striven after, that education should not be supplemented by beauty. You have to train your students out of Indian beauty.

"I have spoken of difficulties. I am now going to say a few words on the allegation of "slave mentality". May I draw your attention to the fact that B. Bhagavandas himself is a most eminent example of that slave education which he has so much complained of. You say it does not foster patriotism and self-reliance, and holds up foreign ideals instead of Indian ideals. It has made patriotism impossible by the official pressure. It creates a feeling of disregard in the minds of students against their parents. Boys are taught to look down upon their parents. They want everything new. I admit much is bad in it but not so much as it has been exaggerated. "Slave mentality" is a cant phrase when you see that every great worker in your country has been educated on those lines. Mr. Gandhi himself is one of the results

or the "slave mentality". There is nothing more misleading than this phrase to catch the imagination of the ignorant who accept a thing without thinking. It is exactly the same when I use the words "Home Rule" to catch the imagination of the people, so only will that phrase "slave mentality" sound. Do the boys suffer here from the present system of education? I do not see that boys are taught in the Hindu University with a view to inherit those defects. I believe that stress is laid here on the building up of character. All is being done for educating men. It is being done for Indians, for the people of this country.

"Indians possessed many qualities, but they were deficient because they carried their virtues to excess - virtues which are good in themselves but bad when they are carried to excess. The virtues of a "*Sanyasi*" are not the virtues of a politician or a ruler. Everyone was a "*Sanyasi*". The right of a *Sanyasi* idea had died away. Everybody was trying to be a Brahmin or half brahmin or a quarter-Brahmin, Brahmin in form and practice - though not in birth. And I therefore submit that you do not be misled by all that, but take what is good in English education and do not agree to the idea of a "slave mentality".

"Instead of criticising, I ask you to come forward and work. Had Malaviyaji once surrendered to your comments and criticisms he would have never founded this University. I ask you also to have a little patience. Consider the difficulties of the work. Remember that India is in a state of convulsion. We are not as yet out of worry. This (your University) was begun in the middle of the war. Practically it had no time because peace had not yet actually been made. How great a man your leader is. Do not break his heart by these provoking small matters and petty criticisms. Under the conditions under which we all are labouring, let not division come here. Let us have union here at least if all the country is divided. (Hear, hear). We had differences but we never quarrelled. We gave each other credit for doing his best. I ask you not to take part in the tyranny which is growing more and more in India, the most intolerable of all tyrannies, mental tyranny. Mind you, you will never have leaders unless you also have patience. Do not weaken our Vice-Chancellor. Do not let him think that everybody is a critic and no one is a friend. But let him feel that everybody is a friend. You have opposed him for the sake of ideals. But let us exercise patience and not throw away the advantage that you have gained because like all human things man is after all imperfect."

The amendment moved by Mrs. Annie Besant was seconded by Shri C. Y. Chintamani. The Vice-Chancellor, Malaviyaji desired to make his statement now. Shri Chintamani proposed that Shri Gyanendranath Chakravarti be asked to take the chair instead of Mrs. Besant, when the Vice Chancellor made his statement. Shri Shiva Prasad Gupta proposed the name of Pandit Baldeo Ram Dave, but he declined. Shri Chintamani's proposal was carried and Sri Gyanendranath Chakravarti took the Chair.

The Vice-Chancellor, Malaviyaji, then made the following statement :—

"Mr. Chairman and Members of the Court, I am extremely thankful to Babu Bhagavandas for his very generous appreciation of the little service which it has been my privilege to render to the Hindu University. Appreciation coming from a friend like Babu Bhagavandas would warm the heart of any man. I am also deeply thankful to Mrs. Annie Besant for the all too generous appreciation she has expressed of the work of the University which has been done so far.

"I do not wish to take up much of your time by attempting a detailed reply to the criticism that has been offered and the several statements which have been made by Babu Bhagavandas. It is a serious objection to manuscript eloquence that it places those against whom it is used at a disadvantage, for it is not possible for them to reply with the same fulness with which the attack has been made after long and careful preparation. I imagine that this is one reason why manuscript eloquence is ruled out of the House of Commons. Babu Bhagavandas has at his leisure put together all he could discover or imagine against the administration of this infant institution and all that he could urge for its improvement. I am sure he does not expect me to make a detailed reply to all the points he has raised, though if I could make up my mind to detain you for a sufficiently long time, I can reply straight off to most of those points. There are only a few of them for which a reference to the office would be necessary. But considering how much of your time has already been taken up, I will content myself with drawing your attention to only a few facts, and will leave you to judge for yourself how matters stand here. I also gratefully acknowledge that my task has become lighter by what Mrs. Besant has said in the course of her speech.

"I deeply regret that I should have to refer to any personal matter ; but I hope that in the circumstances of the case you will disregard the personality of the speaker and think of him only as the officer representing the University for the time. Babu Bhagavandas says the Vice-Chancellor

should be a whole time resident officer. Mrs. Besant agrees with him. I agree with both. When I took up the work of the Hindu University I decided not to accept any office in it. Some friends present here, and among them Mrs. Besant, will probably remember that I declined the Vice-Chairmanship as well as the Secretaryship of the Hindu University Society which was offered to me. I was more than content with the privilege to serve as an ordinary member of the organisation and no thought of taking any office ever disturbed my happiness. If my dear and esteemed friend Sir Sundar Lal had been not taken away prematurely from our midst, I believe he would have been our Vice-Chancellor until the Hindu University which he laboured with so much love to build up, was firmly established in its new home. But unfortunately for us—and most unfortunately for me—he was so taken away. After him it was at my earnest request that that Sir Sivaswamy Aiyer accepted the Vice-Chancellorship. I shall ever remain grateful to him for it. But owing to an unfortunate difference between us, he resigned his office after a year. I regret I failed to retain his co-operation, I am sincerely sorry for it. After his resignation when I was looking about for another Vice-Chancellor, it was pressed upon me by many friends and fellow-workers, that at the particular stage which the University had reached, its interests demanded that I myself should take up the Vice-Chancellorship. After dispassionately weighing the situation, I yielded to this view. I am therefore your Vice-Chancellor not of my choice but in response to a stern call of duty. Believe me no one would be happier than myself if I am relieved of my office at this moment. It has compelled me to stay longer in Benares and to devote much more of my time to the details of the work of the University than I should have liked to. It has practically cut me off from my political work which I consider to be of even greater importance for the country than the great work of this University. This is oppressing my mind. But I feel bound in fairness to say that there is not much justice in the complaint that the Vice-Chancellor has been very much absent from Benares. It is true I have not resided at the University throughout the year. I regret I have often had to be out of Benares. But I have been here much longer and more frequently than my friend knows. And when I have been outside Benares, I have for a good deal of the time been engaged in collecting funds for the University. I should love to settle down at Benares and live a scholar's quiet life which I very much envy my friend Babu Bhagavandas for. But unfortunately, apart from other considerations, the interests of the University itself would not allow me to do so.

"Babu Bhagavandas complains that we have combined the office of Pro. Vice-Chancellor and Principal in one and the same individual. Experience is a valuable factor in human affairs. We have found by experience that in the present stage of our existence as a University, the combination of the offices of Pro. Vice-Chancellor and Principal is a distinct advantage. It has enabled us to solve difficulties and to secure more harmonious working among the members of the staff than was found possible when the two offices were held by different individuals. The advantage has been enhanced by the amiable personality of our present Pro. Vice-Chancellor and Principal, Mr. A. B. Dhruva, to whom our thanks are due for having taken up the combined duties of the two offices. As regards the question of time, that depends largely upon what the individual selected is willing and able to give. Mr. Dhruva has been officiating for the last nine months as Pro. Vice-Chancellor, but he has not neglected his duties as the University Professor of Sanskrit. He has regularly lectured to the M.A. classes and has guided research scholars in Sahitya and Vedanta. This he has done in addition to his administrative duties as Principal of the College and Pro. Vice-Chancellor. In view of these facts I was rather pained to hear the criticism of Babu Bhagavandas of the combination of offices in Mr. Dhruva. Even if Mr. Dhruva found the work too much, he has not complained of it. He is among those workers who love to do more than what others would expect of them. I am sure the Court will appreciate his untiring devotion to to the work of the University (*cheers*).

"But my friend Babu Bhagavandas has complained that certain questions which he sent to the Secretary of the Council have not been answered. Some of them could not be answered. For instance who can answer his very first question how long is it proposed to carry on the work of the Benares Hindu University with a non resident Vice Chancellor. But I regret the delay in replying to some of his queries which could be answered. To answer however questions as they are answered in the Legislative Council we shall require a much larger staff of secretaries and clerks than we have at present. My friend on the one hand complains that we have been spending a great deal too much on the administrative work of the University, and on the other hand he demands work which will require greater expenditure.

"My friend has complained that we have not yet filled up the vacancy in the office of the Registrar which occurred some time ago. To appoint a salaried man as a Registrar would mean an additional expenditure of

at least Rs. 500/- a month or Rs 6,000/- a year. I have been trying to find a suitable man, a scholar and a man of mature experience who would be willing to take up the work as an honorary worker. I am glad to inform you that one such friend has informed me that he is willing to serve the University, and that he intends to join us at an early date. If you wish us to fill up every office as soon as it falls vacant, you must be prepared to pay the bill. Our whole endeavour has been directed towards economising wherever we can without detriment to our work. The Assistant Registrar has been acting as the Registrar-in-Charge. My friend has no fault to find with him, but he opines that perhaps the general lack of organisation hampers him. At the same time he says he has heard complaints that answers cannot be obtained to letters addressed to him. I would ask my friend to mention even one such case in which the Registrar-in-Charge has not replied to his letter or to any other gentleman's letter. I would also ask him and every other critic of our work to say if, in spite of deficiencies in our organisation, which I admit, the academic work of the University has in any way suffered. I would ask the same question in regard to the most important of our administrative work, namely that of collecting money and spending it. It is quite easy to point out many defects in a new and large organisation like ours, for such defects are inevitable in the beginning. But I would like to know if the administration of the University either on the academic or the executive side—has seriously failed in any thing that it has so far undertaken. I admit that our office is not organised like a Government office. We are trying to improve it, and we will improve it. But we have to contend against many difficulties, the most important of them being the difficulty of money ; and we should encourage rather than depress by our criticism those who are working in the office either in the Registrar's office or in the Pro. Vice-Chancellor's.

“As regards the charge that honorary workers are not honoured here, I entirely repudiate it. I am grateful to my friend Rai Braj Narain Gurtu for the good work he did as our Honorary Registrar for nearly two years. I regret that he has resigned. He is an old and dear friend of mine. I personally pressed him to continue as Registrar. But owing to certain reasons he decided not to. I regret the fact. But it is wrong to say that he left us because we did not sufficiently honour him. We do honour those who give their time, talent and energy to the service of the University without any remuneration. Personally, I honour every fellow-worker. I will not honour a man who is a devoted worker in the cause of education less, simply because he receives a salary. But honorary workers get all

the consideration that is due to them. We have Prof. Telang, Prof. Iqbal Narain Gurtu, and Professor Syama Charan De amongst us as Honorary Workers. Are they treated with less consideration than is their due? But I know that they would not like to have any such distinction made between them and their fellow-workers as would too frequently remind one of the fact that they are honorary workers.

"My friend Babu Bhagavandas has said that we should regard the University as a joint family. We do regard it as such. The fact that sometimes differences of opinion occur among some members of the family does not take away from it its character as such. We all know from our knowledge and experience of the world that differences of opinion sometimes arise between father and son, between brother and brother, between brother and sister, and so on. So did some differences occur at one time among a few members of the staff of our University. But I am glad to inform you that those differences subsided and the work of the University has gone on for a long time as smoothly and harmoniously as anybody could desire. My friend can make sure of this fact by speaking to any member of the staff.

"But, asks my friend, how many members have been appointed to the educational staff since 1915, and how many have left. He knows it all. He has given us a list of the gentlemen who have left us. I can give you the reason for every change that has taken place in the staff, but I do not think it will be proper to deal with individual cases. I will say this generally, and with perfect truth, that, except in the case of my esteemed friend, Prof. N. C. Nag, who left us because Sir J. C. Bose had pressed him for two years to take charge of his Research Institute at Calcutta, every change in the staff took place because either the individual concerned desired it owing to better prospects being open to him elsewhere, or for other personal or domestic reason, or because it was desirable in the interest of the University. I purposely avoid going into details. But, if some members have left us, we have had several valuable additions, and with one or two exceptions where some appointments are still to be filled up every department of the University is more strongly equipped to day than it was two years ago. Our critics should remember that ours is a large institution in which changes in personnel are inevitable. The mere fact that some men have left us, does not mean that there is anything radically wrong in the administration of the University.

"Babu Bhagavandas has complained of the time taken up in dealing with the question of increments to the salaries of the Staff. In view of the fact that the increments in question would involve a large increase in recurring expenditure of the University, and of the fact that the Council desired to remedy, so far as it could, inequalities in salaries which were complained of, it is not surprising that the matter took up as much time as it did. The Council was perfectly right in appointing the Increments Committee. Babu Bhagavandas was a member of that Committee, and he attended the meetings of that Committee. Pandit Baldev Ram Dave, Babu Govinda Das, Dr. Ganesh Prasad, Prof. Telalg, Babu Guru Prasad Dhawan, Prof. Dhruva and myself were the other members of the Committee. We held several meetings, went into all the necessary details, recommended revised grades of salaries, and fixed an increment in each individual case according to the principles we laid down. The Committee made a unanimous report. The Council adopted the report with some small exceptions, and has sanctioned the increments. It would have been unfair and unwise to ask the members of the Staff to bind themselves to an agreement of service, while the revision of the vital question of the grades of salaries was under consideration. The Professors naturally wanted to know what prospects they had in the service of the University before binding themselves to serve it permanently. Now that this question has been settled, we shall ask the staff to sign agreements. If my friend would care to consult the members of the staff, I think he will find that, speaking generally, they have little to complain of now.

"Babu Bhagavandas says he and many others feel that too much is being spent on brick and mortar. He thinks that our expenditure has been wasteful of public funds. Let me tell you here that no one in the University has the power to spend any money except what may be sanctioned by the Council. The Council alone has this power. Even the Vice-Chancellor has not the power to spend a single rupee or a single pie of the University without the sanction of the Council except in a case of emergency. Babu Bhagavandas has been a member of the Council from the time it came into existence. He was a member of the Council when the plans and estimates of the buildings were passed by the Council. My friend asks how much money I have spent in exercise of my emergency powers. The accountant tells me that only one item of Rs. 10,000 - was sanctioned by me for putting on electric wires in the hostel at Nagwa. So far as I remember the Council was not going to meet for some time owing to the

vacation ; it was necessary that arrangements for supplying electric light to the students in the hostels should be expedited, and I had no doubt the Council would have sanctioned it if the matter went before it. The action taken by me was reported to the Council as the Statutes required. I seldom sanction any expenditure under my emergency powers. I do not exactly remember at this moment if there is any other item besides this item of Rs. 10,000 which I have so sanctioned. If I have, the items must be few.

"As I have said above, all the plans are passed by the Council and it is according to those plans that we have erected our buildings. I do not wish to repeat in this connection all that Mrs. Besant has said. I believe that our buildings have been built economically, and our thanks are due for this to our esteemed friend Rai Gangaram Bahadur. He is our Honorary Chief Engineer. The plans were first prepared by our Superintendent of Works according to the requirements stated by the members of the teaching staff. Rai Gangaram Bahadur gave all the time that was necessary in settling the plans and in approving them for sanction by the Council. He has paid us repeated visits to see how the construction of the buildings was going on. We are also grateful to our Superintendent of Works, Babu Jwala Prasad, who has been working under the guidance of Rai Gangaram Bahadur and under whose personal supervision the construction of the buildings has been carried on and the money spent. He has exercised every care to save money where it could be saved and to do the work as cheap as he could. Rai Gangaram Bahadur has a reputation for getting buildings built in a most economic way, and yet making them solid. He has actually done so in our University. Sir Thomas Holland visited our new home some time ago, and in a letter which he wrote to me he said that our buildings were being erected at surprisingly low rates. I should like the members of the Court to see the buildings for themselves and to ascertain the facts. I have not got the exact figure of the expense incurred in constructing each room in the King Edward Hostel attached to the Central Hindu College. But I venture to think that if a comparison is made with the cost of constructing that building and the money we have spent on our hostels, we shall not be found to have been extravagant. You will of course make the necessary allowance for the differences in rates which prevailed at the time when each of these buildings was constructed. But, however that may be, we have the satisfaction to think that we have had the buildings planned and constructed with the most expert and most distinguished advice and under the supervision of an officer reputed for honesty and devoted to the University.

"My friend, Babu Bhagavandas has said that in the early stages of the movement, I thought of having ten thousand *parnakutis* for students on the University grounds. If I cannot build *pucca* hostels, I would still put up as many *parnakutis* as may be necessary. But I have seen a good deal more since then and have gained more experience. I have seen the *Gurukula* and *Rishikula* at Kangri and Hardwar and I have seen the Dayanand Anglo-Vedic College at Lahore and the Fergusson College at Poona. They have all built *pucca* buildings. Experience has shown that in the long run it is economical to build *pucca* buildings than *kutchas* which will require yearly renewal. I have also found that during the eighteen years when Babu Bhagavandas was the Secretary of the Central Hindu College, no *kutchas* building was built there. The buildings are all *pucca* and I doubt if they were made cheaper than our new buildings have been built. I know that besides Babu Bhagavandas there are many other friends who have expressed a desire that we should make buildings cheap. As I have told you the buildings are being built under the supervision and advice of our friend Rai Gangaram Bahadur, and we are building them as cheap as we can. We believe that in building *pucca* buildings we are rendering a service to the cause of education, because those who will come after us will have less of buildings and more time to devote to other educational requirements. But there is another aspect of the question. If we had not planned our buildings as we have done, you would not have probably secured promises of a crore and 20 lakhs which you have secured. I shall give you some concrete examples. Our generous friend Babu Jugal Kishore Birla saw the front wing of the first hostel when it was in the course of construction, and he decided to contribute its estimated cost of a lakh and a half. He eventually added another lakh to meet the cost of the entire hostel. Another donor in Bombay saw a photograph of this hostel and agreed to subscribe 2½ lakhs for another hostel like it. Four other friends are going to subscribe together another 2½ lakhs for a third similar hostel. So if you will build some thing which people might like to associate their names with, then only would you get big donations for buildings. If it is a sin to induce people to subscribe handsome sums to erect buildings where generation after generation of students can live in health and comfort and in a wholesome atmosphere, then I am prepared to answer for that sin.

"The Science laboratories alone will cost us about 9 lakhs partly owing to the rise in prices. Not one of them could be made *kutchas*. Many delicate and valuable instruments would be placed in them, and we were

bound to make the buildings spacious and strong. One might say that the Arts College could be located in *kutchha* buildings but will you make only one building *kutchha* when you make all others *pucca*? No one would have approved of it if we really did so."

Babu Bhagavandas : "The middle course should be adopted."

Pandit Madan Mohan Malaviya : "We have adopted what we were advised was the most economic course. If you go to the Public Works Department and see their accounts and compare the cost at which our buildings have been erected I am sure you will be satisfied that our buildings have been built on an economic scale. Gentlemen, I will say a few words now regarding the question of Physical Education. Many of the complaints that have been made are due to the fact that we are at present in a state of transition and many of the contemplated arrangements cannot be efficiently carried out unless we remove to our new home. Last year His Highness the Maharaja Sahib of Bikaner was pleased to give us a grant of Rs. 10,000/- for a Riding School. The scheme is ready. I have consulted His Highness on the matter but we have no room to start the School. The scheme will be given effect to when we remove to the new site. As regards athletic and other physical exercises, students have got great facilities for it. They play cricket, football and hockey and they have an *akhara* to wrestle in. If my friend will go to the Nagwa site, he will find that students there have been advised to play *kabaddi* which gives them as much exercise as cricket or tennis. We are not unmindful of our duty to provide still greater facilities for physical culture. We hope to be able to do so, when we are settled on the new site. I will ask my friend to have a little more patience and to help us more with kindly advice and co-operation than with criticism of the kind which hampers rather than helps. Personally, I do not complain of it, but there are other workers who are doing their very best in difficult circumstances and they are likely to be depressed if their work is not properly appreciated and fairly judged.

"Babu Bhagavandas has said that nothing has been done as regards religious instruction. This is not correct. Provision has been made for religious instruction. There was no doubt delay in organising religious instruction as I have said on another occasion. I sincerely deplore the fact. But the Faculty of Theology has now prescribed the courses, and has appointed teachers of religion. I am glad to welcome among them my friend Pandit Hariram Pande and Mr. Patanker. We have provided that religious lectures should be given during two periods to every class

every week. Every student is also advised to perform his morning and evening prayers by himself. Besides this we are making arrangements for *Kathas* one *Katha* every fortnight. One hundred *Kathas* have been selected and these will be found to be among the very best we could select. They will be published as soon as funds permit. We hope that in the course of the four or five years of his stay at the University every student will become familiar with these inspiring and instructive *Kathas* which will place before him the highest ideals of our ancient civilisation and culture.

"It is difficult to satisfy Babu Bhagavandas. He complains that we have not done what we might have done to provide technical and vocational Education. At the same time he damns with soft praise our efforts to build up a first class College for training students as mechanical and electrical engineers. He also complains that we have spent too much on the Arts College. He is wrong. We have spent both on the Arts side and the Science side. We would not have been fit to be called a University if we did not strengthen the Central Hindu College which was transferred to us both on the Arts side and the Science side. When we approached the Government with the request that they should approve the idea of establishing the Hindu University and pass an Act to incorporate it, one of the conditions laid down by the Government was that a strong, efficient and financially sound College with an adequate staff should be the basis of the scheme. The trustees of the Central Hindu College and among them Babu Bhagavandas generously agreed to hand over that College to the Hindu University Society. But the College needed strengthening in order that it should be the basis of the scheme as was laid down by the Government. We have strengthened that College both in staff and in equipment. The general education which that College imparts is necessary for every student who wishes to receive vocational training of a high degree in any branch. The University came into existence as a teaching institution on the first of October, 1917. In July of the following year, we started a vocational College, viz., the Teachers' Training College which trains our graduates for the teaching profession and I am glad to say our graduates who pass through that College obtain appointments as soon as they leave the College. But we want more money to develop the College further. Within six months of the birth of the University we gathered the means thanks to the generosity of H. H. the Maharaja of Patiala and began to prepare ourselves to start the Engineering College, and the first workshop of the College was opened by our Chancellor in January, 1919. Babu

Bhagavandas is generous enough to acknowledge that this College has great possibilities in it, but having said so he seems to withdraw from that position and almost condemns the effort by giving expression to an apprehension that it may possibly prove a white elephant, eating much and not giving sufficient in return. Having seen the Engineering College started, he sighs a preference for an agricultural-pastoral over a mechanical industrial civilisation. He also takes us to task for not having started the Agricultural College yet. Members of the Court, I yield to none, not even to my friend Babu Bhagavandas in my desire to see an Agricultural College started here. I have been doing my best to find funds for it. But there are several first class Agricultural Colleges in the country, and there is not one College for imparting instruction and training for degrees in Mechanical and Electrical Engineering in the whole of India. The need for such a College which would provide lucrative careers for our young men and train them for developing the indigenous resources of the country, was evidently more pressing. I venture to say that there is no Technical College more useful for our youth than our College of Mechanical and Electrical Engineering. I have been told that 1,500 students have made enquiries with a view to seek admission to the College. But the number of students in an Engineering College cannot be multiplied as easily as it can be in an Arts College.

"We must equip ourselves better both in staff and electrical and mechanical apparatus, appliances, laboratories and workshops than what we are at present before we can admit a much larger number of students. As I told you at our last meeting, Mr. King expects to be able to admit 350 students in the course of two years but that will only be possible if we get 10 to 12 lacs more for equipment. We have also been preparing ourselves for imparting high class instruction instruction which will qualify a man for a degree in Mining Engineering and Metallurgy. The need for providing such instruction at least at one centre in the country is very great. The munificent donation of the Jodhpur Darbar is helping us to do so. Prof. Gandhi is busily engaged in equipping the department with books, geological and mineral collections and apparatus. The preparation requires time and money. But we are pushing forward as much as we can.

"Now as regards the College of Medicine, we are striving to collect funds for it. I am glad to be able to say that we have now got 6 lakhs and 50 thousand promised for it. 3 lakhs for the College of Medicine and 3½ lakhs for a hospital. Two lakhs out of it has been realised. We are waiting and working to realise the rest. We have also got about Rs. 26,000

for an Ayurvedic aushadhalaya. I have requested Col. Bholanath, I. M. S., to settle the plan of the hospital. Kaviraj Umacharan Sen, Pandit Tryambak Shastri and Pandit Arjun Misra have been appointed Honorary Professors of Ayurveda. Dr. Sobharam has kindly promised to lecture on Anatomy and Physiology to our Ayurvedic students. We are preparing ourselves to start the work on satisfactory lines as soon as practicable.

"As regards the College of Agriculture, a scheme was prepared some time ago. It has been revised and will be placed shortly before the Council in a final shape. No one can be more anxious to push the scheme forward than is our esteemed friend Rai Bahadur Gangaram. But we have not yet been able to secure the funds needed for it. We have made a beginning by starting an Agricultural Farm in charge of an experienced Superintendent. A plot of nearly 300 acres has been put under the plough at present. But as I am told that our position will not be secure unless and until we have a canal to irrigate our farm. As you are aware our friend Rai Gangaram Bahadur has promised us a donation of one lakh for constructing the canal, and he is anxious that the first sod for making the canal should be turned before he leaves Benares. Both he and I and several co-workers are anxious that the foundation of the Agricultural College should be laid as early as practicable. But we have not yet got the money needed for it. I have been persistently asking for a handsome contribution for this object, but have unfortunately not yet succeeded in getting it. It is not easy to start a new College. We must have an annual income of fifty thousand guaranteed before we can start it, and it is not easy to get it. Besides this you want several lakhs 8 to 10 lakhs for the College and Hostels, and for equipment. Rai Gangaram Bahadur has kindly promised a lakh for the College in addition to the one lakh, he has promised for the canal. We are deeply grateful to him. But we want much more than that, and I shall be grateful if my friend Babu Bhagavandas will help us in raising funds at least for this object.

"As regards the scheme for a College of Commerce, that also was prepared long ago. We have not yet had funds to start it with. But I am glad to say that during my last trip to Bombay, those friends have together promised three lakhs of rupees for the College of Commerce. Fifty thousand of it has been paid up and I hope the balance will come in before long. In expectation of it I have asked Prof. Chablani to revise the scheme in consultation with Prof. Jevons and to put it in final shape to be considered by the Council and the Senate when the money has been received. In this

as in other matters of new departments we want time to get together the money and the men needed for the work ; and above all we want patience and perseverance.

"I wish to say a few words here regarding the removal of the painting which had been done in the Arts College Hall which Babu Bhagavandas strongly condemned. He is wrong in saying that the painting of roof of the Hall had been finished when I had it washed white again. It had only partly been done. The decoration was too gorgeous and glaring and not at all suited to the hall of a University like ours. I disliked it. Prof, Jevons, who visited our buildings when they were being constructed advised me not to have the decoration of the roof of the Hall completed until I had called an expert to advise us in the matter. We invited Babu Iswari Prasad of the Arts School at Calcutta. He too disapproved of the decoration. He advised that the painting that had been done should be removed and that something simpler and more suitable should be substituted. I found on enquiry that the removal of the painting would involve a loss of only Rs. 200 to 300. It has actually cost only Rs. 300 and not Rs. 6,000 as Babu Bhagavandas has been told. I therefore sanctioned its removal. I should never have excused myself if to save a loss of Rs. 300 - I had failed to remove the little decoration that had been in the roof of the hall of a building which has cost us over 3 lakhs of rupees.

"Members of the Court, I now come to the substantial part of Babu Bhagavandas's proposal which is that we should get rid of Government control. My friend has pointed out many defects in our administration of the University. He has urged that there is much room for improvement. But I want to put one question : Are not all the defects that our friend has pointed out according to his view, the defects of our own failure to do what was right ? Has he given us one reason to think that the defects in the administration of the University or our failure to work on what he considers to be correct lines, were in any manner or to any extent due to the fact of our connection with the Government ? I have not heard one word from him to justify his proposition. I admit that we have got many defects in our administration and that many matters need improvement. But the administration is our administration. We are responsible for what it is. This being so, I think it is unfair and unjust to lay the blame of our failure to achieve what we should have achieved upon the shoulders of the Government. The Government have helped us very well in the matter of this University. We must in gratitude recognise that fact. Let us not

by our unjust criticism give them reason to think that we do not appreciate good help generously given, or that we are lacking in gratitude.

"In this connection you have also to remember that there are two aspects of our University. The first one is its constitution on the popular side. This is essentially a people's University and a new experiment. There are many educationists who were opposed to the idea that the Government should take the responsibility of laying down its constitution or that it should give the proposed institution the prestige of its moral support by passing an Act to incorporate it, and by agreeing to recognise its degrees. As we asked for this support the Government reserved a certain degree of power to ensure that the experiment will be conducted on sound lines. Government has agreed that we should have the right to elect our Chancellor and Pro. Chancellor without any condition of the approval of the election by Government. But they did insist that we should have their approval in the case of Vice-Chancellor and the Pro. Vice-Chancellor who will be the executive officers in charge of the University. The great point to remember, however, is that it is the Court that elects them. The Government cannot nominate any one, and how is the Court constituted? It has not a single nominee of Government on it. Every donor of Rs. 500/- and upwards has a voice in the Court in the election of the thirty of its members. Now it is not inconceivable that in a popular constitution like that of our Court, under the impulse of a popular wave a person might be elected who may not be quite suitable in all respects to guide the affairs of the University. If, therefore, Government thought it right in this our initial stage to reserve the power of approval of the appointment of the Vice-Chancellor or the Pro. Vice-Chancellor, I think we must recognise that they had some reason for it. In some of the modern English Universities the appointment of the Vice-Chancellor requires the approval of the Lord President of the Privy Council.

"The other aspect of the question is that you cannot have all the advantage of Government connection without any of its control. You cannot have everything that is sweet and refuse everything that is not so. You wanted that your degrees should be recognised by the Government. That was the deliberate desire of the members of the University and Babu Bhagavandas, who gave us his very valuable co-operation in the preparation of the draft Bill and the Statutes and Regulations, was a party to it. According to the Act and the Statutes as we accepted them, our University is modelled very much on the lines of modern English Universities, the town

Universities of England. They have a popular constitution. Take for instance the University of Sheffield. The powers of the Visitor in it are defined in Sec. 3 of its Charter which runs as follows :

"We, our Heirs and Successors Kings and Queens of the Kingdom and Dominions aforesaid, shall be and remain the Visitor and Visitors of the University of Sheffield through the Lord President of our Council for the time being and in exercise of the Visitorial Authority We, our Heirs and Successors shall have the right from time to time and in such manner as We or They shall think fit to direct an inspection of the University, its buildings, laboratories and general equipment, and also an enquiry into the examinations, teaching and other work done by the University".

The powers of the Visitor in the Leeds University are similar to those in the Sheffield University. The Charter of the Leeds University also provides :—

"We, Our Heirs and Successors, Kings and Queens of the Kingdom and Dominions aforesaid shall be and remain the Visitor and Visitors of the University through the Lord President of our Council for the time being, and in the exercise of the Visitorial Authority, We and Our Heirs and Successors shall have the right from time to time and in such manner as We or They shall think fit to direct an inspection of the University, its buildings, laboratories, and general equipment, and also of the examination, teaching, and other work done by the University".

"Compare now the powers which the Visitor possesses in our University. Let us begin with Section 6(1) which says. "The Lieutenant-Governor for the time being of the United Provinces of Agra and Oudh shall be the Visitor of the University". (2) "The Visitor shall have the right of inspecting the University and its Colleges generally, and for the purpose of seeing that the proceedings of the University are in conformity with this Act and the Statutes and Regulations. The Visitor may, by order in writing, annul any such proceeding which is not in conformity with this Act and the Statutes and Regulations. Provided that, before making any such order, he shall call upon the University to show cause why such an order should not be made, and if any cause is shown within a reasonable time, shall consider the same."

"You will see from the paragraphs I have quoted that the powers of the Visitor in our University are much more limited than they are in the English Universities. But part of the power which the Visitor enjoys in the English

Universities has been reserved in our Act to the Governor General in Council, thus ensuring that it shall be exercised with the utmost care and only in cases of real emergency. Sec. 19 of our Act lays down :

"(1) If, at any time, the Governor-General in Council is of opinion that special reasons exist which make the removal of any member of the teaching staff desirable in the interest of the University, or that, as a special measure, the appointment of a certain examiner or examiners to report to him is desirable to maintain the standard of the University examinations or that the scale of staff of the University is inadequate, or that in any other respect the affairs of the University are not managed in the furtherance of the objects and purposes of the University or in accordance with this Act and the Statutes and Regulations, he may indicate to the Council any matter in regard to which he desires explanation, and call upon that body to offer such explanation as it may desire to offer, with any proposals which it may desire to make, within such time as he may prescribe.

"(2) If the Council fails to offer any explanation within the time prescribed, or offers an explanation or makes proposals which, in the opinion of the Governor-General in Council, is or are unsatisfactory, the Governor-General in Council may issue such instructions, as appear to him to be necessary and desirable in the circumstances of the case, and the Court shall give effect to such instructions."

"Now with regard to the provisions of Sections 17(5) and 18(5) of the Act which require the approval of the Visitor or the Governor-General to changes in or additions to Statutes and Regulations, let us bear in mind that our Court and Senate both have got the power to make such changes in Statutes and Regulations as they think fit. We have got a popular constitution. It is possible that in the early stages of our existence some changes might be proposed in the Statutes or Regulations which might radically affect the constitution of the University or be calculated to injure the interests or feelings of those who combined and contributed to build it up. Owing to these and similar considerations the Government thought it fit to provide in the Act that all new Statutes and Regulations and all changes in them will require the approval of the Visitor or of the Governor-General in Council in the cases specified in Section 18(5). But in practice this provision does not mean any hindrance. So far as I remember no proposal that the Court or the Senate has sent up has ever been rejected by the Visitor.

"Statute 23(1) lays down that the approval of the Visitor shall be obtained before new Faculties are started. It lays down that the Faculties of (1) Technology, (2) Commerce, (3) Medicine and Surgery and (4) Agriculture may be added as soon as the Visitor is satisfied that sufficient funds are available for the purposes. The object of this provision obviously is to ensure that new Faculties should not be established unless adequate provision has been made for them, that is, unless the University is able to provide the buildings, the staff and the equipment necessary for them, and also to meet the recurring expenditure their establishment would involve. This does not mean an unhealthy restraint upon our enthusiasm to develop new Faculties. It cannot stand in the way of our development.

"As regards the emergency power reserved to the Government in Section 19, Babu Bhagavandas knows as well as I do, that we did not like it, we tried our best to avoid it. But the Government said "You want us to recognise your degrees. You have a popular constitution, and it is conceivable that under the pressure of popular opinion, you might fix the standard of your examinations too low. How then can we agree to recognise your degrees unless we reserve some power to satisfy ourselves that the standard of your examinations shall be kept sufficiently high". It was due to this that we agreed, although reluctantly, to Section 19 of the Act. When negotiations for our constitution were going on with the Government, the whole question relating to the powers which the Government wished to reserve in the Act to themselves was placed clearly before every member of the Hindu University Society in a pointed note which our late lamented Vice-Chancellor addressed to those members and to the public through the press. It is important that I should quote a portion of it to you.

"After describing the constitution and powers of the various University bodies, Sir Sundar Lal said :

"It will thus be seen that the new University will be a much more popular and non-official University than the existing Universities in India are. It will be practically in the control of the people themselves. Its supreme governing body will consist entirely of Hindus, and its academic body must draw not less than 75 per cent of its members from the Hindu community ; and although the appointment of the Vice-Chancellor and the Pro. Vice-Chancellor is subject to the approval of the Visitor, these offices can be filled up only by election by the Court, the members of which with one exception must be all Hindus, and in the constitution of which there will not be a single member nominated by the Government.

‘The only other important powers proposed to be reserved to the Visitor are those of inspection of the University and the audit of its accounts. The University will elect its own Chancellor.

‘It would have been surprising if the Government did not provide for some kind of control to meet any extreme cases which may possibly arise in future in the new University. The Government has decided to vest in the Governor-General in Council certain special emergency powers. He may in the exercise of those powers desire the University to remove any particular member of the teaching staff or to ask the University to appoint a particular examiner or examiners to maintain the standard of University examinations. The Governor-General in Council will have power to see that the scale of staff is sufficient and that the work of the University is carried on on approved lines and in the interest of the University. The Council in such cases is empowered, whenever it considers that the opinion of the Government requires reconsideration, to ask for its reconsideration by the Governor-General in Council. These extraordinary powers are to be exercised only when it is found necessary in the interest of the University to do so. The Governor-General in Council will have the general right to advise in any matter in which, in the interest of the University he finds it necessary to do so. It must be remembered that these are only extraordinary powers to be exercised rarely, if at all. It will only be in extreme cases that the Governor-General in Council can take upon himself to do so. Indian public opinion is growing in strength every day. If ever the Government decides in any particular case to act in the exercise of these powers, it will be for those responsible for the affairs of the University to accept the views of the Government, or, if they do not agree with the Government, to consult the best educational experts both in India and outside upon the question involved. If the best educational experts agree with the view of the Government, it will plainly be the duty of the University to give effect to it at once. If, however, such experts take a view different from that of the Government, any well reasoned representation setting forth the grounds for such view will always receive the attention from the Government which it will rightly deserve, and it may safely be predicted that the Government will be very slow indeed to act in opposition to the consensus of public opinion.

‘In the ancient Universities of Oxford and Cambridge the Chancellor of the University is the formal head, but all the real powers vest in the Vice-Chancellor and the University Council. The Vice-Chancellor is the

real working head of the University. This will also be the case in the new university.

"Apprehensions have been now and then expressed that the Government will be able to exercise a great deal of control in its affairs. It will, however, be apparent that the constitution of the governing bodies of the University permits very little of such control being exercised. The room for it, indeed, is very much less than in the existing Universities.

"In all Indian, as in other Universities, the real power lies in the hands of the members, who are educated men. It is the vote of the majority which decides all points, and if the members of the new University are strong and independent men, as we believe they will be, no apprehension need be entertained that the new University will not run on the best lines possible."

"Gentlemen, I do not think I can usefully add anything more to this clear summary. I do not think it is likely that in practice such an emergency as Section 19 provides for will ever arise. It was necessary for us to agree to it in order to get our degrees recognised, in order that our degrees may be regarded to be of the same value as the degrees of the other Universities, for it is only when our degrees are recognised that we can have hundreds of bright students flocking to our institutions. I do not think this is harmful. Some one says 'do not care for the degrees.' I do not agree with him—we are responsible for the education of the youth of the country. We should provide such education for them as will enable them if they like to enter the public service of their country. This cannot be secured unless the degrees and diplomas which they receive should stand on the same footing as the degrees and diplomas of other Universities. If in view of these considerations Government asked and we agreed to let them reserve certain powers at the very commencement of this great experiment, I think you cannot in fairness complain of it now."

(SRI CHATTAMANI: Has the Government interfered till now?)

The Vice-Chancellor: "No.")

(Continuing) Malaviyaji said: "Babu Bhagavatadas himself agreed to so much Government control as the Act and the Statutes provide for. Now gentlemen, if our advance has lagged behind for want of industry, or wisdom in carrying on our affairs, let us take the blame on ourselves and not throw it unjustly on the Government. We have not failed in any matter because of our connection with them, our work has not suffered

because of that connection. I say we ought to have that connection at present. The Government have given us all the support which we wanted and they have not interfered or laid down any condition for what they have given. My friend Babu Bhagavandas says that he has no objection if the money comes without the taint of any condition. Members of the Court, I assure you that the Government contribution comes to us without any condition.

"My friend has said that if the Government grant came in without the taint of any condition he had no objection to the money being accepted. I am telling the Court that the money which we receive from the Government is without any condition and that is a fact which my friend cannot dispute. Members of the Court forgive me for having taken up so much of your time at this late hour. I did feel it my duty to show how the matter stood. This is a popular institution managed by a non official body consisting of donors and academic men. We have many defects and there is much to be done. It is an infant University, a new experiment in the field of education in this country, which is administered at present by the foreign bureaucracy, which has not naturally the same feeling of confidence which the Government would have had if the people and the Government belonged to the same nation. But it is a fact that this foreign bureaucracy has helped us in every way possible in the matter of this University and has not hampered us in the discharge of our duties. Being an infant University it will take a long time to build up. Notwithstanding all this it is important to note that the University has been going on aright on the academic side. I have not heard any complaint about examinations, the work of the Senate or of the Syndicate. The courses have been prescribed by the Faculties and the Boards of studies, and passed by the Senate. In every subject there is an external examiner appointed to examine papers. The results have been regularly published. The apparatus that you possessed before has very much increased and the professors of science tell me that when they receive fresh assignments of apparatus which have been ordered, our laboratories would count among the best equipped laboratories in India. Well, there is much room still for improvement but we are labouring to produce it. On the administrative side we have done what we could. But there is a complaint that we have had differences of opinion. Well, I would say that when you combine with other people, if you agree to become a member of a body corporate then you have to submit to the views of the majority. My friend may not like a particular thing, but when the thing had been

done after having been considered by the Council of which he is a member, I do not think he is right in exposing the University Council to such criticism as he has offered.

"I will not detain you further by touching on the other points and questions raised by Babu Bhagavandas. He is a member of every important academic and administrative body of the University. He is a member of the Council and of the Senate. He is regularly supplied with minutes of the proceedings of the Council and Senate and with the Annual Budget statement. As such member, he can inspect every register in every department of the University, and can get all the information he wants. As a member of the Council and Senate, it is not only open to him but it is his duty to accelerate progress whenever he thinks acceleration is needed, to promote improvement and reform wherever he thinks it is desirable. If he thought that any Committee should meet more frequently than it did, it was his duty to urge that it should. He might say he has tried and failed. I would not quite agree with him. If he has failed to persuade his co-workers in some matters, is it not possible that they might be right and he might be wrong? They too might complain that they have failed to persuade him in some matters. It is still open to my friend to make proposals to bring about improvements in every department and in respect of every matter in which he thinks improvement should be effected. We all recognise that there is much room for improvement. I again heartily invite my friend to apply more time and effort as a member of the Council and Senate to remedy the defects he complains of. I am sure he will find much greater satisfaction in co-operating to improve the administration of the University than in heaping upon it criticism which though it may be capable of a complete answer, injures the University by leaving an impression in the public mind that things are hopelessly bad at the University. We value the co-operation he has given us in the past. We shall be grateful for his co-operation in the future.

"Members of the Court, I will not detain you any more, I hope I have avoided giving offence in what I have said. If I have not, I hope you will excuse me for having failed to do what I desired. I felt bound to make this statement in order to show that things are not so bad as my friend in his anxiety for the welfare of the University thinks they are. I hope he will revise his views and decide to help us again in the true spirit of brotherly co-operation."

After this, Shri Chakravarti vacated the Chair and it was occupied by the Vice-Chancellor. A proposal was then moved that Babu Bhagavan

Das be asked to reply and then the debate be closed. The Chairman ascertained if there was any gentleman who wanted to speak. As no other member expressed a desire to speak on the subject, he requested Babu Bhagavan Das to make a reply if he so desired.

In reply, B. Bhagavan Das said that he had expressed himself sufficiently in his paper which he read before them. He, however, wished to write out the reply to all the points mentioned by the Vice-Chancellor in his statement if he had the time to do so, but he regretted that that was not possible at that stage. He further said that his intention was not to reproach or to take the heart out of the Vice-Chancellor as had been mentioned by Mrs. Besant and that nobody was more grateful to Pandit Madan Mohan Malaviya than himself. His object at the moment was to bring to the notice of the Court which was the supreme authority of the University, defects with a view to secure improvements in the management. He did not put the facts for the mere sake of criticism but rather in the interest of the University. He was surprised to find that the opposite view was taken of what he said. If the speech which he delivered did not contain any such point on which improvement could be effected then he had nothing to say. But if efforts had been made to give effect to the points raised by him, then his object was fulfilled. He tried to do what little lay in his power to work for the University in the beginning and to suggest lines for a new and radical departure when the time, in his opinion, was ripe for such a departure being made. If the majority of the members thought otherwise, then, he said, they could decide as it pleased them. It was only a matter of difference of opinion. He still adhered to his views and was not convinced by the replies given. In conclusion he requested the Chairman to put the matter to the vote.

Mrs. Besant's amendment was then put to the vote and carried by a majority, 26 voting for and 5 against it. The Chairman declared that in view of the voting on Mrs. Besant's amendment, it was not necessary to put the original proposal to the vote. Mrs. Annie Besant, with the permission of the Chairman, then moved her amendment as a substantive proposition which was put to the vote and carried, 26 voting for and 5 against it.

Soon after this meeting, Babu Bhagavan Das resigned his membership of the Court, the Council, the Senate and other bodies of the University.

We may now glance through some of the proposals which came up before the Court and the Senate during the years 1919-1921 and which

specially interest us. At the meeting of the Court held on the 16th January, 1919, Sardar Sardul Singh Caneessieur moved a proposal "that no one shall be employed in the teaching staff of the Hindu University who has said or written anything against the Indian prophets, heroes or saints or who has in any way injured the religious feelings of any of the Indian Communities". Moving the proposal, Sardar Sardul Singh said that one of the chief characteristics of the Hindu University graduates should be that they should be imbued with a spirit of charity for the feelings of other Communities and that they should have a respect for the faith of others. This spirit, he said, could be imparted only when the teachers themselves possessed this qualification. He, therefore, suggested that the University should be careful in employing teachers and that those persons who made a parade of their knowledge by abusing great men whose teachings and axioms they did not understand, should have no place in the University. In his opinion men with real worth and sound judgment and deep knowledge did not make a parade of their knowledge by being disrespectful towards the religions of others and towards the teachings of other prophets with whom they could not themselves agree.

The Chairman, Sir P. S. Sivaswamy Aiyer said that he entirely agreed with Sardar Sardul Singh and fully sympathised with what he said but it seemed to him that the proposal was a little too vague. He mentioned for instance the words "Indian heroes" and said that one might be a hero in the opinion of one but it might not be so in the opinion of another. He said that he could give an assurance to the mover on behalf of the Council that it would be always the endeavour of the Council to appoint no one who had offended the sentiment of any important section of the Hindu community by anything said or written by him against prophets, saints or Hindu reformers. At the same time he thought that one ought not to be blamed if he had made some indiscretion at some earlier period of his life and later on changed his mind. The proposal was opposed on the ground that its result was far too sweeping and that its acceptance would only cause friction. Some members felt that there were many disputed questions and it was always impossible to do anything without injuring the feelings of any one. Pandit Madan Mohan Malaviya said that he entirely agreed with Sardar Sardul Singh and that if there was anybody wantonly attacking the principles of another creed or sect, the Council must take it into consideration. But in historical research and interpretation, a scholar, with an open mind to receive facts which were not known about any particular prophet or creed or sect, might have to reject the accepted

facts and to put forward his own view of things. It might be entirely in contrast with the views held at that moment. In such cases, he said, we should see what the spirit of his research was, whether it was to find out the truth or whether he was actuated by a desire to wantonly attack any particular creed or sect or teaching. He felt that if his intentions were to carry on research and to pursue historical studies with the object of finding out truth, then it should not be considered a disqualification. Personally, he hoped that the Council would not appoint a person with a hostile feeling as they wanted to inculcate reverence for the prophets and saints in the minds of students. Concluding he said that the University should allow freedom for the pursuit of truth. After some brisk discussion, the proposal was put to the vote and lost by a large majority.

Another proposal was brought before the same meeting of the Court by Rai Ganga Ram Bahadur "that no salaried employee of the University be eligible for election to the Board of Appointments." Rai Ganga Ram said that he did not mean in any way to cast any reflection on the members of the Board of Appointments but desired to bring forward his proposal to establish a principle that no one should sit in judgement over his own prospects—pecuniary or otherwise. Dr. Ganesh Prasad had given notice of an amendment to add the words "by the Court or the Council" and he brought it forward. He said that the Senate and the Syndicate were two academic bodies consisting mainly of Professors who were generally salaried officers of the University. The Senate then had a total membership of 50. There were at that time 21 professors on it. In the Syndicate also there were very few who were not salaried officers of the University. There was only one member who was not a salaried employee of the University and that was Pandit Madan Mohan Malaviya. He was also a member of the Board of Appointments. He said that it was very desirable that the Board of Appointments also should consist of men who were salaried officers of the University having thereby expert opinion represented on it. Prof. Jadu Nath Sarkar drew the attention of the Court to the recommendations of the Haldane Commission's report on the University of London which had emphasised that members of the teaching staff should be represented on the Board of Appointments and said that the motion of Rai Ganga Ram Bahadur ran counter to the very principle which a body of the highest educational experts had accepted and emphasised. Pt. Ramavatar Sharma opposed the motion saying that the salaried officers made greater sacrifices than honorary workers in some cases. Pandit Madan Mohan Malaviya said that the Board of Appointments consisted of

six gentlemen who were not salaried officers and four who were salaried officers. He could not see as to why the salaried officers must not pass judgment in matters of the appointment of teaching staff. After some discussion, the Chairman, Sir P. S. Sivaswamy Aiyer ruled that the proposal, if passed, could not take effect without amendment of the Statutes but he said that it could be followed by amending the Statutes.

Rai Ganga Ram moved another proposal "that scale of fees should be the same as in Government Colleges, a certain percentage being allowed for freeships, half or three-fourth fees according to the circumstances of the guardian." In moving the proposal he said that the University did not attract students by lowering the fees for their education, but that the University should have special attractions in many other ways. He did not want the sons of the rich to be benefited at the expense of the poor. Mrs. Annie Besant spoke very strongly against the proposal and said that in the Central Hindu College the fees should be made as low as possible considering that the levying of fees for education was against the old Hindu tradition. She also said that the Chancellor of the University, His Highness the Maharaja of Mysore had ordered that no fees should be levied for University education in his State. Some other members also opposed the proposal and after some discussion Rai Ganga Ram withdrew his proposal by leave of the Court.

At the meeting of the Senate held on the 9th August, 1919, a proposal was moved by Prof. H. L. Chablanı for the appointment of a Committee to consider generally the desirability of changing the present system of teaching and examining in the University with a view to satisfy the requirements of a modern teaching and residential University and to recommend any changes they might think necessary for the purpose.

Prof. Chablanı said that it was nearly two years since the teaching and residential University had been established and there had since been a considerable strengthening of the staff and additional equipment which were necessary for a residential University. They had been content to accept the framework of the Allahabad University but they never thought of examining the foundations of that system. It seemed to him natural to expect that something more than that was needed to mark the change from a merely examining and affiliating University to a residential one. He wanted that the working of the University should be reviewed. Continuing, Prof. Chablanı said that he had learnt something about some of the residential types of Universities in England. But what little he had

learnt seemed to make an impression that the system in vogue in the Hindu University was not that which was being adopted in those Universities. There they had nothing like the Colleges. The Colleges were nothing more than hostels. Those hostels formed parts of the College life. Tutors were attached to the hostels and the tutorial system in the hostels was by itself an education to the student. In the Hindu University, the relationship between the lecturer and the student was not the same as in the residential Universities of the West. The teaching work in the Colleges was not as well-organised as it could be. The tutorial system was not properly organised in the various departments. It could not be expected to be effective unless the entire system was considerably modified on more or less the same lines as the tutorial system in vogue in the Universities of the West. The mover also felt that the relationship of the Colleges and the hostels was not clearly defined.

As regards the system of examination, Prof. Chabiani said that a residential and teaching University had considerable advantages over the merely examining University and he found that the University was not making use of those advantages but was following the lines of the examining Universities. He thought that the University should not rely too much upon the particular examination at the end of the session. Something ought to be done to take into consideration the work done by the student during the course of the session under the direction of the Professors concerned. The work done by the student in the Library should also be considered. Keeping in view all these, he suggested the formation of a Committee to consider the whole system and make its report.

Some members felt that the question was premature and that they should gain a little more experience before adopting a resolution like the one proposed. Prof. Ramdas Gour suggested that the regulations of the Senate should embody all the ideas about the future working system of the University and that in the making of regulations all those things which had been contemplated and which had been expressed by Prof. Chabiani should be borne in mind. Prof. Gaur suggested that the whole proposition might be referred to the Regulations Committee appointed by the Senate on the 17th August, 1918.

Pandit Madan Mohan Malaviya who presided over the meeting said that the question raised by Prof. Chabiani was a very important one. He, therefore, thought that it should be considered very fully before coming to a decision. The Regulations were framed from the point of a residential and teaching University. The work was being carried on as in a teaching

University. But certain important changes were suggested to improve the work of the University as a teaching University, for instance a reform of the system of examinations. He was in full sympathy with what had been said by Prof. Chabiani on that point. But he thought that they should wait for the recommendations of the Calcutta University Commission. He, therefore, suggested the postponement of the matter till all those concerned had studied the report of that Commission. He further suggested that instead of taking in hand a comprehensive enquiry such as was suggested, those members of the staff who could spare time should meet informally and bring forward mature and definite proposals for consideration.

As regards the system of examination Malaviyaji thought that it should be dealt with after some time. He felt that a radical change in the system before the neighbouring Universities did so, would be liable to be misunderstood and might also injure the prospects of the students going out of the Hindu University in some lines. After some discussion Prof. Chabiani withdrew his proposal.

On the 17th August, 1918, the Senate had appointed a Committee to revise the regulations. On the 20th December, 1919, a proposal was brought before the Senate to add some more members to this Committee. The reason given was that the Committee could not meet till then as some of the members had gone out and that it was necessary to add some more members who would be able to work on the Committee. It was also suggested that the constitution of the University might also be revised, if necessary, in the light of the recommendations of the Calcutta University Commission. After some discussion this proposal was accepted but an amendment was also brought to the terms of reference of the Committee appointed on the 17th August, 1918. It was decided that 'having in view the probable appointment of a Committee to consider the recommendations of the Sadler Commission the Committee be requested to deal with only such matters as may be regarded as immediately necessary'.

Then at the meeting of the Senate held on the 27th March, 1920, Dr. Ganesh Prasad moved a resolution for the appointment of a Committee 'to consider which, if any, of the recommendations of the Calcutta University Commission relating to the courses of study, the system of examinations and the organisation of instruction etc, may be adopted by the Senate.' He proposed a Committee of 25 members inclusive of the Vice Chancellor as Chairman and the Registrar as Convener.

Though Dr. Ganesh Prasad felt that many of the conditions which prevailed in the Calcutta University did not exist in the Benares Hindu University and that some of the remedies recommended by the Commission were absolutely inapplicable to the Benares Hindu University, he was of the opinion that it would be of great use to the University to consider the opinions on various matters relating to university studies given by the distinguished experts who were the members of the Commission. He wanted that the Senate should confine itself mainly to the recommendations regarding the framing of the courses of study, the organisation of instruction and the system of examinations. The Calcutta University Commission had made important recommendations in these matters. As regards the courses of study, the Commission suggested that there should be a variety of courses for the students trying to graduate and that those courses should be classified into Pass and Honours courses. They had also suggested certain changes in the Intermediate Examination and the Calcutta Matriculation Examination. Many remedies suggested by the Commission related only to Calcutta but there were a number of recommendations of the Commission which it was desirable for the Benares Hindu University to consider.

Some members expressed the doubt whether the Registrar would get sufficient time to devote himself to this Committee and suggested that someone also should be appointed as the Convener. They were also afraid that the Vice-Chancellor owing to his multifarious engagements could not be expected to be present at each and every meeting of the Committee. After some discussion the Senate carried the proposal "that a Committee be appointed to consider and report in the light of the recommendations of the Calcutta University Commission, what changes, if any, relating to the courses of study, the system of examination and the organisation of instruction etc. may be adopted by the Senate" and "that the Vice-Chancellor be the Chairman of the Committee and that Dr. Ganesh Prasad be the Convener, and Vice-Chairman to preside in the absence of the Chairman."

The Committee appointed by the Senate on the 20th December, 1919 was discharged.

On the 20th December, 1919, the Senate also passed the Inter University Regulations. The Regulations were then forwarded to the Government of India and were duly approved by the Governor-General in Council. The approval was communicated to the University vide letter dated the 6th March, 1920.

On the 19th of July, 1920, came up before the Senate, a proposal for introducing the compartmental system of examination. An amendment was moved that the matter be referred to the Committee appointed by the Senate to organise the courses of study, etc. Many members opposed this amendment and it was lost. A long discussion then took place on the proposal during which it was stated that so far as the principle of the compartmental system of examination was concerned it had been accepted in almost all Universities. Opinions of most of the eminent educationists who had given their evidences before the Calcutta University Commission were in favour of the system. The Calcutta University Commission (Sadler Commission) had also accepted it and had recommended that it should be introduced in the University. It was also suggested that the compartmental system of examination would do much good to the student community. The proposal was adjourned to the 21st July, 1920 for further debate. When the Senate met on the 21st July, 1920, Prof. Chabiani moved an amendment that "a candidate who at his last appearance at the examination failed in one subject and secured forty per cent marks in the other subjects which he had offered may be admitted to a subsequent examination in that subject only and be declared to have passed the B.A. and B.Sc. examinations on obtaining at least forty per cent of the total marks in that subject."

Prof. Chabiani felt that a candidate who could in justice be entitled to the benefit of the compartmental system, should satisfy a certain standard of the University examination beyond any doubt. He, therefore, moved the amendment. As per the original resolution, even those who got 30 per cent of marks in other subjects were entitled to the benefit of the compartmental examination. Prof. Chabiani felt that the students who were just on the margin should not receive the benefit of the compartmental system. Prof. M. B. Rane said that the majority of the members present were for the compartmental system but that he would only suggest that the proposition should be divided into four parts : (1) whether there should be a system of compartmental examination or not ; (2) for what examinations there should be the compartmental system ; (3) conditions for such a system ; and (4) the time limit for such a system. Several amendments were then moved regarding the minimum percentage of marks to be prescribed for qualifying the students to the benefit of the compartmental system of examinations. Babu Bhagavan Das moved an amendment that "a candidate who at his last appearance at the examination failed in one subject only, shall be admitted to a subsequent examination in that subject only, and be

declared to have passed the B.A. or B.Sc. Examination on obtaining at least 40 per cent of the total marks in that subject " A similar amendment was moved by him in respect of the Intermediate examination. Another amendment was moved to the effect that a candidate who had failed in a subject should have obtained in that subject at least 20 per cent of marks. This as well as the amendment proposed in the original resolution for substituting the words the prescribed percentage" for "at least 35 per cent" were put to the vote and lost. The amendment of Baba Bhagvandas was then put to the vote in two parts. The first part relating to the B.A. and B.Sc. examinations was carried, thirteen voting for and three against. The second part dealing with the Intermediate examination was carried by ten voting for and five against. It may be mentioned here that a division was demanded on the amendment and actually it was recorded.

On the 2nd April, 1921, a proposal was moved in the Senate that "it is desirable to remove the compulsory subject English (Modern and Practical) from the list of subjects for the B.Sc. examination of the Benares Hindu University". This resolution had been passed by the Faculty of Science by an overwhelming majority, and then it came before the Senate. In moving the proposal, Prof. M.B. Rane said that the subject of General English for the B.Sc. examination served no useful purpose whatsoever. Students went through the regular course of English literature in their Intermediate examination and he did not think that by reading a few extra books of general character they added much to their knowledge of the English language. Yet, being a subject of examination, it unnecessarily worried them and produced an undue mental strain. He also drew the attention of the House to the fact that there was no general English in the B.Sc. in Engineering. Principal C. A. King had emphatically said in the meeting of the Faculty of Science that he felt no necessity for it and the students were doing very splendidly without the extra subject of English. The other reason which prompted the question in hand was that the B.Sc. course of the University, at it stood, even without the English, was a fairly stiff course. He doubted whether in any other University, except perhaps the University of Allahabad, a student was compelled to take up three science subjects, such as, Physics, Chemistry and Mathematics, Botany, Zoology, etc. even for the B.Sc. examination. In the Universities of Bombay and the Punjab they had only two Science subjects. So far as the subject of English was concerned, Bombay and Calcutta Universities had no English in B.Sc. An argument had been put forward that sometimes the B.Sc. students went for Law and that for Law a good knowledge of English was necessary. Answering to this argument, the mover of the resolution

said that the whole of the B.Sc. course was framed in such a way that it was not at all a preparation for going in for Law. Students wishing to take up law should certainly study some such subjects as Logic, History, Economics, etc. The B.Sc. student was quite ignorant of these subjects.

After a long discussion the proposal was put to the vote and carried. Ten members voted for and four against it. It was decided that the changes might come into force for the examination of 1923 and subsequent years. The matter was raised again before the Senate on the 21st April, 1921 that necessary changes might be made in the Regulations so that the whole thing might be put before the Visitor for approval.

The Vice-Chancellor, Pandit Madan Mohan Malaviya was not present at either of the meetings of the Senate, held on the 2nd April, 1921 and the 21st April, 1921. He wanted that these resolutions should be reconsidered. He did not consider it proper to send them to the Visitor unless they were more fully discussed and, therefore, he detained them. The resolution finally came for reconsideration before the Senate on the 27th September, 1921 and it was moved by Principal A. B. Dhruva "that English be retained as a compulsory subject for the B.Sc. Examination and be modernised as far as possible."

Pandit Madan Mohan Malaviya expressed his desire to take part in the debate. He vacated the Chair and requested Principal Dhruva to occupy it. Expressing his views on the subject he said that he had read the debate that had taken place in connection with the resolution under consideration and was of the opinion that it was necessary to reconsider it. He was willing to delete English and reduce the burden of the students to some extent if he felt that such a course was in their best interest. However, in view of the unsatisfactory instruction in English which was being imparted in the United Provinces in the Admission and Intermediate classes he thought that the knowledge of English which the students acquired at the end of the Intermediate course did not sufficiently enable them to do justice to the subject of science. Without adequate knowledge of English students could not express their ideas in clear and forcible language. He regretted to have to say that the students did not sometimes possess even such knowledge of English as would enable them to satisfactorily follow the lectures of the Professor or to benefit by reading the best Science journals. He felt that a good knowledge of English must, therefore, be welcome to the students of Science.

Persons who opposed the proposal included Prof. Coueslant who said that many of his students were very well up in Science although their



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Portrait of a man in a military uniform, wearing a tall shako and a high-collared jacket with epaulettes.

English was very poor. He maintained that the students required a knowledge of English only to understand the subject.

After some discussion, it was decided that English be retained as an optional subject for the B.Sc. Examination and a Committee was constituted to suggest necessary changes in the regulations in order to give effect to the proposal. This Committee was also requested "to consider the suitability of the present English course of the B.Sc. Examination and to recommend such changes as may be necessary".

We thus find that the years 1919-1921 were full of events and controversies. Pandit Madan Mohan Malaviya faced all the problems with great courage and according to his convictions. The Non-Co-operation Movement also started during this period. Malaviyaji opposed it. Then, the Indian National Congress had resolved to boycott all celebrations connected with the visit of the Prince of Wales. But the University had invited him to open the new buildings and had also decided to confer upon him the honorary Degree of Doctor of Letters.

In the midst of all these things, Pandit Madan Mohan Malaviya suffered a personal loss during the year 1921. It was the passing away of his Guru Mahamahopadhyaya Pandit Aditya Ram Bhattacharya on the 13th October, 1921. After his resignation from the office of the Pro. Vice-Chancellor, Pandit Aditya Ram Bhattacharya had been appointed the Rector of the University on the 10th March, 1919. In him, the University not only lost its venerable Rector but also a learned and pious Brahmin, like whom it was difficult to find. Pandit Madan Mohan Malaviya had ever received encouragement and guidance from him in all what he did.

CHAPTER XX

VISIT OF THE PRINCE OF WALES

अतिथि देवो भव ।

संप्राप्तमतिथिं भक्त्या विष्णुबुद्ध्या प्रपूजयेत् ।

His Royal Highness the Prince of Wales (later His Majesty the King Emperor Edward VIII and now, the Duke of Windsor) arrived in India on the 17th of November, 1921. He had two duties to perform at the Benares Hindu University. The first was to declare the University buildings open, and second, to receive the honorary Degree of Doctor of Letters. These functions were to take place on the 13th December, 1921.

The Central Hindu College and the Colleges of Oriental Learning and Theology had already been shifted from the Kamachha buildings to the new buildings on the Nagwa site. They had started functioning in the new buildings from August, 1921.

The meetings of the various bodies of the University had also started taking place in the new building of the Arts College from July, 1921 onwards.

The Court met in the new home of the University for the first time on the 30th November, 1921. This was the fifth annual meeting of the Court. Addressing this meeting in Hindi, Malaviya said that it was a matter of great satisfaction to all those who had contributed in any form or manner to the building up of the institution, and to all who were interested in it, that so many and such large buildings and laboratories had been built and equipped during the short period of three years and a half, and that the work of the University was going on fairly satisfactorily in them. He said that this was all due to the grace of the Supreme Power Who is the Source of all light and life in the Universe and Who blesses all honest efforts, and that they should humbly send up prayers of profound gratitude to Him for all that had been accomplished.

The next day of this meeting, i.e. on the 1st December, 1921, Lord Reading, the Viceroy and Governor General of India paid a visit to the University presumably to see the arrangements made for the reception of His Royal Highness the Prince of Wales. Welcoming His Excellency as the Lord Rector of the University, Malaviya delivered a brief speech giving an account of the University, its future programme and the financial needs for and the difficulties in the way of its further progress.

In his reply, Lord Reading said.

"... I was impressed by the variety of subjects covered by your present curriculum, and that which you intend to institute. I observed also the emphasis you laid upon the ethical teaching to be derived from religion and from other studies. I must take this opportunity also of congratulating this University upon its position among the Universities of India and on the rapid growth of its development

"...(The Calcutta University) Commission, composed as it was of men of high calibre, pronounced high praise upon the ideas that were the basis of this institution. I must not forget, and indeed no student of this University could forget, and no visitor to this University should forget, that this is largely owing to the untiring energies and activities of you, Mr. Vice-Chancellor. I doubt whether any of us, and I include in this the young amongst you, whose ages I envy so much, at the end of a long life spent in useful public work, will be able to point to any greater work than has been achieved here by your Vice-Chancellor during his life."

".....Here on this site in this ancient city of learning consecrated by religious tradition and age-long associations there have sprung up a group of imposing halls, as if they had risen under the influence of an enchanter's wand, and as I say it, I remind myself that your Vice-Chancellor has told me that whatever one may see at the moment is only the beginning of that vaster development which is in the minds of himself and those associated with this University..."

As regards the financial difficulties expressed by the Vice-Chancellor, Lord Reading said :

"...I trust that yours is only a transient embarrassment. I cannot believe it possible in India that this great institution should fail in its purpose for want of funds, for want of support to enable it to give to the youth of India that culture and learning which is so much to be desired. I will, therefore, only say for myself, remembering that I am here in a dual position, and I must be careful how far I commit myself, that I have been not only interested but also inspired by the programme of the development of this University. The Vice-Chancellor reminded me that, being Viceroy, I am ex-officio Lord Rector, but I am also Lord Rector because I am Viceroy. Here amongst you as Lord Rector, with that warm sympathy which so naturally radiates from the young to those who are interested in youth, I am minded to do much, but I recall that I cannot do it as Lord Rector, I can only do it as Viceroy. The Viceregal side of me must be cautious

this day, and I will content myself with telling you how deeply interested I am in your work."

Referring to the visit of His Royal Highness the Prince of Wales, Lord Reading said :

"He, the Heir Apparent, the son of the King-Emperor, a bright, attractive, and charming personality, comes here to India with only one object, that is, to learn, to know you, to understand your institutions, and to grasp the hand of India. I need not tell you, because I am sure you already know it, that there is no political object in his visit. Your opinions may differ, indeed I have indications that some of you do differ, and you give up none of your political controversies by receiving him, as I am sure you will, cordially and loyally. You in India remember the traditional courtesy you have always been enjoined to display towards your visitors, and you will know that, by the warmth of your welcome, you will be tendering to him your thanks for coming amongst you, and taking so early an opportunity, as the heir to the throne, of visiting and knowing you."

It was this tradition of India which Malaviya wanted to keep up in welcoming the Prince of Wales when the Congress had decided to boycott his visit completely. The University had made grand preparations for the visit of the Prince. An amphitheatre providing accommodation for ten thousand persons had specially been erected for the purpose. This amphitheatre was constructed as a permanent and covered one.

Exactly at 11 00 A.M. on the 13th. December, 1921, the Prince arrived at the University, where he was received by Colonel His Highness Maharaja Sir Krishnaraja Wodeyar Bahadur, Maharaja of Mysore, Chancellor of the University, Pt. Mahan Mohan Malaviya, Vice-Chancellor and Principal A. B. Dhruva, Pro. Vice-Chancellor and Raja Ganga Ram Bahadur, Chief Engineer of the University. A procession consisting of the Chancellor and other officers of the University and the staff of the Prince led His Royal Highness to the *dais*, where had assembled members of the Court and the Senate of the University and other distinguished visitors. Their Highnesses the Maharajas of Alwar and Benares were also present. The proceedings began with a prayer.

His Highness the Chancellor, welcoming the Prince and requesting him to declare the buildings open said :

"Your Royal Highness,

"It is my proud privilege as Chancellor of the Benares Hindu University, to preside at this important function when the University is honouring itself by conferring its highest degree on the illustrious Heir to the British

Throne, and to extend on behalf of the University, which represents in a special degree the whole of Hindu India, a loyal and enthusiastic welcome to Your Royal Highness.

"Your Highnesses, ladies and gentlemen, it is a time-honoured custom as well as a valued privilege for a University to honour, by the conferment of degrees, Royal personages and men of eminent learning or distinction in public life. But this Special Convocation for conferring the Doctor's degree of the University on his Royal Highness has even a deeper meaning, for it is a token of love and homage offered to the representative of her sovereign and to her future emperor by a Hindu University in the holy city of the Hindus. Benares was a seat of learning when the ancient Kingdom of Taxila was young, and now twenty five centuries later, a University in the same city is striving to establish that intellectual bond between the East and West which Taxila initiated and on which depend to-day the hopes of the future of the Indian race. From early Buddhist times onwards, Benares has received the visit of princes and members of Royal Houses who came as students and departed as doctors, but the present visit of a Prince, in whom is centred the devotion of the many peoples and nations of the greatest empire in history, is the most memorable of all in the annals of this venerable city. It is but fitting that this University, as the repository of Hindu tradition in the religious capital of the Hindus should accord its loyal welcome and its tribute of affection to the Prince who comes as the representative of his august father and whose visit at this critical juncture, in the evolution of India's national life, is a touching token of our beloved King Emperor's genuine love for his Indian people, of his parental solicitude for their well being and of his deep sympathy with their constitutional advance and progress, a proof of "that one touch of nature which makes the whole world kin" and is the golden link which binds man to man and nation to nation. And here Your Royal Highness I recall with pride and admiration what is written large in the annals of your tour through different continents and among peoples of various races, that gift of true sympathy and comradeship which has enabled Your Royal Highness with perfect ease and naturalness to be a Canadian to Canadians and an Australian to Australians fit representative of a world empire which is, in truth, a league of many dominions and nations. It is for this reason that Your Royal Highness' tours have evoked a universal welcome like that which we offer to the sun and winds, a welcome springing from the human heart which never fails to be touched by those manly and generous qualities which are so conspicuous in Your Royal Highness.

"Your Royal Highness has not only consented to receive an honorary degree from this University, but has graciously undertaken to open the University buildings. I need not go into the history of the inauguration of the Benares Hindu University, but I would like to emphasize that the object with which it was founded was to preserve and popularise the best thought and culture of the Hindus and all that was good and great in the ancient civilization of India, as well as to diffuse the highest teachings of the progressive West, in Arts and Science, among the youth of this country ; in other words, to combine the best of the West with the best of the East, and we regard it as a happy augury for the fulfilment of this object, that Your Royal Highness should come as a noble representative of the West to co operate with us in starting the University in its new home and becoming one of its honoured alumni. Your Royal Highness is familiar with the renowned Universities of Oxford and Cambridge and with other great modern Universities of Europe and America. Although our infant University can bear no comparison with these, its elder sisters, in its endowments, equipment and record of achievements, nevertheless, for the very reason that it is young, it yields to none of them in its passionate desire to provide itself with the means of promoting the highest learning and research ; and, as the child is father to the man, even so, we hope that the Benares Hindu University will, under divine providence, develop in time into an institution worthy of the educational history and traditions of this ancient land. I now request Your Royal Highness to declare these buildings open."

His Royal Highness the Prince of Wales, then addressed the assembly and declared the buildings open.

He said : "Mr. Chancellor and Gentlemen,

"I thank you for asking me to do this ceremony to-day and for the high honour which you are about to confer on me by giving me a degree of your University and making me one of yourselves. I might enlarge on the theme of the great responsibilities of those who are entrusted with the good government of this University, and of the staff whose teaching will mould future generations in India, but not so many years have passed since I was at the University myself as one of the taught and not as one of the teaching. So it is to the students in particular of this great foundation that I will address my remarks.

"This city has an honoured name for learning, but your University differs from the older Universities like Oxford and Cambridge because they have centuries of fair traditions behind them. The latter can claim, despite the changes of time and fashion, to have established an atmosphere

which still attracts the young men of Great Britain and the Empire in each succeeding generation and which is justly regarded as setting a special stamp on the mind and character.

"If I can communicate to you to day something of what I felt as an undergraduate about my University, it may help you in your careers and make you still prouder of your University, of which, I am sure, you are already proud.

"I think all English University men look back on their time at the University as the happiest years of their lives. When they go up, they have left behind them for the first time the sheltered care of home and the narrow discipline and limited experience of school life. They are for the first time out in the world. It is a world full of interest, full of splendid possibilities; everything is fresh; there has been no time to get tired of anything or to be disillusioned. The mind and spirits are in their most enthusiastic and receptive stage. Unhampered by doubts, they can definitely pronounce each thing as good or bad, and take or leave it. They readily receive the direct appeal to the imagination of fine ideas or of high standards of character and conduct. They have a delightful intimacy with hundreds of young men similarly situated out of which life-long friendships spring up.

"As the terms went by, we undergraduates began to feel the unseen presence of those who had left our college and made good in the world. Their influence was with us in our daily round hundreds of them men who had been undergraduates like ourselves, who had played in the same parks, who had rowed on the same river, who had attended the same lecture halls, who had worshipped in the same chapel. They had left the college and the University. They had gone out into the world to become great statesmen or soldiers, poets or painters, writers or divines, men of science or learning, pioneers in industry or commerce. These were the men who had helped to make the Empire and helped to make us proud of it. This godly company spurred us on. We made up our minds that no art or omission of ours should lower those great traditions. We knew that not everyone can be good at books or good at games or popular as a leader in the college, but we also knew that everyone can try his best to be or do and or some of these things, and we resolved that one who tried should be honoured and respected by his fellows, whatever their tastes, because he was keeping up the traditions of the college and the University. We went further and determined that men who did not try, were of no use to their college or the University. I think that this self-imposed standard, which we had inherited from countless previous generations of undergraduates, enabled

us to get the best out of University life. I believe that it is these influences which gave a distinction, defying time or change to a training at the older Universities.

"Out in the world or the Empire, a University degree commands respect; but taken alone, its value is only relative: for there are other ways of acquiring knowledge and other tests of efficiency than a degree. If, however, a degree is coupled with the certainty that a man has had a University life of the right kind as well, its value is infinitely enhanced. Then, whatever your attainments may be, your fellowmen feel certain that you have a standard of character and conduct which wins through in any walk of life, in danger or difficulty, whether in private life or the larger life of a citizen of the Empire, they can rely on you to apply the clean tests and not to shirk the issue.

"You students of the University are to-day making the traditions of to-morrow. I trust that you may be able to feel about your University what I felt about mine, and that this feeling may be a source of strength and comfort to you in your lives and help to place your University among the great Universities of the world."

The Special Convocation was then declared open to confer the honorary degree of Doctor of Letters of the Benares Hindu University upon the Prince. The Vice-Chancellor presented His Royal Highness to His Highness the Chancellor as a person, who, by reason of his high attainments and position as the illustrious Heir to the British Throne, was eminently fitted to be honoured by the conferment of such a degree. His Royal Highness stepped forward to receive the diploma from the Chancellor. While delivering the diploma His Highness the Chancellor said:

"I hope this degree will be a silken tie which will bind Your Royal Highness in sympathy with the youth of India in all their national aspirations and will strengthen your interest in the civilization and culture and the progress and prosperity of the people of this ancient land".

As His Royal Highness put on the academic robes prescribed for the degree by the University—scarlet and old gold silk gown and hood and cream-coloured silk turban—there was a loud applause from the audience who saw in the Indian head dress a visible symbol of his having become one of themselves, by becoming a member of the Benares Hindu University.

The Special Convocation was then dissolved and the function came to a close.

CHAPTER XXI

ONWARD MARCH 1922-30

उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् ।
सोत्साहस्यास्ति लोकेषु न किञ्चिदपि दुर्लभम् ।
उत्साहवन्तः पुरुषा नावसीदन्ति कर्मसु ॥

Ramayana 5.1.122-123

The desire of Pandit Madan Mohan Malaviya was that the University should remain completely out of the political field. When Mrs. Annie Besant, Dr. Arundale and Mr. B. P. Wadia were interned by the orders of the Madras Government in June 1917, the citizens of Banaras like others felt it their duty to record their emphatic protest. Some of the old teachers of the Central Hindu College who thought of Mrs. Besant as Mother, felt that they could not remain aloof. Dr. I. J. S. Taraporewala, the Headmaster of the Central Hindu School presided over a protest meeting. Resolutions passed at this meeting were sent to the Government of India and the Secretary of State in London. Malaviyaji did not like all this. He desired that no employee of the University should take any part in politics. This caused a feeling of resentment in some that Pandit Madan Mohan Malaviya should restrict the employees of the University from taking part in politics when he himself was the most prominent national leader in the country. Mrs. Besant and others were released subsequently.

Within a couple of years, the political condition in the country deteriorated. The Khilafat movement and the Punjab episode (the massacre of Jalianwalabagh) boiled the blood of every citizen of India. The special session of the Congress held in September 1920 passed the main resolution of Non-Cooperation movement of Mahatma Gandhi. One of the proposals made in that resolution was the boycott of Government and Government-aided institutions and the starting of national schools and colleges. The annual session of the Congress held in December 1920 at Nagpur witnessed further progress in the direction of non-cooperation movement. Pandit Madan Mohan Malaviya opposed non-cooperation. He tried to mediate between the Government and the people and set things right but he failed. The non cooperation movement started in full swing. National Universities, National Colleges and National Schools of all grades were started in different parts of the country during the year 1921. Great impetus was given to

National Education. Gujarat Vidyapitha, Behar Vidyapitha, Kashi Vidyapitha, Bengal National University, Tilak Maharashtra Vidya Pitha, Jamia Millia Islamia (or the National Muslim University) etc., came into existence.

The widespread movement started to dissuade the students from pursuing their studies and joining the Universities had its effect on the Banaras Hindu University also during the session 1920-21. Pandit Malaviya had to face an unpleasant task of advising the students to stick to their studies and thereby prepare and qualify themselves better for the struggles in life. Some of the teachers and others who could not control their desire to take active part in the movement left the University. About 200 students left with Shri J. B. Kripalani.

The Congress had decided to boycott all celebrations connected with the visit of the Prince of Wales. Malaviyaji tried to bring about an understanding between the Government and the people. He led a deputation to the Viceroy in which Mrs. Annie Besant and several prominent leaders took part. Negotiations, however, failed and the boycott programme of the Prince's visit was duly carried out together with bonfires of foreign cloth. Clashes took place in Bombay on the very day of the arrival of the Prince of Wales in India. The non-cooperation programme reached its acme in the last week of December, 1921. Gandhiji had promised *Swaraj* within a year if his programme was adhered to and carried out. "Swaraj in one year" was the talk of the day. The resolution on non-cooperation passed at the Ahmedabad Session of the Congress in 1921, called upon all students of the age of eighteen and over, particularly those studying in the National institutions and the staff thereof, to sign immediately the pledge and become members of the National Volunteer Corps.

In January, 1922 a representative All Parties Conference was convened in Bombay at the initiative of Pandit Madan Mohan Malaviya. It was attended by 300 persons belonging to all parties. Mahatma Gandhi also attended. The main object of the Conference was to induce the Government to convene a Round Table Conference with authority to make a settlement on the question of *khilafat*, the Punjab and *swaraj*. The Conference passed a resolution condemning the repressive policy of the Government and appealed to the Congress to postpone the contemplated campaign of civil disobedience pending negotiations with the Government. A Committee was appointed to give practical effect to the objects of the Conference.

The Congress Working Committee resolved on January 17, 1922 "that the offensive civil disobedience contemplated by the Ahmedabad Congress be not started till the 31st of January or pending the result of the negotiations undertaken by the committee of the Malaviya Conference for a round table conference, whichever may be the first date".

The work of the Committee, however, ended abruptly. Their attempts failed as the Viceroy summarily rejected the terms offered by the Conference. The Working Committee of the Congress authorised on January 31, 1922, the starting of the *Satyagraha* at Bardoli. But soon the whole programme of mass campaign was cancelled by Gandhiji following the incident which took place at *Chauri Chaura* on the 5th February, 1922. During a procession there, the police opened fire and after exhausting their ammunition they retired to the *thana*. The furious mob set fire to the *thana*. Twenty-two constables were burnt alive.

Malaviyaji had returned to Banaras on the 28th January, 1922. After about a week he again left for Bombay. On his way reached him the news of the *Chauri Chaura* incident. He was terribly shocked. It strengthened his idea that the country was not prepared for a non-violent movement. Gandhiji also realised this. He wrote in *Young India* on February 16, 1922:

"God has been abundantly kind to me. He has warned me the third time that there is not as yet in India that non-violent and truthful atmosphere which alone can justify mass civil disobedience, which can be at all described as civil which means gentle, truthful, humble, knowing, wilful yet loving, never criminal and hateful".

At the request of Gandhiji, the Congress Working Committee decided on February 11th, to cancel the programme of mass civil disobedience and to substitute a constructive programme of spinning, temperance, reform and educational activities.

Though the mass campaign had been called off, the Government arrested Gandhiji on March 10, 1922. He was subsequently tried and sentenced to simple imprisonment for six years. The country was deprived of his guidance. But his spirit animated India. The people were determined to follow his message of truth and non-violence. Repression in severe form was resorted to by the Government in several provinces of the country in spite of the suspension of all aggressive activities. The Congress Working Committee passed a resolution in June 1922 calling upon the provincial committees "to make greater efforts in working the constructive programme by the 30th September, 1922". The Committee decided to

consider the situation after that date and to determine finally the question of launching civil disobedience. Then the All India Congress Committee which met at Calcutta in November, 1922 resolved that the country was not prepared for mass civil disobedience, but it authorised provincial committees to allow limited civil disobedience, on their own responsibility.

Malaviyaji had opposed the non-co operation movement from the very beginning and had held the view that the country was not prepared for a non violent movement of civil disobedience. But he could not sit quietly tolerating the cruel repressive policy of the Government. He toured from Peshavar to Dibrugarh in Assam keeping up the spirit of the people and preaching *Swaraj* and *Swadeshi*. During this tour, the Government imposed ban on him several times but he never obeyed. He addressed big gatherings at many places in spite of the Government order banning his speaking. The Government, however, did not arrest him.

The All-India Hindu Mahasabha was organised in the next year and its first session was held in the Kashi Naresh Hall of the Central Hindu College at Kamachha on the 19th and 20th August, 1923, under the presidentship of Malaviyaji. During the years 1923 and 1924 the co-operation between the Hindus and Muslims was on the decline. Riots took place in the big cities. There were terrible riots in September, 1924 at Kohat. The entire Hindu population evacuated that place. The national leaders tried to bring about communal unity. Gandhiji started a 21-day fast at Delhi in September 1924 for Hindu Muslim unity. A unity Conference presided over by Pandit Motilal Nehru commenced its session on the 26th September. The 39th Session of the Congress held at Belgaum in December, 1924 with Gandhiji as president, sought to bring together all the political parties in the country. The Khilafat Conference and the session of the Hindu Mahasabha were also held at the Congress pandal. Malaviyaji presided over the session of the Hindu Mahasabha which was held on December 27. In his speech he said :

"It would be a shame if any Hindu opposed the National Congress. Their object was to supplement and strengthen the congress. The necessity for organising the Mahasabha had arisen because the Congress being a political body could not deal with questions which affected various communities in social and other non-political spheres".

Not only through the Hindu Mahasabha, but in several other ways, Malaviyaji tried to solve the problems of the Hindu Community in their social and religious spheres. In 1924 he presided over the Provincial

Sanatan Dharma Sammelan held at Rawalpindi. In 1928, the All India Sanatan Dharma Mahasabha was held under his presidentship at Allahabad from the 18th to 24th January, 1928. Then on the 27th January, 1928, he formed at Banaras the All-India Sanatan Dharma Sabha. In March 1928 he toured the Punjab in that connection. He also carried on his programme of *Deeksha* to Harijans. On the Sivaratri day in 1927, he administered the *mantra* to the Harijans along with people belonging to higher castes, at the Dasaswamedh Ghat, Banaras. Again in December, 1928 he carried on this programme at Calcutta.

In the year 1926 he also formed a new party, the Independent Congress Party.

Thus we find that there was no activity in the country with which Malaviya ji was not connected. But the interest of the University was never lost sight of by him in the midst of other engagements. He continued steering the University through difficult times towards the attainments of its ideals.

One of the ideals of the University was to introduce the use of vernaculars as the medium of instruction in such subjects and courses as might be practicable. The first step in this direction was taken in March, 1922 when the Faculty of Arts at its meeting held on the 17th March, 1922 unanimously recommended to the Senate "that beginning from the examination of the year 1924 candidates for the Admission Examination be given the option of answering papers in all subjects except English in such of the Indian vernaculars as may be recognized by the Senate for the purpose". This was accepted by the Senate on the 24th April, 1922.

Another ideal of the University was to promote the study of Sanskrit Learning. The Colleges of Oriental Learning and Theology had been started for this purpose but they had not yet been able to achieve their objects.

It will be remembered that when the idea of starting a Hindu University at Banaras was first put forward and when the promoters of the scheme actually started work in that direction there was a general desire that the proposed University should have power to affiliate colleges all over the country, besides being a teaching and residential University. There was a great deal of discussion over this question and much time was spent in an earnest endeavour to give effect to that desire. But the Government did not approve of the idea though they agreed to the recognition by the University of the schools situated outside Banaras. The promoters of the University then asked the Government that the power in question should

at least be given on the oriental side. They pressed that the Colleges of Oriental Learning and Theology stood on a special footing and that, therefore, the University should be allowed the power of affiliating institutions from outside Banaras. The Government advised them not to press even that view at that stage. It was understood, however, that the matter could be reconsidered later on. The Hindu University Society after much consideration reconciled itself to the view of the Government. In the circumstances of the case they had no alternative but to accept the suggestion of the Government.

The Colleges of Oriental Learning and Theology were then started in the University in July, 1918 and they had to confine their activities to Banaras only. But when the Colleges shifted to their new home at Nagwa, the question was re-opened. An attempt was also made to get the Government Sanskrit College of Banaras amalgamated with the University. The Vice-Chancellor, Pandit Madan Mohan Malaviya laid a proposal before His Excellency the Visitor in 1921 that the Banaras Sanskrit College should be amalgamated with the Banaras Hindu University. Sir Harcourt Butler was then the Governor of the United Provinces of Agra and Oudh and the Visitor of the University. He was pleased to appoint a Committee consisting of the Hon'ble Mr. Burns, Commissioner of the Banaras Division, Mr. C. F. de la Fosse, Director of Public Instruction, Dr. Ganga Nath Jha, a representative of His Highness the Maharajasaheb of Banaras and Pandit Malaviya to go into the whole question of amalgamation. The Committee met at Banaras and considered the question. Everybody recognised the wisdom of amalgamation of the two institutions in order that in India and especially at Banaras there should be one big centre of Sanskrit learning. Pandit Madan Mohan Malaviya believed that an amalgamation would be decided upon. But the unfortunate controversy which had arisen in the University led His Highness the Maharaja saheb of Banaras to think that the amalgamated Sanskrit Department of the University might not be run on the lines he desired. Consequently after some discussion the matter was postponed. Pandit Madan Mohan Malaviya again informally discussed the question with some high officials and he believed that if the University moved in the matter it would receive sympathetic consideration.

The University was spending every year about Rs. 60,000 - on the Colleges of Oriental Learning and Theology and notwithstanding that it was not able to make the department prosperous. One of the reasons for this was that the students studying for the Madhyama and

Shastri examinations had to reside at the University or in Banaras. On the other hand, the Government Sanskrit College, Banaras held the Madhyama examination at several places outside Banaras. It did not put any residential restriction on the students. Any institution recognised by the Registrar of the Sanskrit Colleges could send up candidates for the Madhyama or Shastri Examinations.

Pandit Madan Mohan Malaviya felt that if they adopted necessary changes in the Regulations to come into line with the Sanskrit College, then it would facilitate the amalgamation of the Colleges of Oriental Learning and Theology and of the Government Sanskrit College of Banaras. The amalgamation, he thought, would make the Colleges of Oriental Learning and Theology of the University the greatest centre of Sanskrit learning, not only in India but in the world and that a number of Sanskrit Colleges which existed in different parts of the country could be affiliated to the University. Consequently Pandit Chandradhar Sharma Guleri moved in the Senate on the 29th July, 1922 a proposal for making changes in the Regulations with a view to allow students from outside to appear at the Madhyama and Shastri examinations and also to hold the Madhyama examination at such other centres as the Syndicate might fix. Pandit Madan Mohan Malaviya supported these proposals and said that whether they were able to bring about the amalgamation or not, it was necessary that the powers of the Hindu University in the matter of recognising Pathshalas and holding examinations should not be less than those of the Government Sanskrit College. Otherwise, he felt that the Colleges of Oriental Learning and Theology would always suffer and never prosper. He also made it quite clear that the demand for getting power to affiliate Sanskrit Pathshalas was based on a footing separate and distinct from that on which the English Departments stood, and he believed that if the University approached the Government with a request, confined to the Colleges of Oriental Learning and Theology, and made it clear that the University did not intend to ask for a similar power of affiliation on the English side, then the Government would give a sympathetic consideration to the proposal. He suggested that if the Senate agreed, they could authorise him to assure the Government that they desired to have the power of affiliation only on the Sanskrit side and that, even there they should be given the same powers and privileges as had been enjoyed for a long time by the Government Sanskrit College, Banaras. Some members of the Senate opposed the motion and said that the University was established as a teaching and residential one and that it was the principle of residence in which the University chiefly differed

from the other existing Indian Universities. To give up that principle, they thought, was to strike at the very root of the University. After some discussion the meeting was adjourned to the 9th August, 1922. The adjourned meeting could not be held on the 9th August, 1922. A special meeting of the Senate was therefore convened on the 12th August 1922 to consider the proposal. When the Senate met on the 12th August, the Vice-Chancellor said that though that meeting could not be taken as a continuation of the former meeting, it would be better if they carried on with it as if that were an adjourned meeting, in order to facilitate discussion on the proposition which had already been discussed a good deal at the previous meeting. He then explained the scope of the proposition as he did on the last occasion and said that by adopting the proposition in question they would not only be able to encourage the cause of Samskrit learning in India but would also be working in consonance with the wishes of many generous donors expressed at the time when the Banaras Hindu University movement began. He asked the Senate whether they desired to make the University the pre-eminent national centre for the preservation and promotion of Samskrit learning or not. It grieved him to think that while the University Libraries in London and Berlin were full of books and manuscripts written by the learned men of India centuries ago, in India, there was no thought of building up an inspiring national centre of Samskrit learning. He hoped that having regard to all the considerations he had urged, the Senate would support the proposition.

Some members then pointed out that no Regulation could be adopted unless it was in conformity with the Act and Statutes. The Senate could only express their opinion but could go no further. Pandit Baldev Ram Dave then brought forward the following amendment:—

"That in the opinion of the Senate the Regulations relating to the holding of the Madhyama and Shastri Examinations should be so modified as to give power to the University to permit candidates from institutions outside Benaras recognised by the University for that purpose to appear for the said Examinations and that steps should be taken to have the necessary amendment made in Section 15(2) of the Act to permit of the proposed power being exercised by the University".

A discussion then took place on this amendment. Dr. Ganesh Prasad pointed out a few difficulties that would be found if they altered the existing regulations. Malaviyaji remarked that the difficulties in their way were not so insuperable as Dr. Ganesh Prasad apprehended. He

referred to the conditions obtaining in Calcutta, Allahabad and other Universities which were performing both the functions of teaching and examining and said that it was highly desirable that there should be at least one University in India which might be called All-India University for the promotion of Sanskrit learning.

One of the persons who supported the proposal was Prof. L. D. Coueslant. He described at some length his own experience both as a teacher and as an examinee. He said that he took his B.Sc Degree of the London University under the system of external examination and it cost him only £ 12 by way of examination fee. There were Universities in England, he said, which were discharging the functions of both teaching and examining Universities. They had recognised teachers and Colleges all over the country. Those teachers trained students and got papers direct from the University every year. Candidates trained by them appeared at the examinations and if they were found qualified, they were admitted to the degrees of the University. Prof. Coueslant could say with confidence that in England before the War, the system of Arts and Science examinations was the most excellent system which could be adopted by any country. Prof. Coueslant further said that India was a poor country with so few Universities and much backward in education when compared with the Western countries. He therefore felt that here it was very essential that a system of external examinations should be started. A Commonwealth University, he said, was one which created a number of standard examinations and allowed as many students as possible from outside to appear at its examinations and that by adopting the proposal, the Hindu University would become such a University and would send out its influence to the whole nation.

The substantial proposition as amended by the proposal of Pandit Baldev Ram Dave which had been accepted by Pandit Chandradhar Sharma Guleri, was then put to the vote and carried—14 voting for and 6 against it. The votes were recorded.

As regards the amalgamation of the Banaras Sanskrit College with the University, Malaviyaji continued his efforts and finally in 1925, the Maharaja Sahab of Banaras was pleased to express his willingness to give his consent to the proposed transfer of the Sanskrit College to the University subject to the conditions noted below :—

- “(i) The pay and prospect of the existing staff will continue unimpaired as if the transfer has not taken place and they will be entitled to the same pension which they would have received

if they had continued in the Government service. No member of the present staff will be dismissed without proved misconduct or gross neglect of duty, and in such a case he shall have the right of appeal to the Governor of the United Provinces.

- (ii) The traditions of the College will remain inviolate and no change will be ever made in it viz., (a) Brahmans and only Brahmans professing the Sanatanadharma will be appointed teachers in the College; (b) Dvijas (Brahmans, Kshatriyas, and Vaishyas) only will be admitted to the classes in which the Vedas and Upanishads are taught.
- (iii) The College will remain a separate unit and shall not be amalgamated with any other College or institution of the University.
- (iv) The grant received from the Government for this College shall be spent upon it alone and no part of it will be spent on any other institution or object, and its accounts will be kept separate and published annually and shall be subject to periodical audit.
- (v) The traditional system of imparting Samskrit education shall be maintained, i.e. instruction shall be imparted through classical works of Samskrit learning with a view to promoting intensive as well as extensive study of the different Sastras.
- (vi) The College shall bear a name suggestive of its connection with the Maharaja's family.
- (vii) His Highness the Maharaja Sahib of Benaras will have the power to nominate five Pandits to the Senate of the Benares Hindu University, who will be assigned to the Faculties of Theology and Oriental Learning.
- (viii) In case of any of the conditions mentioned above is violated, His Highness the Maharaja Sahib of Benares will have the power to draw the attention of the Council or the Senate of the Benares Hindu University to the violation, and if thereafter the Council or the Senate fail to satisfy His Highness, it will be open to His Highness to recommend to the Government that the grant to the University for the Samskrit College should be stopped until the matter complained of is set right, or that the College should revert to the Government.
- (ix) Notwithstanding anything herein contained the University will be free to organize and control Sanskrit Education in its other institution as at present."

The matter was placed before the Council on the 14th August 1925. Malaviyaji pointed out the extreme desirability of the transfer of the Sanskrit College to the University. The Council agreed to accept the transfer subject to the conditions mentioned above with the addition of the following two clauses which the Council hoped would meet with His Highness' approval.

- "(1) The Council of the University shall not be under any obligation to spend any portion of the University funds on the Sanskrit College other than what it will receive from Government or the Banaras State or any other person or body specifically for the said College.
- (2) This will not, however, affect the power of the Senate and the Syndicate of the University to prescribe the courses of study and to regulate and hold examinations for degrees in the Faculties of Theology and Oriental Learning in accordance with the provisions of the Benares Hindu University Act, Statutes and Regulations provided that in doing so the Senate and Syndicate shall pay due regard to the conditions of the transfer of the Sanskrit College of the University."

The proposal did not however materialise. The power to permit candidates from institutions outside Banaras, recognised by the University, for the Madhyama and Shastri Examinations, was also not given.

We now come to the establishment of the Law College.

The Faculty of Law and the set of Regulations governing the Law examinations had been in existence ever since the University was inaugurated. The Law Faculty was meeting year after year but the Law classes had not yet been started. In his speech delivered at the meeting of the Court held on the 29th October, 1917, Dr. Sundar Lal had advocated the establishment of the Law College. The idea of starting the Law College had been expressed on subsequent occasions also and it was thought that it would be possible to have the College at about the same time as the Teachers' Training College. A proposal was moved at the meeting of the Senate on the 29th October, 1919 "that the Council should take immediate action for the establishment of a Law College with a Principal, Vice-Principal and two part time lecturers so that the classes in law may be started in the current session". Practically everything was ready but again there was a little hitch. On the one hand there was the opinion of several eminent lawyers that the University should provide instruction in Law for their

graduates. On the other hand the Pro. Chancellor and several other members advised that the University should give preference to the Faculties of Technology, Commerce and Agriculture and that the Law College should be started only after providing for instruction in those subjects. The University was therefore, in the midst of divergence of weighty opinions. After some discussion the Senate resolved that the Faculty of Law should be requested to consider and report at an early date upon the desirability of establishing a Law College in the University in the near future.

The Council then decided on June 29, 1922 to make provision in the Budget for starting the Law classes from the commencement of the next session, and requested the Vice-Chancellor to take early steps to organise the Law classes.

The Faculty of Law finally recommended the syllabus and courses of study for the LL.B. Previous and Final Examinations, on the 20th April, 1923 and this was accepted by the Senate at its meeting held on the 20th July, 1923. The Regulation as it stood at that time laid down that the LL.B. course should not be studied synchronously with the M.A. or M.Sc. courses. According to this regulation the students were not to be allowed to study Law as well as M.A. or M.Sc. courses. But in other Indian Universities students were allowed to study Law synchronously with M.A. or M.Sc. courses. A proposal was, therefore, moved in the Senate on the 20th July, that the relevant regulation be deleted. This was done in order to bring the Regulations of the University in line with those existing in other Universities. The Vice-Chancellor, Pandit Madan Mohan Malaviya opposed this move and said that the change proposed involved serious consequences. He said that the courses prescribed both for the LL.B. and M.A. or M.Sc. degree were very heavy and that if the students were allowed to study both the courses at one and the same time justice would be done to neither of them. He also felt that by joining both the courses, the students would injure their health and would shine in neither of the two subjects. Malaviyaji wanted to maintain the highest standard possible in imparting instruction in Law. He said that it was his painful conviction that the study of Law was not everywhere properly pursued. He, therefore, thought it desirable that the students should be properly trained in Law so that they might discharge the heavy responsibilities which would, undoubtedly, fall upon them if they adopted the profession of Law or joined the public service. His earnest desire was that the instruction provided by the Hindu University in Law

should be of the best kind so that it might turn out better equipped lawyers who would uphold the name of their *Alma Mater*.

In view of the remarks made by the Vice-Chancellor, the motion was withdrawn by leave.

On the 21st July, 1923, the Council appointed, on the recommendation of the Board of Appointments, the following gentlemen as honorary Professors of Law for a period of two years: Dr. Sir Tej Bahadur Sapru, Dr. M. L. Agrawal, Dr. Kailas Nath Katju, Sri Anandi Prasad Dube, Munshi Mahadeva Prasad, Sri P. N. Sapru, Sri Sankar Saran, Sri A. N. Sanyal, Sri K. N. Malaviya, Sri Abdul Hamid, Sri Banshidhar, and Dr. Waliullah.

Then, on the 4th August, 1923, the Law classes were inaugurated by Sir Asutosh Mookerjee who had come down specially from Calcutta for this purpose.

Almost all the students who had applied for admission to the LL.B. course wanted to study both M.A. and LL.B. courses. The Senate had already decided not to allow this. The matter was discussed with many gentlemen who had assembled at the time of the opening ceremony of the Law College. Among those were Sir Asutosh Mookerjee, Justice Kanhaiya Lal and some Professors of Law. All of them felt that the M.A. course was one which provided for a good deal of cultural education which the students would not be able to obtain outside the University. It was evident that after their graduation in Law, students would not continue their studies for two years more for the M.A. degree and they would be deprived of the benefit of that advantage of cultural knowledge which was most essential for a lawyer in his practical walks of life. It was also pointed out that the Allahabad, Lucknow, Aligarh and other Universities, except the Madras University allowed the LL.B. course to be studied synchronously with the M.A. course. Secondly, it was pointed out that if the students did not possess the higher degree or in other words a higher degree of education they would undoubtedly be at a disadvantage with those who had obtained such a degree both in the matter of Judicial service and at the Bar. Sir Asutosh Mookerjee and Justice Kanhaiyalal were, therefore, strongly in favour of allowing students to study both the courses. Justice Kanhaiyalal wanted that the question of taking one course or both the courses should be left entirely to the discretion of the students. Sir Asutosh Mookerjee felt that a certain safeguard should be provided so that the students might give sufficient attention to each course. It was therefore suggested that

the students might take both the degrees in three years instead of in four years. As regards the health of the students, Sir Asutosh Mookerjee was of the opinion that no undue strain was felt by the students of the Calcutta University where they studied both the courses synchronously. On the other hand, he said that some of those students were the brightest and could manage both the courses easily.

After this discussion the Registrar addressed a letter on the same day viz, the 4th August, 1923, to the Vice-Chancellor requesting him to accord permission to convene a special meeting of the Senate for the reconsideration of his proposition that Regulation 15 of Chapter XXXV be deleted so that the LL.B. course might be studied synchronously with the M.A. or M.Sc. course. A special meeting of the Senate was convened on the 7th August, 1923, at which it was moved that the Regulation 15 be modified as follows :

“The LL.B. course may be studied synchronously with the M.A. course, but no candidate shall be allowed to appear at both the examinations in one and the same year”.

The motion was put to the vote and carried.

The first examination in law, the Previous LL.B. was held in the year 1924, and the final examination, in the year 1925. The first set of successful candidates were awarded the degree at the eighth Annual Convocation held on the 21st December, 1925.

Another ideal of the University was the establishment of a Medical College to teach Hindu medical science along with the European system of medicine and surgery.

The Department of Ayurveda existed as a branch of the College of Oriental Learning under the Faculty of Oriental Learning. But Malaviyaji was trying to collect funds in order to establish an independent College of Ayurveda. In the year 1922, Seth Mathuradas Vissanji Khimji of Bombay generously promised a donation of Rs. 1½ lakh to the University for being utilised towards the establishment and maintenance of an Ayurvedic College. Another handsome donation received from Shri Daya Shankar Devashankar Dave of Kathiawar and Bombay was also earmarked for promoting the study of Ayurveda. Shri Dave had given the University a house in Bombay which was valued at Rupees one lakh and which yielded a rent of Rs. 7, 200/- per annum. The donor had executed a deed of gift of the house in favour of the University and had left it with his solicitor at Bombay to complete the formalities required by law.

The Council approved on August 10, 1923 a scheme placed before it by Malaviyaji for developing the Ayurvedic Department into an Ayurvedic College and requested the Senate to take necessary steps to give effect to the scheme with reference to the regulations, courses of study and examinations. The expenditure for implementing the scheme was to be met out of the interest of the donation of Seth Mathuradas Vissanji Khimji and the income of the property gifted to the University by Shri Daya Shankar Devashankar Dave.

More donations started coming for the purpose. Seth Baldevdas Hazarimal of Calcutta paid Rupees one lakh and Seth Khersey of Bombay paid one lakh for the construction of a hospital. Another sum of one lakh was promised by Pandit Baldev Ram Dave and Pandit Kanhaiyalal to meet the maintenance charges of the hospital.

The foundation of the hospital building was laid on the 19th January, 1924, by Maharaja Sir Prabhu Narayan Singh of Banaras. The construction of the building started immediately and it was nearly completed by the end of that year. It was constructed to accommodate one hundred beds. The intention was to treat half the number of patients by the Western system of medicine and half by the Ayurvedic system. It was decided to name the hospital as Sir Sundar Lal Hospital in memory of Sir Sundar Lal, the first Vice-Chancellor of the University. This decision was taken by the Council in January, 1925. It was also decided to call one ward of the Hospital as "Seth Baldevdas Hazarimal Doodhwala of Calcutta Ward" and the other as "Seth Hirji Khairsey Ward".

The College of Ayurveda started functioning as an independent College from the session 1924-25. An Ayurvedic Aushadhalaya was built for the College. With the establishment of the Aushadhalaya it was thought that not only would the preparation of medicine be taught to the students of Ayurveda but in due course of time genuine medical preparations would be supplied at moderate price to the public. Arrangements were also made for having a Botanical Garden for the purposes of demonstration, study and research.

Soon it was considered desirable to constitute a separate Faculty of Ayurveda and the Faculty of Oriental Learning at its meeting held on the 18th December, 1925, recommended to the Senate that a separate Faculty of Ayurveda be established. This reform was urgently required for the free development of the studies in Ayurveda which suffered very much under the arrangement of a single Faculty including such heterogeneous

subjects as Vedanta and Ayurveda. The anomaly of assigning a number of representatives of modern science to the Oriental Faculty was obvious and yet such representatives were absolutely necessary for controlling and directing the study of Ayurveda on modern lines. It was thought that the separation of Ayurveda would do good to Ayurveda as well as to those other subjects which properly belonged to the domain of the Oriental Faculty. The recommendation of the Faculty of Oriental Learning was accepted by the Senate on the 9th January, 1926.

Accordingly, the Faculty of Medicine and Surgery (Ayurveda) was constituted to consider and devise such measures, as it may from time to time deem necessary, subject to funds permitting, for

- (a) the promotion of the scientific study of and researches in Ayurveda and the publication of important works connected therewith;
- (b) the investigation of the properties of medicinal herbs and minerals and the manufacture of Ayurvedic medicines;
- (c) the correlation of Ayurveda with other systems of medicine; and
- (d) the education and examination of students in Ayurveda.

The Council had already approved on December 14, 1925, of the creation of the separate Faculty of Ayurvedic Medicine when more funds became available for the purpose.

The U.P. Government had then appointed a Committee under the Chairmanship of Shri Justice Gokaran Nath Misra to advise them with regard to the development of Ayurvedic and Unani systems of medicine in U.P. This Committee visited the Ayurvedic College of the University and after carefully considering the whole question they were satisfied that this was the best centre for building up a first class College of Ayurveda, and recommended to the Government that it should help the University by substantial recurring and non-recurring grants to build up one such College. Forwarding a copy of the report in June, 1926, the U.P. Government requested the University to furnish its opinion on the recommendations of the Committee and the detailed scheme which the University wished to adopt for the advancement of the Ayurvedic system.

The Council while expressing its general concurrence with the recommendations of the Committee informed the Government that the Ayurvedic College would be developed on the lines suggested by the Committee if the Government would be pleased to make necessary recurring and non-recurring grants as recommended by the Committee.

The Council also appointed a Committee on September 25, 1926, to work out the details of the scheme. Finally, the U.P. Government sanctioned in 1927, a recurring grant of Rs. 50,000/- a year for the College.

The sanction of the Visitor to the creation of the Faculty of Medicine and Surgery (Ayurveda) was received in the year 1928 and the Faculty was duly constituted by the Senate on the 28th July, 1928.

The Sir Sundar Lal Hospital was formally opened by the then Governor of U.P. in November, 1928.

The foundation of a Dissection Hall for the Ayurvedic College was also soon laid. This building was nearly completed by the end of the year 1929 and it became ready for use in 1930.

Under the Act the University was open to women students and the University had a few women students on its rolls. They had been accommodated in some houses in the University campus. But there was no separate College or hostel accommodation for them and this was an urgent and pressing need.

When Pandit Madan Mohan Malaviya had gone to Bombay in June, 1920, Seth Mulraj Khatau of Bombay, Seth Tricumdas Gobardhandas Khatau and his brother, had promised Rs. 2, 50,000/-, for promoting education of Women at the University. Pandit Madan Mohan Malaviya proposed at a meeting of the Council on the 14th June, 1922 that if the sum was obtained and the donors consented, it might be utilised for the improvement of the Central Hindu Girls' School and its development into a College for Women. He suggested that a sum of Rs. 2 lakhs out of the donation be set apart as an endowment for meeting the recurring expenditure to be incurred in developing the Girls' School into a College and for maintaining it, that Rs. 50,000/- be spent for the construction of the school buildings and that a sum of Rs. 20,000/- be sanctioned for furniture, equipment, books, etc. for the institution. The donors did not agree to these proposals. They paid the donation to the University with interest thereon amounting to Rs. 34,600/- during the year 1922, with the condition that out of the total of Rs. 2,84,600/-, a sum of Rs. 84, 600/- should be utilised for the construction of a hostel to be called "Makhanji Khatau Hostel for Women" for accommodating not less than one hundred women students, and that the remaining sum of Rs. 2 lakhs should be held as a permanent endowment for providing instruction, supervision or stipends for the students residing at this Hostel as well as for other women students of the University.

The number of women students who were attracted to the University was growing and the University was hard-pressed to find accommodation for them. Steps were, therefore, taken to expedite the construction of the hostel. The idea was that the hostel should be a residential College and that women students should live and receive instruction there. The staff for teaching them was also intended to be separate. Following the tradition of India, it was considered desirable that women students should live in a castle all by themselves and receive instructions there, mostly from women teachers, though they may have to come, at fixed times in a body with their superintendents, to the Science Laboratories. It was thought that this would, to a large extent, be in keeping with the ideas which had come down from time immemorial. Having regard to this ancient tradition and also to the opinion prevalent then for and against the system, many of the colleagues of Pandit Madan Mohan Malaviya besides he himself, thought that the best course was to build a separate hostel surrounded by a boundary wall where girls could live and move with perfect freedom; where they could learn and teach, knit and sew, spin and weave, sing and paint, play and jump, so that they would develop their bodies as well as their minds. A place of worship was also proposed to be provided where they could have their Kathas and Bhajans. At first, it was suggested that the building of the Kolhua school might be converted into the Women's Hostel but it was regarded by many as unsuitable. There were other practical difficulties in the way and the proposal was, therefore, dropped. A plot within the University campus itself was selected and the foundation stone ceremony was performed. This plot covered an area of 45 acres of land. It was a high land which stood above the flood level and so it was quite a safe and healthy site.

The hostel was practically completed by the end of the year 1924, but the endowment of Rupees two lakhs was not enough to maintain the College and hostel for Women. The College could, therefore, come into existence only in the session 1928-29. During that year, thirtythree women students were residing in that hostel. The University had great difficulty in getting competent lady teachers. But soon it was able to secure three very good lady lecturers. Miss Asha Adhikari who was appointed a lecturer in Sanskrit was also appointed to act as the Principal of the College.

The scheme for the Agricultural College had been finalised in the year 1919 itself but for want of funds it could not be given effect to. In 1927, Malaviyaji waited upon the Jodhpur Durbar and solicited the Durbar's

support for establishing the College of Agriculture. His Highness the Maharaja of Jodhpur graciously acceded to his request and subscribed a sum of Rupees three lakhs. The members of the Highness' family added over a lakh more to that donation. His Highness and the other donors desired that part of the money should be spent on building and equipment and the rest should be utilised for creating a chair of Agriculture at the University, and that the name of His Excellency Lord Irwin should be associated with it. His Excellency the Viceroy gave his consent for this.

The Kapurthala Durbar also endowed a Chair of Agricultural Botany by sanctioning an annual recurring grant of Rupees six thousand.

For starting a full-fledged Agricultural College at the University, a sum of at least ten lakhs of rupees was required. But the Council recognised the necessity of utilising the funds available immediately for initiating activities in the development of agricultural instruction on the University model, keeping in view the future development of agricultural instruction at the University. The Council therefore proposed to start Agricultural Research in some important branch of agriculture. Out of the contribution of Rupees four lakhs of the Jodhpur Darbar and others, it was proposed to spend Rupees one lakh on the building of the College which was planned in a manner to permit full expansion in the future. The remaining Rupees three lakhs were to be retained as a permanent endowment for maintaining the Irwin Chair of Agriculture. The Council also decided that efforts to collect the further sum which was needed to establish and maintain a fully equipped College of Agriculture should not be relaxed.

After full deliberation it was finally decided that a post-graduate course for the degree of M.Sc. in Agricultural Botany should be started immediately which would act as the nucleus for the future development of the rest of Agricultural instruction at the University. This was accepted by the Senate on April 13, 1929.

The foundation-stone of the building of the Agricultural Institute was laid by Maharaja Sir Umaid Singh of Jodhpur on the 30th March 1929. The construction work was started soon after this.

Along with the new Colleges viz., the Law College, the College of Ayurveda and the Women's College the Central Hindu College, the Engineering College and other Colleges continued to make further progress. The Engineering College developed as the premier institution of its kind in India and it imparted the best training in Mechanical and Electrical Engineering. The students who went out from this College won good opinions

from their employers and they thus reflected credit on the University. The number of applicants for admission to this College increased. The University had to refuse admission to a large number of students for want of further facilities and accommodation. The number of students who were refused admission was about 700 in the year 1926 itself. The Department of Industrial Chemistry also attracted a large number of students. Ceramics Technology was also started in the Department of Industrial Chemistry in 1924. Mining and Metallurgy which existed as a part of the Engineering College was established as a separate Department in the year 1923. This Department supplied qualified men needed for the development of the mineral resources of the country for which there was a great demand. The Department was, however, able to meet only a part of it. The Departments of Chemistry, Physics, Botany, Zoology, Geology as well as all the Departments on the Arts side were each doing useful work in their own spheres. The total number of students on the rolls of the University which was about 1500 in the year 1921-22 gradually increased to 2533 in 1929-30.

The institution under the Central Hindu School Board made very satisfactory progress during this period. The Central Hindu School flourished under the Headmastership of Pandit Ram Narayan Misra. The number of students which was about 400 in 1923 went over 900 in 1927. It further increased during the next two years and in 1929 it was about 1200. Some Rajput Sardars of Rajputana and other *Raies* had sent their boys to the School and were very pleased with the progress that they had made. The management of the School hostels also improved greatly during this period.

The number of students in the Central Hindu Girls' School also doubled itself and the School made very satisfactory progress under the able guidance of Shrimati Godavari Bai. Continued efforts were made to improve the School so as to make it a good feeder to the Women's College of the University.

The Ranvir Samskrit Pathshala also flourished under the guidance of Pandit Anant Ram Sastri.

Facilities for the physical training of the students studying in the various colleges of the University were also increased in due course. Construction of a Gymnasium was started in the year 1929 with the subscriptions specially collected for the purpose through the efforts of Pandit Sukh Dev Pande and some students of the University.

Malaviyaji considered that it was highly desirable that students should have military training also side by side with cultural or vocational training. Attempts to form a company of the University Training Corps were being made from the very beginning. When His Excellency Lord Reading visited the University in December, 1921 he was pleased to announce that the Government had sanctioned the formation of a University Training Corps and that they had decided to accord immediate sanction to the formation of one company. That announcement gladdened the hearts of all the students. Over 500 students applied for enrolment but the formation of only two platoons was sanctioned by the Government at that time. The University had been repeatedly urging for permission to enroll a larger number. In December, 1924 the Court passed a resolution recommending to the Vice-Chancellor and the Council to approach the Government with a request to provide adequate arrangements for the military training of all the men students of the University who were found fit to join the University Corps and for the establishment of an officer Training Corps at the University at as early a date as practicable. The Council however decided that the matter should stand over till the report of the Committee appointed by the Government of India to consider the reorganisation of the Auxiliary and Territorial Forces was published.

When the Viceroy Lord Irwin visited the University on January 4, 1927, Malaviyaji requested him to procure to the University permission for enrolling a larger number of students to the University Training Corps. Soon in the same year the Government sanctioned one more platoon thereby making a total of three platoons.

The University Training Corps did very good work and won distinctions year after year in the annual competitions with other University Training Corps in the Province. During the years 1925-26, 1926-27, 1927-28 and again in 1929-30 it won the Efficiency Cup. In 1928-29 it won seven different Cups, two silver medals and thirty-seven Bronze medals.

As regards religious instruction, students were instructed to perform their morning and evening prayers quietly by themselves. Lectures on religion were regularly given to classes by two religious instructors. Select *kutbas* were also recited on every *Ekadashi* day, which the members of the staff and the students were required to attend. Arrangements for the instruction of Jain students in their religion were also made. A Jain teacher was appointed for the purpose. The Sikh students attended the Gurudwara which had been established in one of the hostels.

There were only three hostels in the University Campus till the year 1928. These hostels accommodated about eleven hundred students. The first hostel constructed with the donation of Raja Baldeo Das Birla and called the "Raja Baldeo Das Birla Hostel" was occupied by the students of the Central Hindu College (Arts and Science). The second hostel called the "Sangidas Shapurji Broacha Hostel" accommodated the students of the College of Engineering. Rai Sahib Sangi Das Jesiram had contributed Rs. 2½ lakhs for the construction of this hostel. The third hostel called the Ruiya hostel accommodated about four hundred students belonging to the Colleges of Theology and Oriental Learning, Central Hindu College etc. With the increase in the number of students on the rolls, the need for more hostels became more and more pressing. This need was fulfilled with the generous donations of His Highness the Thakore Sahib of Limbdi, Seth Rameshwar Das Birla and Seth Ram Gopal Sivaratan Mohta. Construction of two hostels viz., Limbdi and Rajputana Hostels was undertaken with these donations. The two buildings were completed before the end of the year 1928 and they provided accommodation for about 400 students of the Engineering College. During the year 1929-30 nearly 1600 students were residing in the five hostels constructed till then. But Malaviyaji was not satisfied with this. He wanted that every student of the University should live in its whole-some and exhilarating atmosphere. More hostels were needed for this purpose. Malaviyaji continued his efforts in this direction and in December, 1929 he laid the foundation-stone of another hostel. This hostel was to be built with the donation of Raja Dhanraj Giri of Hyderabad.

With the construction of more hostels and other buildings, the University town was also slowly growing. A Town Committee was constituted by the Council to look after Sanitation, Public Health, Roads, Arboriculture, Conservancy, Waterworks, Lighting, Watch & Ward, Markets, Primary Education etc., of the University town.

The students living in the University hostels as well as the students residing outside were maintaining perfect discipline. In fact even the necessity of framing the rules of discipline was not felt for a long time.

The Regulations of the University (Regulation No. 1 of Chapter XIII) required that the Rules of Discipline for students of the University should be framed by the Senate.

On the 20th July, 1923, the Senate referred the rules of discipline framed under this Regulation to a Committee consisting of the Vice-Chan-

cellor, the Principals of the Colleges, Profs. P. K. Telang, L. D. Coueslant, P. B. Adhikari, P. Seshadri, S. S. Bhatnagar and the Registrar. The rules framed by this Committee were placed before the Senate on the 31st March, 1925. They were adopted with an amendment regarding the fine to be imposed on a student for absence without leave. The Committee had recommended a fine of annas two a day for such absence. Some members suggested that it was not adequate. It was finally agreed that a fine of four annas be imposed for each day's absence without leave.

While moving the Senate to accept the rules framed by the Committee, the Pro. Vice-Chancellor, Principal A. B. Dhruva said that there was no breach of discipline but the rules were framed in consonance with the spirit of the existing Regulations. He further said that it was not the Rules of Discipline that affected much but it was the spirit of obedience to the rules that played a most important part in the matter of discipline. That was the ideal which the Committee kept in view in recommending the rules and he hoped that the ideal should not only be kept in mind by the Wardens and Assistant Wardens but by all those who took part in the affairs of the University.

Within a couple of years, however, the strict enforcement of the Rules of Discipline was found necessary and for this purpose, the Vice-Chancellor laid before the Council on the 10th November, 1927 a proposal for the appointment of Proctors and Bull-dogs. The Syndicate appointed Professors P. K. Dutt, N. P. Gandhi, D. N. Sen, Gurumukh Nihal Singh and R. S. Jain as Proctors for a period of one year in the first instance to enforce the rules of discipline amongst the students of the University outside the hostels and the class-rooms. The Proctors were requested to nominate three bull-dogs for each to help them in their work.

While the Senate was considering the rules of discipline on the 31st March, 1925, Professor K. K. Mathur suggested that a uniform should be worn by the students when they went outside the University compound. The Vice-Chancellor agreeing with him said that the University should provide some kind of uniform or a badge which the students should wear outside the University premises. The Senate then appointed a Committee for considering this question.

The Committee met on the 15th September, 1925, and recommended that, for the present, a metallic badge of about the size of a rupee containing the letters "B.H.U." be prescribed for all the students of the University and that those badges be supplied to them at the cost price. When the

report of the Committee was placed before the Senate on the 18th December, 1925, some members suggested that a metallic badge would not do and that a cloth and silk badge with the insignia of the University should be provided. Others thought that a gown would serve the purpose better than the metallic badge. At the invitation of the Vice-Chancellor, Prof. R. S. Inamdar described the conditions obtaining at the Cambridge University. He said that the students there had to wear the academic gown and cap when they went out of their respective Colleges and lodgings after dusk and also on Sundays. It was also necessary to wear them during lecture hours, in the dining hall and on all ceremonial occasions. The gown and cap were the signs of academic life and their wearing was observed as such both by the students community and the teachers. They imposed certain restrictions upon the students. They could not, for instance, smoke or talk to a lady in the streets while wearing the cap and the gown. The wearing of the cap and the gown had, therefore, a moralising as well as an elevating influence on the wearer.

The consensus of opinion of the Senate seemed to be against a badge and in favour of a gown. It was felt that the details regarding the colour, shape and cost of the uniform should be carefully worked out.

Principal Charles A. King said that the question of prescribing a uniform should be dropped. He was not sure whether it improved discipline but he felt that they could not get away from the fact that ninety per cent of the students of the University would be unable to bear the extra burden. Their guardians were making great sacrifices; the mothers were selling their ornaments in some cases in order to provide for the education of their sons. Such was not the case with one or two persons but there were hundreds of guardians and mothers who had to bear the hardships simply to get their boys educated. So in the face of the difficulty, it was, in his opinion, very unwise to put the extra burden upon the students. It was also not possible for the University in view of its financial position, to supply gowns to poor students free of cost even to the extent of ten per cent of the number of students.

After some discussion the matter was referred back to the Committee for further consideration and detailed report with regard to the colour, shape, cost, etc., of a uniform dress or a gown for the students of the University. On the 10th November, 1927, the Vice-Chancellor, while suggesting the appointment of Proctors and Bull-dogs, brought this matter again before the Syndicate and it was again referred to the Committee aforesaid. The matter rested there.



His Highness Maharaja

30th November, 1922





His Highness Maharaja

31st March, 1922

1st February, 1943

















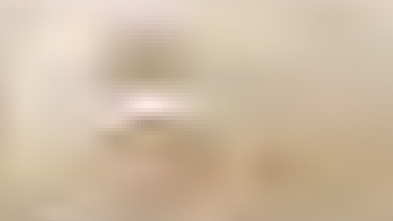












Let us now come to the Convocations held during the period 1922-30. But before that it is necessary to mention about the changes that took place in the offices of the Chancellor and the Pro-Chancellor.

His Highness the Maharaja of Mysore continued as Chancellor of the University for a period of six years. When he came to Banaras to preside over the Convocation in 1921, Pandit Madan Mohan Malaviya requested him to agree to be the Chancellor for a further period of three years. But His Highness said that he had worked for six years and that he thought he should vacate his seat so that some other esteemed Patron of the University should have a chance of taking an active interest in the University. During the tenure of his office as Chancellor His Highness took keen interest in the work of the University and gave his invaluable support and encouragement. Besides making a handsome donation of Rs. 2 lakhs he sanctioned an annual grant of Rs. 12,000/- for ten years.

Like the Chancellor, His Highness Maharaja Scindia Bahadur of Gwalior had also been the Pro-Chancellor for a period of six years and his term was going to expire on the 14th of December, 1922. He was requested to agree to accept the Chancellorship but having regard to the fact that he had already been Pro-Chancellor for six years His Highness Maharaja Scindia Bahadur decided not to accept the office of the Chancellor but advised that Maharaja Gaekwad should be requested to accept the Chancellorship and that His Highness the Maharaja of Bikaner should take up the Pro-Chancellorship. On being approached by Malaviyaji, both of them agreed to accept their respective offices.

So the Court at its annual meeting held on the 30th November, 1922 elected His Highness Maharaja Sir Sayaji Rao Gaekwad of Baroda as Chancellor of the University for the next three years, and His Highness Maharajadhiraj Sir Ganga Singh Bahadur of Bikaner as Pro-Chancellor for one year.

His Highness Maharaja Sir Sayaji Rao Gaekwad of Baroda was re-elected Chancellor for another term of three years on the 30th Nov., 1925 and again on the 30th November, 1928.

His Highness Maharajadhiraj Sir Ganga Singh Bahadur of Bikaner was re-elected as Pro-Chancellor every year from 1924 to 1928.

In 1929, His Highness Maharaja Sir Sayaji Rao Gaekwad expressed his desire to be relieved of the office of the Chancellor. He had been re-elected for a period of three years on the 30th November, 1928 and his

term was to expire only in Nov. 1931. But he wanted to be relieved as he had already held it for over six years.

The Court at its special meeting held on the 31st March, 1929 elected His Highness Maharaja Sir Ganga Singh Bahadur as Chancellor for a period of three years and in his place His Highness Maharaja Sir Prabhu Narain Singh Bahadur of Banaras as Pro-Chancellor.

The University wished to express its grateful appreciation of the invaluable support which it received from its Chancellors and Pro-Chancellors. It could not be done in a better way than by conferring upon them the highest honour which was in the power of the University to confer. On the 4th January, 1924, the Senate resolved that the Honorary Degree of Doctor of Laws be conferred on His Highness Sir Sri Krishnaraja Wadiyar Bahadur of Mysore, the first Chancellor and on His Highness Maharaja Sir Madhavarao Scindia Bahadur of Gwalior, the first Pro-Chancellor. The Senate also decided to confer the Honorary Degree of Doctor of Laws upon His Highness Maharaja Sir Sayaji Rao Gaekwad Bahadur of Baroda and His Highness Maharaja Sir Prabhu Narain Singh Bahadur of Banaras. It was decided to confer all these Honorary Degrees at the Convocation which was to be held on the 19th January, 1924. But none of them could attend the Convocation on that date. The Degree could be conferred upon the Maharaja of Mysore, the first Chancellor only in 1937. The first Pro-Chancellor, Maharaja Sir Madhavarao Scindia Bahadur passed away in 1925 and so the University did not have the fortune of welcoming and honouring him at a Convocation.

The Honorary Degrees upon His Highness Maharaja Sir Sayaji Rao Gaekwad of Baroda and His Highness Maharaja Sir Prabhu Narain Singh of Banaras were conferred at a Special Convocation held for the purpose on January 29, 1924.

The decision to confer the Honorary Degree of Doctor of Laws on His Highness Maharaja Sir Ganga Singh Bahadur was taken only in 1927. On the 30th November, 1927, the Senate passed a resolution to this effect.

Next year, on the 24th November, 1928, the Senate decided to confer the Honorary Degree of Doctor of Laws upon Sir P. S. Sivaswamy Aiyer, the second Vice-Chancellor of the University. On the same date, the Senate carried another proposal that the Honorary Degree of Doctor of Letters

be conferred upon Babu Bhagavan Das. Moving the proposal before the Senate, the Pro. Vice-Chancellor, Principal A. B. Dhruva said :

"While the University owes its foundation to many generous donors and friends of Hindu Religion and Culture, there are a few names of outstanding importance, which occur to us as soon as we cast our eyes on the pages of its early history. These are Pandit Madan Mohan Malaviya, Maharajadhiraj of Darbhanga, Sir Sundar Lal, Mrs. Besant and Babu Bhagavan Das.. ..

"Last but not least of this illustrious band whose indomitable faith, organising skill and ceaseless energy we owe this University is Babu Bhagavan Das, and I propose that the Degree of Doctor of Letters be conferred upon him. There can be no two opinions regarding his scholarship or his services to the cause of Education, especially to the Central Hindu College, which became the nucleus of the present Benares Hindu University under the Benares Hindu University Act. Moreover, Babu Bhagavan Das is a gentleman of fine culture and scholarship in the Hindu Dharma Sastra, Itihasa and Purana and Yoga Darsana....."

The motion was carried unanimously and thus the University decided to repay its debt to Babu Bhagavan Das by the conferment of the degree upon him, which he deserved so richly.

The annual Convocations during the period 1922-30 were held on the dates mentioned below :—

| | |
|-----------------------------|---------------------|
| Fifth Annual Convocation | 29th November, 1922 |
| Sixth Annual Convocation | 19th January, 1924 |
| Seventh Annual Convocation | 29th January, 1925 |
| Eighth Annual Convocation | 21st December, 1925 |
| Ninth Annual Convocation | 6th January, 1927 |
| Tenth Annual Convocation | 9th December, 1927 |
| Eleventh Annual Convocation | 1st December, 1928 |
| Twelfth Annual Convocation | 14th December, 1929 |

The number of candidates admitted to the various degrees at these Convocations was as follows :—

| | Convocation held on | | | | | | | |
|--|---------------------|---------|---------|----------|--------|---------|---------|----------|
| | 29-11-22 | 19-1-24 | 29-1-25 | 21-12-25 | 6-1-27 | 9-12-27 | 1-12-28 | 14-12-29 |
| <i>Faculties of Oriental Learning & Theology</i> | | | | | | | | |
| Smriti Ratna | — | 1 | — | — | — | — | — | — |
| Dharmacharya | — | — | — | 1 | 1 | — | 1 | 1 |
| Shastracharya | — | 5 | 3 | 5 | 10 | 10 | 12 | 18 |
| Dharma Shastri | — | — | 1 | 2 | 2 | 1 | — | — |
| Shastri | 6 | 9 | 11 | 16 | 21 | 17 | 20 | 9 |
| <i>Faculty of Arts</i> | | | | | | | | |
| M.A. | 17 | 17 | 13 | 13 | 20 | 20 | 40 | 44 |
| B.A. | 95 | 90 | 101 | 143 | 150 | 109 | 121 | 145 |
| Licentiate in Teaching | 64 | 51 | 37 | 27 | 27 | 29 | 35 | 45 |
| <i>Faculty of Science</i> | | | | | | | | |
| D.Sc. | — | — | — | 1 | — | 1 | 1 | 1 |
| M.Sc. | 6 | 10 | 19 | 8 | 10 | 12 | 17 | 12 |
| B.Sc. | 33 | 13 | 39 | 40 | 70 | 51 | 61 | 40 |
| B.Sc. Engineering | — | — | 13 | 12 | 25 | 15 | 22 | 22 |
| B.Sc. Mining | — | — | — | — | — | 2 | 4 | 2 |
| B.Sc. Metallurgy | — | — | — | — | — | 1 | 2 | 2 |
| <i>Faculty of Law</i> | | | | | | | | |
| LL.B. | — | — | — | 34 | 53 | 57 | 78 | 37 |

The first person who received the degree of Doctor of Science of the University was Dr. Mata Prasad. He carried on research work in the Department of Chemistry under the supervision of Dr. S. S. Bhatnagar and submitted his thesis for the Degree of Doctor of Science in September, 1924. After receiving the reports of the examiners the Senate resolved on April 17, 1925, to confer the degree on him which was done at the Convocation held on December 21, 1925. Dr. Bhola Nath Singh was the next recipient of the Degree of Doctor of Science at the Convocation held on December 9, 1927. He did research work in Plant Physiology under the guidance of Professor R. S. Inamdar, University Professor of Botany. The third recipient of this degree was Dr. C. M. Sogani who worked under Professor C. V. Raman, Honorary University Professor of Physics. The

degree was conferred upon Dr. Sogani at the eleventh annual Convocation held on December 1, 1928. At the next Convocation held on December 14, 1929, Dr. Dasarath Lal Srivastava received the Degree of Doctor of Science.

It will be remembered that the Senate had decided on the 28th November, 1921 to confer the Honorary Degree of Doctor of Letters on Maharajadhiraja Sir Rameshwar Singh Bahadur of Darbhanga. This decision could be carried out only at the sixth annual Convocation held on the 19th January, 1924. This Convocation was to be addressed by His Highness the Maharaja of Baroda, the Chancellor of the University. But due to his sudden illness, he could not attend the function and so his Convocation Address was read by Sir Manubhai Mehta, Dewan of the Baroda State.

The Fifth, Seventh and Twelfth Annual Convocations were addressed by Malaviyaji himself.

The Convocation Address at the eighth Convocation held on the 21st December, 1925 was delivered by Sir J. C. Bose. The next Convocation held on the 6th January, 1927 was addressed by Dr. C. V. Raman. He delivered the address *extempore*.

At the tenth Convocation held on the 9th December, 1927, the Honorary Degree of Doctor of Laws was conferred upon His Highness Maharaja Sir Ganga Singh Bahadur of Bikaner, the Pro-Chancellor of the University. The Convocation Address at this Convocation was delivered by him.

The Convocation Address at the Eleventh Convocation held on the 1st December, 1928 was delivered by Dr. Mrs. Annie Besant. It was at this Convocation that the Honorary Degree of Doctor of Letters was conferred upon Babu Bhagavan Das. Receiving the degree, Dr. Bhagavan Das said :

"By the traditions of this country, at my time of life, I should be putting away degrees and titles, if I happened to have any, instead of receiving new ones. But when Malaviyaji who is my senior in years, as well as very much so in everything else, *panchadha-vridha*, thought it fit to move the Senate of this University to offer this Degree to me, I could only bow my head. I had also before me the example of my dearly loved and honoured friend, the venerable Dr. Annie Besant, who is much senior even to Malaviyaji, and who, thirty years ago, planted the seed which has grown into this great tree under the ceaseless, tireless, highly sacrificial watching and nursing of Malaviyaji. Because I have been connected with

this institution from before its birth, because I sincerely wish it well, because I fervently hope that it will, some day, convincingly justify its special name of the Hindu University, I accept from it with thanks this kind appreciation of my poor service how very poor, I feel and regret most keenly at this moment.

"To help to rationalise and liberalise Hinduism, to cultivate public spirit in the younger generation, to promote plain living and high thinking, to help to solidarise the Hindu people and the Indian people—utterly distracted at present, and broken into thousands of incongruous and mutually repellent fractions, without a common soul, without a common intelligence, without a common interest and ideal to guide them as a beacon-light in the darkness—this was the motive which brought about the birth of the Central Hindu College and nourished its infancy and childhood. I like to believe that this same motive continues to inspire it in its blooming adolescence as the Hindu University.

"No people have finer ideals in their traditions than the Hindus, none have more sadly perverted and distorted their ideals and dragged them in the mire as we have done. No people have more far reaching solutions of human problems in all departments of life, none are so mismanaging them in practice. The most burning problem of the day, in the terms most in vogue at present, is the reconciling of the individual and society, of the one and the many. In Religion and Ethics, in Dharma, Law, spiritual and temporal, the seers of the Vedas make this reconciliation on the largest possible scale, by saying.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ Isha

"And Vyasa, the arranger of the Vedas, adds,

आत्मनः प्रतिकूलानि परेषा न समाचरेत् ।

यद्यदात्मनि चेच्छेत् तत्परस्यापि चितयेत् ॥ Mbh. Santi-P.

"See God in your Self and in all, and see all in God, i.e., your Self; and therefore do unto others as you would be done by, and do not do unto them what ye would that they should not do unto you."

"Manu and Vyasa and Krishna tell us,

बुद्धो शरणमन्विच्छ । बुद्धिनाशात्प्रणश्यति । Gita.

प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।

त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥

यस्तर्कणानुसङ्गते स धर्मं वेद नेतरः ॥ Manu.

हेतुभिर्धर्ममन्विच्छेन्न लोकं विरसं चरेत् ॥ Mbh. Shānti

"Cultivate Reason diligently ; he who does not know the reason for the law, cannot really know the law ; reason, reasonableness, rationality, is the only ratio-maker, relation-maker, synthesiser, reconciler. Base your laws, spiritual and temporal, on the accumulated stores of science, checked by first hand observation and critical argument."

"In Science and Philosophy, Krishna has described the Ideal :

यदा भूतपृथग्भावमेकस्थमनुपश्यति । तत एव च विस्तारं ब्रह्म सपद्यते तदा ॥ Gita.

"Knowledge is completed and self-realisation is fulfilled only when the Many has been traced back to the one, and the One traced out into the Many. Organised knowledge is Science ; completely organised knowledge is Philosophy. The seeing of similarity in diversity is Science, the Science of the Finite ; the seeing of Unity in diversity is Philosophy, the Science of the Infinite.

"In Politics, Manu has declared,

सर्वं परवशं दुःखं सर्वमात्मावशं सुखं

and the Upanishad says

आत्मरतिः आत्मकीडः आत्मानन्दः स स्वराइ भवति ॥ Chhandogya.

"The rule of the Self is happiness ; the rule of another is misery ; the rule of the Self, Atma, not of the body, which is the first "other", the rule of the higher self moved by philanthropy, not of the lower self moved by the selfish baser passions. And Shukra explains :

राजा प्रजानां स्वामी तु राज्ञः स्वामी पुरोहितः ।

"The king, i.e. the executive authority, is the ruler of the people ; but the wise man 'who has been placed in front', has been selected and elected by the people as their well wisher, the maker of beneficent laws,

लोकहिताय लोकैः पुरः अग्रे हितः निहितः, विहितः, प्रहितः, प्रणिहितः, प्रतिनिहितः

he is the ruler, the controller, of the executive authority, symbolised by the king."

"In Economics, the problem of the conflict between individualism and socialism, between the claims of the individual and of society, has its direct origin. This problem is soluble only by a proper social organisation, as is becoming recognised in the West also. Our ancient ideal solution is the *varṇa* and *āśrama dharma*, *samāja vyavastha*, *loka-sangraha*. Kṛṣṇa and Vyāsa say,

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ।

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि । Gita.

ब्राह्मं सर्वं जगत्सृष्टं कर्मभिर्वर्णतां गतम् ॥ Mbh. Vana.

"Human nature divides human beings into four broad vocational classes or orders, the four natural estates of every civilised realm. Social organisation requires that every one should perform his appropriate special function. Difference of temperament and specialisation of function have produced the difference of orders."

"This ancient social organisation based on the firm rational ground of *karma*, i.e., specific temperamental function, and worked out in practice with all its essential implications of the *vibhaga* of *karma* and *jīvikā* and *eshnā* and *toshanā*, the division of labour, the equitable partition, in accordance with the vocational aptitude and the special temperament of each individual, of functions and duties, of corresponding rights and means of living, of necessities as well as comforts, and of the ambitions and prizes of life, which serve as the indispensable spurs to activity and bring out the best powers of each (the failure to provide which spurs is the greatest weakness of modern socialist schemes) this ancient social organisation was calculated to secure the greatest happiness of the greatest number. But shifted from that basis to one of mere *janma*, mere birth, and ignoring all individual fitness and vocational aptitude, it has become the source of the greatest misery and confusion to our people, a curse instead of a blessing.

"Finally, in the Department of Education, which is the very foundation of civilised life, the old ideal was the *Guru kula*. Here only can the special temperament and the peculiar vocational aptitude of each individual be ascertained and properly cultivated, so that he may take his proper place in the social organisation.

"Manu, our first law-giver, has said :

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साञ्जराञ्जरा ॥

"By a little stretching, in accordance with the needs of the day, we may well interpret this to mean that the true and proper *varṇa* of the student was specified by the head of the *Guru-kula*, the University, at the *Samavartana*, the Convocation ceremony of the ancient time and his entrance into appropriate vocation and successful life made easy thereby.

"Such I believe are the traditional ideals of this land ; but we have cast them into the mire and wandered far away from them. I wish to believe that this great Institution will lift them up carefully and tenderly, will wash them clean, will set them on high, will advance them forwards, and will invite the Indian People to come to them and follow them. If I



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were not allowed to hold this belief, my heart would feel ill at ease under the honour you have conferred on me today. But I see good signs around me, and many reasons to hope and believe that the younger generation, even among those sections of our people, which have so far preferred the narrower and more separative views and interpretations, are slowly but steadily turning to the broader, more rational and liberal and solidarising views of Hinduism ; and I trust that this Hindu University will help on the good work more and more strongly, day after day, in the future.

"I, therefore, offer grateful thanks to the authorities of this University for their kind gift to me, and I pray with all my heart that this great institution may prosper and increase from day to day, and nobly do its duty to the Motherland."

Similar ideas had also been expressed by the Chancellor, His Highness Maharaja Sir Sayaji Rao Gaekwad of Baroda in his Convocation Address delivered at the Sixth Annual Convocation held on the 19th January, 1924. "Earnestly I trust", he said, "that this University will take care to avoid that most terrible of errors, the narrowness of thought which in the end stifles, thought and individuality." Concluding his address he said : "Kashi echoes, and re-echoes, our ancient glories. She has withstood the march of centuries upon centuries, still she survives, and Hinduism with her. I pray that this Eternal City may be rich again with a new Jnana-Vapi, the spring whence shall rise a constantly flowing stream of culture for the infinite refreshment of our people. May the Almighty preserve this Vishwa Vidyalyaya under the shelter of His powerful wing, secure against all the changes and chances of the passing years."

His Highness Maharaja Sir Sayaji Rao Gaekwad had done a lot for the spread of education and uplift of the backward and depressed classes in his own State. Soon after his accession to the Gaddi he issued a proclamation in 1885 in which he ordered the opening of thirty new schools in the State every year. This scheme of the expansion of education by the opening of thirty new schools every year continued on till 1892-93. But not satisfied with the progress which was then achieved, His Highness decided to promulgate a compulsory and Free Educational System and as an experimental measure sanctioned in 1892-93 its application to 10 selected villages of his State. The experiment having yielded satisfactory results, His Highness sanctioned the introduction of compulsory Free Education in the whole State and the scheme was finally promulgated under the Compulsory Education Act of 1906-07. His Highness had also formulated and launched a system of free Public Libraries in the State.

There were over 700 libraries and about 100 Reading Rooms spread all over the State, the benefits of which were being availed of annually by nearly two hundred thousand people. The institution of Travelling Libraries was another feature of that movement. The Library Organisation also conducted visual instruction by giving numerous cinema shows of educational value. The whole Library system was unique. It provided a source of inspiration among the subjects of the State for learning. His Highness had also founded the "Gaekwad Oriental Series" in which Ancient manuscripts were edited and published.

It is no wonder that a person who was so much interested in the development of Libraries, felt that he should do something for the establishment of a suitable Library at the Banaras Hindu University also.

The University Library had been growing slowly. It had inherited a valuable collection of books from the Central Hindu College. It had been enriched by additions made from year to year. Both the general library and the sectional libraries received steady expansion but still it was far from being worthy to be called a University Library. Even at the end of the year 1926, the Library had only about 50,000 books. There was no separate building for the library. The books were kept in several rooms which were meant to be class rooms. There were no reading rooms to enable scholars to use the Library to the best advantage. These were indeed serious drawbacks. Carlyle defined a true University as collection of books. No University can in modern times adequately discharge its duties towards its scholars and alumni unless it makes the best and latest thought of the great scholars and thinkers of the world available to them. Further development of the library and the construction of a suitable building for it were the most pressing needs of the University.

In August 1926, His Highness Maharaja Sir Sayaji Rao Gaekwad of Baroda sanctioned a donation of Rupees two lakhs to the University out of which one lakh was to be kept as a permanent endowment for foreign scholarships and the other lakh was to be spent in constructing a building for the library with which His Highness' name was to be associated. Subsequently he sanctioned the whole amount of two lakhs for the library building itself. The foundation-stone of the "Sayaji Rao Gaekwad Library" was laid by His Excellency Lord Irwin on January 4, 1927. The construction of the building could not, however, be taken in hand for over two years because of the difficulties in settling the plan of the building. The construction was started finally in 1929.

Within a week of the visit of the Viceroy, the University had the fortune of welcoming Mahatma Gandhi who had come to Benares to attend the annual function of Gandhi Ashram conducted by Acharya Kripalani. The purpose of Gandhiji's visit was to stimulate the sale of *khadi* manufactured by the Ashram. Malaviyaji then invited him to address the students of the University. Students assembled at the special *pandal* erected for the visit of the Viceroy where the Convocation was also held on the 6th January, 1927. Addressing the students, Gandhiji impressed upon them that the education that they were receiving, was paid for by the starving villagers and asked them to render just a slight return to the poor by doing a little *yajna* for them through purchasing *khadi* from the Khadi Bhandar.

Then on the morning of January 9, Gandhiji and Malaviyaji walked in procession from the Gandhi Ashram to the Dasaswamedh Ghat, performed ablutions and then offered prayer in the Vishwanath Temple.

Next year, on the 12th August, 1928, a branch of the Gandhi Ashram *Khadi Bhandar* was opened in the University Campus. Malaviyaji performed the opening ceremony. It was accommodated in the Ruiya Hostel. Work started there on the 23rd August, 1928. In 1929 it was shifted to the Birla Hostel. Out of the total strength of about 2500 students, 25 per cent were then using *khadi*.

When Gandhiji came to Banaras again in September, 1929, he paid a visit to the University also. An address was presented to him on that occasion on September 25, 1929, by the members of the Khadi Sangh, Banaras Hindu University. Addressing the students of the University at that time Gandhiji asked them to spread the message of the spinning wheel by becoming expert spinners, by wearing *Khadi* and by pecuniary contributions. He said: "Remember, millions of poor people will never have access to the facilities that Malaviyaji has provided for you. What return will you make to these brothers and sisters of yours. You may be sure that when he conceived the plan of this University, he had the question in mind and he embarked on the mission in the hope that you would so conduct yourselves as to deserve the training given to you."

What Malaviyaji himself expected from the graduates of the University passing through its portals was clearly stated by him in his Convocation Address delivered on the 14th December, 1929. Exhorting them he said:

"You must always be prepared to do the duty that your country may demand of you. Love your countrymen and promote

unity among them. A large spirit of toleration and forbearance, and a larger spirit of loving service is demanded of you. We expect you to devote as much of your time and energy as you can spare to the uplift of your humble brethren. We expect you to work in their midst, to share their sorrows and their joys, to strive to make their lives happier in every way you can. And here I have a definite advice to offer you. We all deplore that there is immense ignorance in our country. We should not wait for its removal till we get Swaraj. I call upon every one of you, young men and young women, to take a vow that you will start a crusade against illiteracy, a campaign to spread knowledge and enlightenment among the teeming millions of India. Organize your strength. During the period of your leisure or vacation, make it a point to go to the villages and work among your countrymen. Be determined to dispel the darkness which envelopes our masses. Open schools. Instruct the masses in the three R's. i.e., reading, writing and arithmetic. To which add one more, viz., 'religion' the religion of which I have spoken, the religion of love and service, of toleration and mutual regard. Teach these four R's to every boy and girl, every man and woman, old or young. Do not discard religion. Properly understood and taught, it will contribute in rich measure to promote harmony and happiness among all mankind. Promote education by the simplest means. Help our people by your instruction to advance sanitation, health and hygiene in their villages by their own co-operative organizations. I exhort you all, those who are going out of the University now and those who will still be here, to form **लोक शिक्षा समिति** a People's Education League, and start betimes the campaign against illiteracy and ignorance, which to our shame has too long been delayed. Invite all the educated youth of our country to join in undertaking this grand endeavour. We have only to combine and work. Success is certain to crown our efforts.

"Throughout the period of your work, take care to keep alive the sense of your duty towards God and towards your country. It will sustain you in the most difficult situations and help you to avoid the many obstacles which beset your path. A remembrance of what you owe to God will help you to cherish feelings of brotherliness, of kindness and compassion, not only towards men but towards all innocent creatures of God. It will save you from causing hurt

to any one except in the right of private self-defence or the defence of your country. A remembrance of your duty to your country, will help you always to be prepared to offer any sacrifice which may be demanded of you for the protection of its interests or honour. You want freedom, you want self-government in your country. You must be prepared to make every sacrifice which may be needed for it. You have in the course of your education studied the inspiring history—past and present—of the struggles to establish or maintain freedom, which have taken place in our own country and in other lands. You have read of the spirit of valour and self-sacrifice which breathes through the best part of Samskrit literature and of modern Indian literatures. You have read and re read and admired many glowing passages in the glorious literature of England which sing in high strain of liberty and of daring and self sacrifice in its cause. You have learnt how in the recent Great War, the youths of England and France voluntarily exposed themselves to death in the defence of their own freedom or the freedom of other countries; with what valour and courage and tenacity French and English ads continued to fight until victory crowned their efforts, and thus won imperishable glory for their motherland. I exhort you to cultivate the same love of freedom and the same spirit of self-sacrifice for the glory of your motherland. Thus only shall we again become a great nation.

"The education you have received would have been lost upon you if it did not plant an ardent desire in your minds to see your country free and self governing. I wish you to cherish that desire, and to prepare yourselves to discharge every obligation which may be cast upon you for the early fulfilment of it. You know that the highest duty of a citizen is to offer the final sacrifice of his life when the honour of the motherland requires it. I desire you at the same time to remember that that duty also demands that life shall be preserved for service and not lightly thrown away under wrong inspiration. I therefore wish you to act with a full sense of responsibility and to work in the right spirit and under proper guidance for the freedom of the country. I earnestly hope you will do so."

Let us now see to what stage the country's struggle for freedom had reached at that time. The fortysecond session of the Congress held at Madras in December, 1927 had authorised the Working Committee to draw up a *Swaraj* Constitution in consultation with other Parties. Malaviyaji appealed for unity at this Congress. An All-Parties Conference

was held soon in May 1928 at Bombay. This Conference formed a Committee with Pandit Motilal Nehru as its Chairman for making a report. With a view to bring maximum agreement between all parties in the country, this Committee proposed dominion status as the basis of the Indian Constitution. This was considered only as an immediate step. No party was satisfied with less than that. The All Parties Conference which met at Lucknow in August, 1928 accepted the recommendations of the Nehru Committee in principle. Gandhiji was not present at the Conference but he hailed its decision. Pandit Malaviya said that *Swaraj* would be attained in 1930.

At the next session of the Congress held on December 26, 1928, Gandhiji moved the resolution on dominion status. Srinivasa Iyengar, Jawaharlal Nehru, Subhas Chandra Bose and their friends were very much against the idea of dominion status. They had formed the Independence for India League to propagate the ideal of complete independence. A split in the Congress appeared inevitable. Gandhiji struck a middle path and proposed that "the Congress shall not be bound by the Constitution, if it is not accepted on or before the 31st December, 1930 and provided further that in the event of non-acceptance by the British Parliament of the said constitution by that date, the Congress will revive non-violent non-cooperation." After long talks a compromise was effected by agreeing to give the British Parliament a time limit of one year instead of two years. The Congress passed a resolution that if the Constitution recommended by the All-Parties Committee was rejected or was not accepted by the 31st December, 1929, then the Congress would organise non-violent non-cooperation by addressing the country to refuse taxation and in such other manner as might be decided upon.

The Congress Working Committee which met on February 15, 1929 chalked out a programme to popularize the Nehru Committee Report. At the same meeting the Working Committee also accepted Gandhiji's scheme for the boycott of foreign cloth and formed the Foreign Cloth Boycott Committee consisting of Gandhiji, Pandit Malaviya, Moti Lal Nehru, Jawaharlal Nehru, Dr. Ansari and Azad.

Soon after this a foreign cloth burning demonstration took place in Calcutta on the 4th March, 1929 when Gandhiji arrived there for proceeding on a fortnight's tour of Burma. As soon as the bonfire was lighted, the police shoved out the crowd and put out the fire. Gandhiji was arrested and then released. Next day, on March 5, he sailed for Burma. Gandhiji's arrest gave an impetus to the movement and bonfire of foreign cloth was lighted throughout the country.

Then, on the 20th March, 1929, the Government suddenly arrested some of the prominent labour leaders of Bombay, Bengal, U. P. and the Punjab on a charge of conspiracy to deprive His Majesty of his sovereignty of India.

In the next month, on April 8, when the Trades Dispute Bill was passed by the Assembly and President V. J. Patel was about to give his ruling on the Public Safety Bill, two bombs along with red pamphlets, entitled "Hindustan Socialist Republic Army Notice" were thrown from the visitor's gallery near the seat of the Finance Member. There was noise and suffocating smoke but no member was seriously hurt. The house dispersed at once. Two young men, Bhagat Singh and Batukeshwar Dutt were arrested. Repression started all over the country.

Then, on the 31st October, 1929 the Viceroy, Lord Irwin made an announcement about a round table conference consisting of the British and Indian Statesmen, with a view to seeking agreement for the proposals to be submitted to Parliament. In the announcement he said :

"In view of the doubts which have been expressed both in Britain and India regarding the interpretation to be placed on the intentions of the British Government in enacting the statute of 1919, I am authorised on behalf of His Majesty's Government to state clearly that, in their judgement, it is implicit in the declaration of 1917 that the natural issue of India's constitutional progress as then contemplated is the attainment of dominion status."

A Leader's Conference was soon called at Delhi. It considered the matter and after over three hours' deliberation, an agreed statement was issued which read thus :

"We appreciate the sincerity underlying the declarations, as also the desire of the British Government to placate Indian opinion. We hope to be able to tender our cooperation to His Majesty's Government in their effort to evolve a scheme of dominion constitution suitable for India's needs, but we deem it necessary that certain points should be cleared so as to inspire trust and ensure the cooperation of the principal political organisations in the country."

The conditions were :

- (1) all discussions at the proposed conference should be on the basis of Dominion Status for India ;
- (2) there should be a predominant representation of Congressmen at the Conference ;

- (3) there should be a general amnesty of political prisoners ;
- (4) the Government of India should be carried on from now onwards, as far as possible, under existing conditions, on the lines of a dominion government.

This statement was signed among others by Gandhiji, Pandit Malaviya, Mrs. Besant, Pandit Moti Lal Nehru and Sir Tej Bahadur Sapru.

The irrepressible optimist Malaviyaji believed that Dominion Status was soon coming. He declared in his Convocation Address delivered on the 14th December, 1929 :

"I have no doubt that freedom will ere long dawn upon India. I ventured to predict two years ago that Dominion Status would be established in India in 1930. Few people thought then that there was any reason behind my prediction. But events have been shaping that way even better than I had expected. It is my firm belief that Dominion Status is coming. No force can check its advent. But if we believe that it is coming we must begin to act with a greater sense of that individual responsibility which will be needed in all of us, old as well as young, to enable us to play our part in the Dominion Government of India. And in this connection I wish to invite your attention to a few observations of our Lord Rector, Lord Irwin. Addressing the Conference of the Inter-University Board a few weeks ago, His Excellency rightly observed that there are few more important things in these days than Universities, and he referred to the most important function which the University performs in creating and maintaining standards, namely, the standard of learning and research, the right standard of judgment, and the right standard of conduct. I wish you to cultivate the right standard of judgment and to maintain the right standard of conduct. The responsibility to make or mar the future of India lies largely upon you.

"Graduates, you are going out into life at a very critical period of the history of our land. Let me as an old worker in the country's cause, offer you another bit of advice in the discharge of my duty to you and to my country. I believe I desire the freedom of my country as ardently as any among you. Few people can imagine how anxious I am that we should achieve it at the earliest possible time. But we can do so only by following the right method. That method in the circumstances in which we find ourselves and in the circumstances in which the world stands today, is the method

of argument and persuasion, supported by unity and determination among us. I believe that circumstances are becoming more and more favourable to the success of this method. But even if the circumstances were less favourable, this method could not be lightly discarded. Remember in this connection the advice and the action of the greatest man ever born on earth. On the eve of the great Mahabharata what did Sri Krishna do to avoid bloodshed? He advised the Pandavas to wait until they had exhausted all the avenues of a peaceful settlement. He himself went as an ambassador to Duryodhana to persuade him to a peaceful settlement of the rightful claim of the Pandavas. Vidur told him that he was wasting his time. But Sri Krishna said he must feel that he had done his duty of trying every means of averting the horrors of a war. Krishna went. He failed in his mission. But not until he failed, did he advise the Pandavas to resort to war. I wish you to remember this. Dominion Status is our objective. I believe it is coming next year by peaceful negotiation. I wish you to feel like this and to act as if Dominion Status has come.

Within twelve months or more you will be called upon to do your duty in many directions as men responsible for carrying on Dominion Government. Prepare yourselves for this responsibility. Do not lightly take things as they are presented to you. Pause and think, judge and weigh, before accepting them. Accept them when your judgment is satisfied that they are good for the country. Reject them if it is not, and condemn boldly what you feel satisfied is positively injurious to national interest. Be fearless. Be true.

"I love to think that you have a burning desire to see this country free as soon as possible. But for the achievement of that very object it is necessary that you should keep your judgment cool and not be carried away by emotion and forget to think what is best for our country in its present condition. Every sensible man will agree that to establish full responsible self-government in India, national unity is the first great requisite—unity between British India and Indian India, between Hindus and Muslims, and among all classes of the people of India. If you agree with this view, I charge you in the name of our Motherland, not to do anything, not to support any view which will prevent such Unity from coming into existence. I wish you to play an honourable part in producing mutual confidence, harmony and goodwill among persons

and parties, agreement among whom is essential, to establish self-government in India. Do not lend your credence or your support to the doctrines of levelling down the conditions of all classes of the people. It is utterly unsuited to the conditions of our country. It has already created distrust and suspicion among important classes and sections of our people. If it continues to be preached, it will create disunity and keep our country down in its present degraded condition. Let us be determined to be just to all and fear nothing. If you do this you will deserve well of the Motherland."

The above and other passages quoted earlier from Malaviyaji's Convocation Address delivered on the 14th December, 1929 clearly indicate as to what exactly he expected from the students going out of the University after completing their studies. It was for the fulfilment of these noble purposes that he launched upon the scheme for the establishment of the Banaras Hindu University and dedicated his life for building it up. We have already seen how in the course of twelve years the University had expanded rapidly in all directions. But it may be noted that all this growth had taken place in the midst of continuous financial difficulties and not under smooth circumstances.

When the appeal for funds for the purpose of establishing the Hindu University was made in July, 1911, it was thought that one crore of rupees would be needed for the purpose. This target was reached by the end of the year 1924. The actual realization upto the end of the year 1924 was Rs. 1,00,34,679/- against the promised donation of Rs. 1,30,57,725/-. There was a great drop in the collection of funds during the years 1923 and 1924. This was due to the wide-spread depression in trade and industry, vicissitudes of fortune, the birth of new Universities, the demands of other educational and charitable institutions, etc. In view of these reasons only a small fraction of the balance of the promised donation was likely to be realised.

The Banaras Hindu University was the only University at that time which had to meet the entire cost of acquiring its extensive site and of constructing costly building, from private donations without getting any help for this purpose from the Government. When the public voluntarily gave over a crore of rupees for the University, it was entitled to expect a generous contribution from the Government from the public revenues. But except the recurring grant of Rupees one lakh and two small sums not exceeding $1\frac{1}{2}$ lakhs of rupees as non-recurring grants no other financial assistance was received by the University from the Government of India.

The Maharajadhiraj of Darbhanga in his letter dated the 28th April, 1913 to Sir Harcourt Butler had requested that the University may be given a recurring grant of Rupees three lakhs per annum and a moiety of the cost of buildings, etc., in the shape of non-recurring grants. This request was, however, not accepted by the Government. The University had, therefore, to depend upon the large-hearted generosity, munificence and enthusiastic support of the Indian Princes and public only.

The Government of India was again approached in 1921 but they advised the University to approach the U. P. Government. Sir Harcourt Butler was then the Governor of U. P. and his Government promised sympathetic consideration of the needs of the University. The Secretary to the U. P. Government Education Department by his telegram dated June 24, 1921 informed the University thus : "The Finance Committee has approved proposal to give non-recurring grant of three lakhs to Hindu University. Sanction of Legislative Council will be asked either by supplementary estimate or in the budget according as funds are available." Consequently the University expected to receive the amount and incurred expenditure in the hope of receiving it. But seven months later, in January, 1922, the U. P. Government informed the University regretting that financial conditions did not permit of any contribution being made "at present" to the University.

The total collection as it stood on the 30th June, 1922 was Rs. 90,46,803. Under Section 14 of the Benares Hindu University Act, the University was bound to keep a sum of Rupees fifty lakhs as a Permanent Reserve Fund to cover recurring charges, other than that in respect of scholarships, prizes and rewards. In this sum of Rupees fifty lakhs, the Act permitted the University to include Rupees fourteen lakhs which had been declared by the Governor-General in Council to be the total capitalised value of all the permanent annual recurring grants made to the University by the Indian States, viz. Jodhpur Rs. 24,000/- ; Kashmir Rs. 12,000/- ; Bikaner Rs. 12,000/- and Jhalawar Rs. 1,000/-. Towards the balance of the amount of the Permanent Reserve Fund the University had set aside Government Promissory Notes and other securities of the value of Rs. 36,25,900. In addition to this, properties of the value of Rs. 71,235 and a sum of Rs. 22,919/- being the capitalised value of a Pension Payment Order had also been set aside towards the Permanent Reserve Fund. Thus the total amount out of the donations of Rs. 90,46,803, the sum set aside towards the Permanent Reserve Fund as on the 30th June, 1922 was Rs. 37,20,054/. The balance included properties and Government Promissory notes amounting to Rs. 2,07,650/- endowed for scholarships and prizes

Rs. 2,90,200/- for Chairs ; Rs. 9,06,190/- for special objects including buildings and Rs. 39,20,709 for other general purposes. The sum contributed for scholarships and Prizes and for Chairs were set apart in Special Funds and it could not be touched for other purposes. Leaving aside all such sums, the actual amount available to the University for expenditure on buildings, equipment, etc. was only about Rs. 47.00 lakhs.

The expenditure incurred by the University for the acquisition of the land was about Rupees six lakhs. About Rupees fortytwo lakhs had been spent on new buildings and about Rs. 14½ lakhs on equipment etc. The total expenditure incurred by the University till the 30th June, 1922 on these items thus amounted to about Rs. 62½ lakhs which exceeded the amount available out of the donations collected, by about Rs. 15½ lakhs. The entire sum had been overdrawn from the Bank.

The first overdraft to the extent of Rs. 6 lakhs was secured by the Council from the Bank of Bengal in November, 1916, as money was immediately required for the acquisition of the site. On the 30th June, 1917 it remained at Rs. 1,71,175 15 . During the next year it was fully repaid. Money was again required during the year 1918-19 and on 30th June, 1919, the overdraft stood at Rs 5,96,195/-. The expenditure which the University had to incur in creating a new town and for the construction of necessary academic and residential buildings was so great that it had to draw more and more money from the Bank. The overdraft on 30th June, 1920 was Rs. 11,56,732/- ; on 30th June, 1921, it was Rs. 10,07,330 , and Rs. 15,83,179 - on 30th June, 1922. As already stated above the whole money was mainly spent on buildings, equipment, etc.

In the matter of recurring expenditure also the position was not satisfactory. The University was working in a surplus till the year 1920-21. Then from 1921-22 began the series of deficits. This state of affairs went side by side with the progress made by the Engineering College.

It struck Malaviya that the deficit could be made up through the Engineering College itself. The city of Banaras did not have the advantage of electric power at that time. Malaviya thought that the Electrical Engineering Department of the University would be able to generate as much electric power as might be required for lighting the city of Banaras and Ramnagar, as well as the University premises. As early as in the year 1920, soon after the completion of the Power House of the Engineering College, he got a scheme prepared for this purpose after collecting the necessary data. It was reported that if this business could be taken up by the University, it would bring a considerable annual income, besides

providing excellent facilities for practical training to the students of the Engineering College. An objection was raised that the University should not undertake this business directly. In order to obviate such objection it was proposed that a company should be established and registered under the Indian Companies Act to be called the Benares Electric Supply Company Limited and that a lease should be given to the proposed company for a period of fifty years for the use of the power house and the machines in it for generating the electric power which the Company might require for the purpose of supplying the same to the general public residing within the Banaras Municipality, the District Board of Banaras and the Banaras Cantonment. It was further proposed that the University should have shares in the proposed Company and also should have the power to nominate at least half of the Directors of the Company.

Raja Moti Chand, the Honorary Treasurer of the University agreed to obtain a License from the Government of the United Provinces of Agra and Oudh for supplying electric energy to the general public within the limits of the Municipality, District Board and Cantonment of Banaras, by establishing the above Company. A Memorandum of Agreement to be entered into between the University and Raja Moti Chand was drafted and finally approved by the Council on March 4, 1922. Necessary applications were made to the Government for their sanction. The scheme, however, did not materialise.

The year 1921-22 ended in a revenue deficit of about Rupees one lakh and sixtyfive thousand. Considering the financial position the Council appointed on the 18th November, 1922, a Committee consisting of the Vice-Chancellor, Raja Moti Chand, Principal A. B. Dhruva, Principal C. A. King, Sri Gurn Prasad Dhawan, Pandit Baldev Ram Dave with Baldev Ram Dave as Convenor, to explore the possibilities of reducing the expenditure and raising the income of the University.

A proposal was subsequently moved at the meeting of the Court held on the 30th November, 1922 by Shri Kamakhya Dat Ram that in view of the financial deficit a Retrenchment Committee be appointed to suggest within six months as to what improvement and curtailments could be made. He suggested that the Committee should consist of twenty members of whom eight should be elected by the Court, four by the Council and four by the Registered Graduates, with power to add. The Vice-Chancellor then informed the Court that a Committee for the purpose had already been appointed by the Council. Pandit Hriday Nath Kunzru then enquired whether he could suggest names to be added to the Committee. The Vice

Chancellor said that any member who wanted to suggest names to be added to the Committee appointed by the Council could do so. The names were then proposed and finally, the Court decided to add the names of Dr. G. N. Chakravarty, Munshi Iswar Saran, Sir Gangaram, Pandit Hriday Nath Kunzru, Sri Manoharlal and Dr. C. V. Raman, to the Committee.

This Committee held many meetings and considered the whole question thoroughly. They then submitted certain recommendations to the Council which were accepted. The recommendations were made in two instalments. In their preliminary report they made recommendations regarding the recurring expenditure. They reduced it by Rs. 1,56,273 but even after doing so, they found that there would still be a deficit of Rs. 67,696. That was due to the interest which had to be paid on the large withdrawals from the Bank. This deficit they recommended must be recouped from fresh collections which the University would make during the year. While reducing the expenditure, the Committee did not make any reduction in the personnel of the staff. With the exception of one member who was asked to retire owing to old age, the staff was left practically untouched. In their final Report made on January 17, 1924, the Committee recommended that "in view of the fact that students from all parts of India are coming in increasing numbers to this University and that instruction of the standard of a degree is provided here alone in several technological Departments, an appeal be made (1) to the Government of India to increase its annual grant, (2) to the Provincial Governments and to the Indian Durbars for annual recurring grants and scholarships for their own students, and (3) to the general public for annual donations of Rs. 100 - and upwards." The Committee further recommended that special efforts be made to raise subscriptions from the general public by a collection tour such as was undertaken in the early stages of the University and that a sufficient number of men be appointed to collect unpaid donations. This was accepted by the Council and the University submitted a representation to the Government of India to increase its annual recurring grant and also to give a non-recurring grant. A representation was also made to the United Provinces Government for recurring and non-recurring grants.

On the 20th December, 1924, Munshi Iswar Saran moved a resolution in the Court that (1) "in view of the financial position of the University, this Court recommends to the Senate and the Syndicate the desirability of levying fees for twelve months in all its departments of teaching (including the Training College) other than the Girls' College, recoverable

in advance in three terms in such manner as they may think proper and (2) that this Court further recommends to the School Board of the Hindu Collegiate School the adoption of similar measures for the recovery of twelve months fees divisible in three terms from the next session."

Babu Iswar Saran said that he was one of those who would like to see that the poor students should be taught free of charge. But seeing the financial position of the University, he was anxious that the conditions prevailing in other Universities should be adopted at this University in order to have an increase in their income.

Shri Kamakhya Dat Ram opposed the motion saying that they had already decided to re-organise the Collection Committee and that if they made a strenuous effort for the collection of funds money would undoubtedly come, but by raising the fees of the students, the University would not be much benefitted. He was of opinion that the raising of fees would prove detrimental to the collection of funds since the public would not like the idea of raising fees.

Pandit Gokaran M. sra. Prof. M. B. Rane and other members also opposed the motion. Sri S. P. Sanyal said that the University was a national institution and that they should impart instruction to as many young men as possible. If the University was confronted with financial difficulties they would prefer begging from door to door with Malaviyaji who was born to beg and to rule, rather than to raise the tuition fees.

Speaking on the question, Pandit Malaviyaji said :

"I entirely support the speakers who have reminded you of the object for which this University was founded. I feel the pinch of want of money as keenly as any of you and probably more keenly than most of you. I know that we are in a tight corner just now. We are going on with a deficit budget from year to year. We are indebted to the bank to the extent of 16 lakhs. So long as the debt exists, a deficit in the budget is inevitable. It is not only the question of making our two ends meet, but we have to pay annual increments to the Professors and other employees of the University. We have also to pay what we have been compelled for the present to stop, viz., remuneration to our internal examiners. So that we are face to face with a serious financial deficit and insufficiency. We must therefore raise our incomes or decide to close some departments. I consider that the closing of any department will be a misfortune. Every department which we have started has been doing useful work. We should rather add to the depart-

ments than close any one of them. Therefore the only alternative to meet the situation is to find more money for the University. It is the duty of every friend of education and every well-wisher of the University to come forward to help the institution by giving it as much as he can spare. Let it be proclaimed to every Hindu home and in every Hindu village that this is a poor man's University, and that therefore whatever any fellow being can spare should be sent to this University : also that those who are in a position to do so should leave properties or funds for the University by their wills or endowments. If you make a persistent and strenuous effort, I have no doubt you will be able to get sufficient amount to wipe off your debt and to make farther developments.

"The Syndicate has considered more than once the question of further raising the tuition fees but has not been able to make up its mind to do so. What we feel is that the public have subscribed funds to the University with the object of imparting higher education of the best kind on the cheapest possible terms. The fees have already been raised to a certain extent. If we shall take another step now in the same direction we shall be accused of not fulfilling one of the expectations which we had raised.

"This is a poor man's University. I know even the fees we are charging at present are paid with much hardship by many of the parents or guardians of students. No one is more pained at it than Principal Dhruva who receives applications in heaps from the poor students and has to refuse admission to many because they are unable to pay the fees we charge. The thirst for receiving education at the University is so great that several students pursue their studies here if they can get even one meal a day. There are others who endure great hardships in order to receive the benefit of the education which the University offers. If you will raise the fees further probably it will bring you a little more income but it is also possible that the income which the University has at present through fees may be reduced because some students may have to give up their studies.

"In view of the poverty of the country, we should secure the benefit of higher education without any fees to those who are really poor and want to read at our University. In the United States of America they provide higher education in many places without charging any fee from the students. Should we not then endeavour

to build in India at least one centre like an ancient Gurukula where 10,000 students were lodged, fed and taught without their being required to pay any tuition fees?

"I know that my friend Babu Ishwar Saran feels for poor students as much as I feel and that he has been compelled by sheer necessity to put forward such a proposal. I am sure it has gone against his grain to do so. I cannot quarrel with him in this matter. The need of the University demands that more money should be found for it. As I told you just now, you cannot go on with a deficit budget from year to year and pay Rs. 75,000 as interest to the Bank.

"I do not wish to make a comparison in a wrong spirit of the fees charged by us and by other Indian Universities. It is a fact that the fees charged by us are lower than those charged in other institutions. In addition to this, perhaps, we give greater facilities for work to our students in the Science Departments than are allowed in some other places. Yet I would not like to raise the fees further at least at present. We are taking steps to improve our income. We have sent representations to the Central and Provincial Governments for recurring and non-recurring grants. I hope we shall be helped. Should these and other endeavours which we intend to make, fail and we do not get sufficient help, we shall have to reconsider the question of raising the fees. We may then be compelled reluctantly to do so. I would therefore request my friend Babu Ishwar Saran to withdraw his resolution for the present."

Babu Ishwar Saran then withdrew his proposal saying that he was doing so with great reluctance but having explicit faith in the powers of the Vice-Chancellor for collecting money.

At the same time meeting of the Court another proposal moved by Babu Ishwar Saran was carried recommending "to the Vice-Chancellor and the Council of the University to re-organise the Collection Committee with a view to concerting measures for the recovery of unpaid subscriptions and for the further collection of funds to meet the present financial liabilities and other urgent requirements. In pursuance of this resolution the Council appointed on the 31st January, 1925 a Sub-Committee consisting of nineteen members with Professor P. Seshadri as convener to organise the collection of (a) subscriptions which had already been promised and (b) new donations, by means of deputations, appeals and otherwise.

An Appeal was issued by the Vice Chancellor Malaviyaji on behalf of the Council, on the 12th May, 1925 to the donors and supporters of the University to help the University by paying up their debt of *Dharma*. He appealed to every brother and sister to contribute his or her quota to the building up of this national institution, "so that it may rank among the very best Universities of the world, and become in an ever increasing measure an object of pride to the motherland and in a special degree, to the great community whose honoured name it bears."

The financial difficulties continued from year to year. The representations to the Government of India and the U. P. Government did not bring any grant. The Finance Member Sir Basil Blackett had, however, assured Pandit Madan Mohan Malaviyaji that the Government would consider the request sympathetically. Pandit Malaviyaji interviewed His Excellency Sir William Morris, the U. P. Governor. His Excellency was pleased to visit the University in July 1925 and was well impressed with the work of the University. He assured then that if funds permitted the U. P. Government would consider with sympathy the request of the University for a grant. Except these assurances no grant was actually received from the Government.

The overdraft on 30th June, 1923, reached Rs. 16,65,771/-. The interest paid on the overdraft during 1922-23 was Rs. 88,225/-. On 30th June, 1924, the overdraft was Rs. 15,64,743/- and on 30th June, 1925, Rs. 16,37,209/-. In October, 1925, the University had to borrow some more money as the annual grant from the Government of India had not been received and therefore, the Council sanctioned further overdraft of Rs. one lakh making a total in all of Rs. 17,25,000/-. The matter was placed before the Court at its meeting held on the 20th December, 1925, for its confirmation. This provided a convenient opportunity to the Court for discussing the financial position of the University. Pandit Hriday Nath Kunzru took a leading part in this discussion. The Vice-Chancellor explained the exact position. The transaction made by the Council was then confirmed but at the same time a proposal was moved by Justice Kanhaiyalal with the permission of the Court "that in view of the present condition of the finances of the University, a Committee to be called the "Financial Organisation Committee" be constituted to devise means for improving the present financial position of the University, the Committee to consist of the following members with power to add to their number :

(1) Pandit Madan Mohan Malaviya, *Vice-Chancellor*

- (2) Principal A. B. Dhruva, *Pro. Vice-Chancellor*
- (3) The Hon'ble Mr. Justice Kanhaiyalal, Allahabad
- (4) Sir Gangaram, Lahore
- (5) Dr. G. N. Chakravarti, *Vice-Chancellor*, Lucknow University
- (6) B. Ghanshyamdas Birla, Calcutta
- (7) The Hon'ble Rai Sita Ram Bahadur, Meerut
- (8) Rai Bahadur Pandit Baldevaram Dave, Allahabad
- (9) Babu Iswar Saran, Allahabad
- (10) Mr. A. P. Dube, Allahabad
- (11) The Hon'ble Rai Ram Saran Das Bahadur, Lahore
- (12) The Hon'ble Seth Narottam Morarji Gokul Das, Bombay
- (13) Pandit Iqbal Narayan Gurtu, Banaras
- (14) Pandit Hriday Nath Kunzru, Allahabad
- (15) Mr. V. N. Mehta, Banaras
- (16) Babu Jwala Prasad, Superintending Engineer, Lucknow
- (17) Seth Ambhalal Sarabhai, Ahmedabad
- (18) The Hon'ble Sir Deva Prasad Sarvadhikari, Calcutta
- (19) Sir Srinivas Iyengar, Advocate-General, Madras
- (20) The Hon'ble Raja Sir Rampal Singh, Kurri Sidhault
- (21) Lala Harkishenlal, Lahore
- (22) The Hon'ble Mr. Ganesh Datta Singh, Patna
- (23) Pandit Dindayal Sharma, Lahore
- (24) Pandit Ramakant Malaviya, Allahabad
- (25) Seth Mangaldas Girdhardas Parekh, Ahmedabad
- (26) Seth Mathuradas Vissanji Khimji, Bombay
- (27) Seth Narayandas Bajoria, Calcutta
- (28) Rai Bahadur Ramnarayan Choudhary, Bombay
- (29) Babu Jugal Kishore Birla, Calcutta
- (30) Sir Prabhashankar Dalpatram Pattani, Bhavanagar
- (31) Babu Khushal Chandra Raisurana, Bhagalpore
- (32) The Hon'ble Raja Motichand, Banaras
- (33) The Hon'ble Mr. Justice Jwala Prasad, Patna
- (34) Raja Satyanand Prasad Singh, Banaras, and
- (35) The Hon'ble Mr. Justice Gokaran Nath Misra, Lucknow
(Convener)"

Moving this resolution, Dr. Kanhaiyalal said .

"You have heard from the Vice Chancellor about the financial position of the University and about our immediate requirements. Our immediate requirements are very great and nothing is more

urgent than that we should find money in order to pay off our liabilities and to balance the income and expenditure sides of our budget. These are urgent requirements and we cannot meet these unless we take energetic steps to collect fresh donations by going about from place to place and also to collect the promised subscriptions that have not been paid so far. Unless this is done there is no possibility of reducing our liabilities and of meeting the recurring deficit in the budget.

"Now, there are two ways of doing these things. Hitherto we have largely left the matter to the Vice Chancellor and we must acknowledge that he has done his level best to raise funds. He has raised a very large amount. Even now if we leave it to him, he will no doubt be able to raise the necessary amount. But it is not fair to him nor is it desirable in the interest of the University that the matter should be left to him alone. On the other hand we must assist him and we must find persons who should work with him and go about from place to place to collect funds and to carry out the object we have in view. The suggestion that I make is two fold. In the first place we should arrange for a small deputation consisting of the leading sympathisers and supporters of the University. This deputation will be led by the Vice Chancellor. Then there should be smaller deputations consisting of students, Professors, Readers or Lecturers of the University formed to undertake the work of collection. The general deputation will go from one important city to another and will try to collect money. Now suppose if they can get a lakh of persons who are willing to contribute Rs. 100 each we can easily get a crore of rupees. This will meet our immediate requirements and will also be sufficient for constructing more hostels the Senate Hall, and various other things which the Vice-Chancellor has mentioned to you in his statement. Some friends may think that it is not easy to collect even Rs. 100 at a time from such a large number. But I am not so pessimistic and believe that if proper efforts are made in every town, it will not be impossible to find a very large number willing to pay Rs. 100 each for such a cause in India and many may be found who will give Rs. 100 a year to the funds of the University. If this proposal is worked into practice, I am sure we will get much help from our countrymen. I know of a case in which a man was asked to pay 100 rupees towards such a fund and he readily responded

to the request. Now this gentleman is only an officer getting 400 or 500 rupees a month. I think that money will be forthcoming if we shall make a persistent, and strenuous effort to collect it in an organised way.

"As regards the deputation of students, I should say, they can collect a good deal. But it will not matter if they are not able to collect a large sum. They will surely be able to collect in thousands if not in lakhs.

"Our deputation should go to every important city in every province of India. Let it be proclaimed in every Hindu village and in every Hindu house that this is the Hindu University and that with the fate of it their honour is indissolubly linked. Shall we allow the institution to starve and to die? If we do, we shall have to hang our heads in shame. We have been criticising the work of others and pressing for political advance. But we must first set our house in order. We must try to make this great experiment a success. We should save this great institution from starvation and put it on a sound footing and this institution will in return give our youth great benefits and will do them immense good. Our professors are going away every year because better salaries are offered elsewhere. Our workers are finding much difficulty in making their two ends meet with the salaries which are paid to them. We must increase our regular income. I therefore comment this proposal to your acceptance. The Committee will not only devise means to realise funds but it will also strive to make retrenchment wherever it is possible. It will also have power to co-opt members. I hope you will all agree to the proposal."

Some members felt that a Committee like that would not be able to solve the difficulty and they suggested that two small Committees, one for collecting funds and the other for devising means for retrenchment should be appointed. It was finally decided to have the Committee suggested by Dr. Kanhaiyalal for the collection of funds and another Committee was appointed consisting of the following gentlemen to consider and report what retrenchment should be effected to balance the income and expenditure of the University:

1. Principal A. B. Dhruva, Pro. Vice-Chancellor, Benares Hindu University
2. Pandit Baldevram Dave, Allahabad

3. Mr. Justice Kanhaiyalal, Allahabad
4. Dr. G. N. Chakravarty, Vice-Chancellor, Lucknow University
5. Pandit Hriday Nath Kunzru, Allahabad
6. Mr. Justice Jwala Prasad, Allahabad
7. Babu Jwala Prasad, Superintending Engineer, Lucknow
8. Principal C. A. King, Benares Hindu University, Benares
9. Professor N. P. Gandhi, Benares Hindu University
10. Professor M. B. Rane, Benares Hindu University
11. Rai Sita Ram Bahadur, Meerut
12. Professor P. Seshadri, Benares Hindu University, and
13. Mr. Justice Gokaran Nath Misra, (Convener)

The Retrenchment Committee thoroughly examined the expenditure of every department of the University and found that there was no ground for any retrenchment. The only one recommendation they made was regarding the salary of the post of the Professor of Mathematics. They suggested that the scale of pay for the post should be fixed at Rs. 300-20-500 instead of Rs. 500 50 750. This recommendation was carried out by the Council. The Retrenchment Committee in summing up their recommendations, observed :

"We regret that we find ourselves unable to suggest any means of retrenching the expenditure of the University in the existing departments without materially impairing the efficiency of the University as a teaching and residential institution. The teaching staff is already working on what may be described as the minimum salaries. The Professors and their assistants are getting salaries which are distinctly lower than those given by other Universities in India, and to their credit it must be said that they are working at considerable personal sacrifice to help an institution which requires patriotic and loving support from all classes of the community interested in the well-being and education of the youth of the country.

"Besides imparting instruction in various Arts and Science subjects, the University provides vocational and technical instruction which is very much in demand in the country ; and it will be a matter for sincere regret, if for want of adequate financial support from the Government and the people, the University is obliged to curtail its activities and close any of these departments after they have attained the present stage of development at considerable expense, labour and sacrifice."

The Financial Re-organisation Committee appointed by the Court on the 20th July, 1925, held four meetings, the first on the 13th February, 1926 ; the second on the 2nd April, 1926 ; the third on the 5th April, 1926 ; and the fourth on the 23rd July, 1926.

In the first meeting held on the 13th February, 1926, Pandit Gokaran Nath Misra placed before the meeting, a list prepared by him embodying certain points relating to the financial organisation of the University. After a good deal of discussion on each point it was decided that the Pro. Vice-Chancellor be requested to arrange to get the donors' list revised and brought upto date by the end of February, 1926 and to place the services of collection agents at the disposal of the Convener of the Committee. Rai Parmeshwari Das of Lucknow had offered to work honorarily in the organisation of the collection work. His offer was accepted and it was further decided that provincial committees be organised for the different Provinces for the purpose of obtaining fresh donations and realising the arrears in respect of past donations. It was also decided to issue from time to time appeals both in the English and vernacular Press requesting the public to help the University with funds to carry on its work.

The Convener then held consultation with the professorial staff of the University with a view to determine the places to be visited by different deputations organised for the purpose and then he laid before the Committee, the result of these consultations. It was thought that two sorts of deputations should be organised : one consisting of University professors to be called "General Deputations" and the other consisting of students of the University to be called "Duty Deputations." It was also proposed that special deputations should be sent to the Indian States headed by the Vice-Chancellor, Pandit Madan Mohan Malaviya. It was felt by the Committee that unless the Vice-Chancellor headed the deputations and the leading gentlemen of the different provinces joined the deputations when touring in their respective provinces, the realisation of a substantial amount could not be expected. The Committee adopted several resolutions in connection with the deputations and with regard to the places to be visited by such deputations.

At its third meeting held on the 5th April, 1926, the Committee considered the question of raising the fees in the various departments of the University and the Central Hindu Collegiate Schools. It was decided to request the Registrar to prepare a statement showing the scale of fees charged in other Universities of the province and those charged by the

Banaras Hindu University. A Sub-Committee was formed to consider and report on this question by July, 1926. The question of applying to the Government for grant-in-aid for the various departments was also considered and the Committee resolved that the Council of the University should be asked to submit a representation to the Government of India for special grant to the University; for the Science Departments including Mining and Metallurgy, Geology, Ceramics and Industrial Chemistry; for the Engineering College, for the Women's College; for the Ayurvedic College, for the Teachers' Training College; for the Central Hindu Boys' School and for the building of a new hostel for the University.

The question of management of the various estates belonging to the University and the income derived therefrom was also discussed and considered at great length. The Secretary of the Estates Committee was requested to obtain certified copies of settlement papers like *Kherat*, *Wajibdaraz*, *Khasra*, *Kotahani* and the *Jamabandi* of each of the villages and landed estates held by the University. The question of the income derived by the University by the sale of grass, fruits and dried trees and from rents from the agricultural tenants of the land belonging to the University was also considered. It was decided that steps should be taken to increase the income derived from these sources. It was also decided that efforts should be made to increase the income from agricultural rents by giving out long leases to the tenants. It was suggested that steps should be taken to get the areas covered by the Botanical gardens, the University Hospital and the Women's College, exempted from the payment of Government revenue. The question of sale of Ayurvedic medicine prepared by the Aushadhalaya was also considered and the Superintendent of the Aushadhalaya was requested to report regarding the steps to be taken for increasing the income available from the sale of the medicines prepared by the Aushadhalaya. The Principal of the Engineering College was requested to submit a report showing the condition of the surplus machinery lying at the College and the workshop with a view to dispose of the same. It was suggested that steps should be taken to increase the income derived from the electrical supply to the hostels and bungalows and to prevent any possible wastage of electric current.

Lastly, the Committee considered the preparation of a Finance Code for the University and formed a sub-committee to examine the system of accounts of the University and to consider the question of the advisability of preparing a Finance Code to regulate the system of accounts on a uniform and satisfactory footing.

In pursuance of the resolution of the Financial Organisation Committee passed on the 2nd April, 1926, a meeting of the professorial staff and the students of the University was held on the 3rd April, 1926 and the details for the organisation of the various deputations were discussed. Subsequently, another meeting of the professorial staff was held on the 21st April, 1926 at which the question of starting of various deputations for the collection work in the different provinces were considered. After a good deal of discussion, it was decided that the starting of the deputations should be postponed till the Vice-Chancellor fixed a programme for leading these deputations and until replies from the leading gentlemen of the provinces who had been approached to join the deputations had been received. Principal A. B. Dhruva and Prof. Seshadri were requested to draft a short appeal in English.

The deputations so appointed made tours in Bengal, Bihar, United Provinces and the Punjab. The deputation for Bengal was headed by Dr. Maitra ; that for Bihar consisted of Prof. P. S. Varma, Shri Indra Deva Tiwari, and Professor D. N. Sen ; that for the United Provinces, consisted of Prof. B. L. Atreya and Shri Nand Kumar Tiwari ; that for the Punjab consisted of Dr. S. S. Bhatnagar, Dr. Y. Bharadwaja, Dr. Kushi Ram Mehta, and Professor Gurumukh Nihal Singh. The amount collected by these deputations can by no means be said to be substantial. In Bengal the collection was Rs. 2,550/-, besides a collection of books, approximately valued at Rs. 1,000/-. Nothing could be collected in Bihar. In the United Provinces only Rs. 708/8/- were collected and in the Punjab, Rs. 411/-. The total amount collected by these deputations was thus a sum of Rs. 3,669,8/-. The Vice-Chancellor, Pandit Madan Mohan Malaviya could not join any of these deputations owing to his other engagements. Without him it was found impossible by the deputations to collect any substantial amount. Wherever the Deputations went people enquired about him. Some people told the Deputations that they would contribute their mite towards the funds of the University in case Malaviyaji came in their midst. No leading gentleman of the provinces was found willing to accompany the deputations.

The amount realized by the collecting agents was Rs. 3596-14-9. Thus the total collection made by the Committee was Rs. 7266-6-9 and the expenditure incurred in the collection thereof was Rs. 3108 9-5.

After the Summer Vacation, the Financial Organisation Committee held its fourth meeting on the 23rd July, 1926 and considered the report submitted by the Fees Sub-Committee. The recommendations of the sub-

committee were adopted. It had been recommended that the fees in the Engineering College, in the second year of the Law College and the Teachers' Training College, be raised. The Financial Organisation Committee further decided at that meeting to make fresh efforts to organise deputations in the provinces of Bengal, Bihar, United Provinces and the Punjab during the Dashehra holidays. The Vice-Chancellor, Pandit Madan Mohan Malaviya was requested to arrange for deputations to the different Indian States including the Mysore Durbar, at such time as it might be found convenient. Attention of the Pro. Vice-Chancellor was again invited by the Committee to the question of the Government grant-in-aid. It was suggested that the Government should be moved to give grants-in-aid for the various departments of the University, specially for the Women's College, the C. H. School and the Teachers' Training College. A retired Naib-Tahsildar was appointed to supervise the collection work. Some recommendations regarding the management of the University's landed property were also made. The report of the Superintendent, Ayurvedic Anushadhalaya regarding the preparation and sale of Ayurvedic medicines was considered.

The last recommendation made by the Committee at this meeting was that every student residing on the University grounds should be charged Rs. 8/- per annum for supply of medicines to them. Similar charges were suggested to be levied on resident teachers and the staff. Persons getting a salary below Rs. 500/- were to be charged Rs. 10/- per annum and those getting a salary of Rs. 500/- or over, Rs. 20/- per annum. Other employees of the University, except menial servants getting Rs. 15/- or below, were to be charged Rs. 2/8/- per year.

The Financial Organisation Committee made its final report on the 5th December, 1926. The Committee summed up its view with regard to collection of funds in the following manner :

"We would like to state that the work of the Financial Organisation Committee of the University is of a difficult and complex nature and much cannot be expected during the course of less than a year. The Committee hopes that the organisation in many departments will be put on a sound basis during the course of the next year. The collection work will also, it is hoped, improve next year. The deputations that were appointed during the course of the year have not been able to secure much success. We wish to state it as our considered opinion that unless the Vice Chancellor consents to lead the deputations in the various parts of the country,

it will not be possible to expect substantial collections for the University".

The reports of the Retrenchment Committee and the Financial Organisation Committee were placed before the Court on the 18th December, 1926 and the Court witnessed repetition of the old arguments in favour of the retrenchment of some of the institutions and the need for effecting economy in all possible ways. Pandit Hriday Nath Kunzru expressed his anxiety with regard to balancing the budget and wiping off the debt. Pandit Malaviyaji shared his anxiety. He, however, felt that as things stood there was no alternative except to make a strenuous effort to raise funds and to increase the recurring income. In this work he desired to enlist the help and co-operation of every member of the Court. He was sorry he could not go out during that year, owing to pressure of other work, for collection of funds for the University. He, however, hoped to resume his work soon. He had prepared a list for the purpose of collection and planned to collect a minimum amount of thirty lakhs of rupees during the next year. His idea was to collect this amount from 30,000 persons at Rupees one hundred from each. In response to his request some gentlemen had already paid their subscriptions of Rs. 100,- and some even more towards the Debt Redemption Fund.

The Court finally passed a resolution that the reports of the Financial Organisation Committee and the Retrenchment Committee be sent to the Council for information and necessary action. The Court also conveyed its thanks to the Convener and other members of these Committees for the work done by them.

Pandit Kanhaiyalal then moved that the Collection Committee appointed by the Council on the 31st January, 1925, and the Financial Organisation Committee appointed by the Court on the 20th December, 1925 be discharged. He moved another resolution recommending to the Council that the Finance Committee constituted by the Council on the 13th March, 1926 be organised with power to consider and examine the Annual Financial Statement, and advise the Council as to the exclusion, curtailment, revision or re-adjustment of any items contained therein, to examine, consider and advise the Council regarding items of new expenditure involving the outlay of more than one thousand rupees per year, to take measures for the collection of subscriptions already promised and to obtain new subscriptions by means of deputations, appeals and otherwise and generally to devise means for improving the present financial position of the University by more efficient

management, retrenchment and any other ways practicable". These proposals were carried by the Court.

The above resolution of the Court was then placed before the Council on the 6th January, 1927 and it resolved "that the Finance Committee be re-constituted with power

- (a) to consider and examine the Annual Financial Statement and advise the Council as to the exclusion, curtailment, revision or re-adjustment of any items contained therein, to examine, consider and advise the Council regarding items of new expenditure involving a recurring expenditure of more than one thousand rupees per year ;
- (b) to take measures for the collection of subscriptions, already promised and to obtain new subscriptions by means of deputations, appeals and otherwise and generally to devise means of improving the present financial position of the University by more efficient management, retrenchment and any other ways practicable."

The following gentlemen were appointed members of the Finance Committee :

(1) The Vice-Chancellor, (2) The Pro. Vice-Chancellor, (3) the Registrar, (4) the Treasurer, (5) the Secretary of the Estates Committee, Ex-Officios, (6) Pandit Kanhaiyalal, (7) Pandit Baldev Ram Dave, (8) Sir Jwala Prasad, (9) Justice Gokaran Nath Misra, (10) Dr. Gyanendra Nath Chakravarti, (11) Pandit Iqbal Narain Gurtu, (12) Prof. M. B. Rane, (13) Principal C. A. King, (14) Prof. N. P. Gandhi, (15) Pandit Hriday Nath Kunzru. Pandit Kanhaiyalal was appointed Convener of the Committee.

While the Council was taking these measures to improve the financial position, the Government of India decided early in 1926 to enhance their recurring grant from Rs. 1 lakh to Rs. 1½ lakhs in 1926-27 and to give a special non recurring grant of Rupees 5 lakhs solely for the liquidation of existing indebtedness. Out of this amount of Rs. 5 lakhs, Rs. 2 lakhs were payable in 1926-27 and Rs 3 lakhs in 1927-28. The payment of Rs. 3 lakhs in 1927 28 was conditional on the University reducing its debt by over two lakhs by May, 1927. There was a misapprehension in Government quarters that unless stringent conditions were laid down for the payment of their grants, there was a risk that the University might not take effective measures to clear off its debt or that it might fail to balance its Budget.

The assistance promised by the Government was far below the requirements of the University and so a representation was again submitted on the 6th March 1926 for their consideration. Stating the financial position and the work done by the University, the Pro. Vice-Chancellor, Principal A. B. Dhruva in his letter dated the 6th March 1926 urged upon the Central Government the desirability of further aid to the University, in the following terms :—

“In view of what has been stated above, the Council of the University hopes that the Government of India and the Legislature will be pleased (a) to increase the non-recurring grant which has been recommended by the Standing Finance Committee from Rs. 5 lakhs to Rs. 20 lakhs, and order it to be paid immediately to liquidate the whole debt of the University, and (b) to raise the recurring grant to Rs. 2 lakhs per annum.

“In conclusion, I beg to state that if the Government and the Legislature will be pleased to help the University to the extent indicated above, the University will not slacken its efforts to secure further funds and private benefactions to develop and consolidate the work of the University. After its debt is once wiped off, the Council hopes the University will obtain an addition to its regular income and larger donations from the Princes and the public to build more hostels for students and more quaters for the staff which are required to make the University thoroughly “residential” as contemplated by the Charter, as well as more laboratories and workshops, and for a University Library, a Museum, a Senate Hall and a Temple which are also urgently needed”.

Payment of the non-recurring grant of Rs. 2 lakhs was received from the Government of India before June 1926. This reduced the Overdraft from the Bank to Rs. 14,89,813/ on June 30, 1926.

Efforts made by Malaviyaji to collect subscriptions resulted in a total collection of Rs. 3,82,318 - during the year ending on June 30, 1927. But out of this only Rs. 39,150/- were for general purposes. The remaining Rs. 3,42,868 - represented donations for special purposes. The Revenue Account for the year 1926-27 also ended in a deficit of Rs. 1,77,559/-. So the overdraft again increased and reached the figure of Rs. 16,58,074/- on June 30, 1927.

Malaviyaji continued his efforts. Exhorted by the Pro. Vice-Chancellor, the staff and students also went about to collect donations for the University during the Puja Vacation of 1927 and they were able to

collect about Rs. 35,000/-. Some members of the Staff and students under the guidance of Professor Mathur and Professor Sukhdeva Pande collected Rs. 15,400/-. Professor Seshadri who paid a visit to Hyderabad (Deccan) was able to secure promises of donations amounting to Rs. 73,822 -, out of which Rs. 21,777/- were realised before the end of the year 1927. All these efforts brought the total collections during the period from the 1st July, 1927 till the middle of December, 1927 to Rs. 3,59,407/-.

The Government of India also paid during this period Rs. 3 lakhs on account of their non-recurring grant to the University towards the clearance of the debt.

During his visit to Hyderabad (Deccan) Professor P. Seshadri got some indication that His Exalted Highness, the Nizam of Hyderabad might also sanction a grant to the University. He therefore addressed a letter on November 2, 1927 to the University suggesting that a representation on behalf of the Council be sent to the Government of His Exalted Highness the Nizam for financial grant to the University. Accordingly, the Council resolved on the 27th November, 1927 that the Vice-Chancellor be requested to make a representation on behalf the Council to the Government of His Exalted Highness the Nizam for financial help.

During the last months of 1927, the Vice-Chancellor Pandit Madan Mohan Malaviya toured in Rajasthan and Central India for securing financial help from the Indian States for the University. He secured a donation of Rs. 50,000/- from the Maharaja of Bikaner besides a sum of Rs. 43,000 subscribed by the residents of Bikaner. He then visited Udaipur and requested His Highness the Maharana Sahib to give a further grant for the University. An amount of Rs. 10,000 was subscribed by one of the Sardars. From Udaipur, he visited Kotah and secured a sum of Rs. one lakh from the Maharaja of Kotah in addition to his former donation of Rs. 1½ lakhs. Rs. 65,000 - were subscribed by the Sardars and other residents of Kotah. Out of this amount, a sum of Rs. 50,000, - had been offered by Seth Budh Singh Kesari Singh for a Hostel for Swetambar Jain students. This gentleman held out a hope that he might increase his donation to one lakh. Pandit Madan Mohan Malaviya then visited Bundi, Jhalawar and Kishengarh States and requested their Highnesses for help. Then he went to Jodhpur and requested His Highness the Maharaja of Jodhpur to raise his total grant to the University to Rs. 5 lakhs by contributing Rs. 3 lakhs more. The Maharaja acceded to his request. The Maharaja Sahib was also pleased to preside at a public meeting at Jodhpur convened to secure financial

help for the University. It was a very successful function and Rs. 1,06,000/- were further subscribed by Sardars, *Raises* and others. The money subscribed by the Jodhpur Durbar was to be spent towards starting a College of Agriculture at the University and establishing a Chair in connection therewith. Mention about this has already been made earlier in this chapter.

From Jodhpur, Pandit Madan Mohan Malaviya went to Gwalior. Her Highness Junior Dowager Maharani Sahiba and His Highness the Maharajasaheb were pleased to see the slides of the University in the Palace at which nearly five hundred Sardars and officers and others were present. Pandit Malaviya requested the Durbar to give the University a grant of Rs. 24,000 - a year for the purpose of creating a Chair at the University connected with Agriculture and suggested that the name of his late Highness might be associated with it because he was deeply interested in Agriculture. While this matter was under consideration a sum of about Rs. 43,000/- was subscribed by the Sardars and *Raises* at Gwalior. Besides this, Lady S. B. Wellinkar of Gwalior promised to contribute to the University half the sale proceeds of her property at Bombay worth about Rs. 8 lakhs, in case it was sold. She authorised Malaviyaji to negotiate for its sale. Pandit Malaviya hoped to get at least Rs. 3 lakhs out of that transaction. Lady Wellinkar was also pleased to give a grant of Rs. 2,400/- a year for the award of scholarships to be called "Shri Krishna Scholarships" in memory of her son who was killed in action during the Great War while serving as an officer in the Air Force.

The financial year 1927-28 ended on June 30, 1928 with a total collection of donations of Rs. 6,73,744/- as against the previous year's figure of Rs. 3,82,318/-.

Though the actual donations during 1926-27 and 1927-28 amounted to Rs. 10,56,062/-, only a sum of Rs. 3,39,377/- out of this was for general purposes. This and the Government grant of Rs. three lakhs received in 1927-28 helped to bring down the indebtedness to the Bank by Rs. 3,77,081/- besides meeting the deficit of Rs. 2,32,168/- during the year 1927-28. The overdraft which stood at Rs. 16,58,074/- on 30th June, 1927 was reduced to Rs. 12,80,993/- on 30th June, 1928. During the year 1928-29, the over-draft increased again and on 31st March, 1929, it reached the figure of Rs. 16,40,972/-.

It may be mentioned here that till the year 1928 the accounts of the University were closed on the 30th June, every year. This was changed

in 1928-29 and the accounts for the year 1928-29 were closed on the 31st March, 1929. The financial year of the University since then has been from 1st April to 31st March.

The donations collected during 1928-29 i.e. from the 1st July 1928 to the 31st March, 1929 amounted to Rs. 3,07,049/- out of which Rs. 2,80,778/- were for special purposes and Rs. 26,271/- for general purposes. With this, the total amount of donations actually received by the University from the people and princes of India reached the figure of Rs. 1,16,64,701-2-4. The actual realization during the various years was as follows :

| | | | | | |
|--------------------------------|-----|-----|-----------------|----|----|
| Upto June 1917 | ... | Rs. | 48,16,688 | 4 | 6 |
| 1917—18 | ... | Rs. | 2,27,274 | 0 | 2 |
| 1918—19 | ... | Rs. | 4,53,023 | 6 | 11 |
| 1919—20 | ... | Rs. | 12,05,691 | 6 | 9 |
| 1920—21 | ... | Rs. | 13,48,859 | 11 | 3 |
| 1921—22 | ... | Rs. | 9,83,266 | 6 | 10 |
| 1922—23 | ... | Rs. | 8,31,817 | 6 | 6 |
| 1923—24 | ... | Rs. | 1,04,953 | 1 | 0 |
| 1924—25 | ... | Rs. | 1,07,143 | 2 | 1 |
| 1925—26 | ... | Rs. | 2,22,871 | 14 | 1 |
| 1926—27 | ... | Rs. | 3,82,318 | 12 | 3 |
| 1927—28 | ... | Rs. | 6,73,744 | 12 | 0 |
| 1928-29 (upto 31st March 1929) | ... | Rs. | 3,07,048 | 14 | 0 |
| | | | Rs. 1,16,64,701 | 2 | 4 |

This was against the total promised donation of Rs. 1,45,90,301 till March 31, 1929. The first crore of rupees which was initially asked for, was subscribed by the end of the year 1924 itself. In 1927, Malaviyaji made his appeal for a second crore of rupees for the University before he started on his collection tour. The "Appeal for a Second Crore" was renewed by him in April 1929 on the auspicious day of Ram Navami, Samvat 1986.

During the Summer of 1929, Malaviyaji made a tour in the Southern India. During this tour he visited Travancore and saw Her Highness the Dowager Maharani Sahiba, her son and the Diwan, and from the talk he had on that occasion with them he expected that the Travancore Durbar would help the University with a grant. Malaviyaji had the occasion of visiting the Cochin State also where he met His Highness the Maharaja of Cochin and his Dewan. He returned with the expectation that the Cochin State would give the University a handsome donation.

Pandit Madan Mohan Malaviya also continued his efforts to secure a substantial grant from the Government of India towards the non-recurring expenditure besides an increase in the recurring grant. Ultimately, in May 1929, the Government of India sanctioned the enhancement of their annual recurring grant from Rs. 1½ lakhs to Rs. 3 lakhs with effect from 1929-30 and for subsequent years. They also sanctioned a non-recurring grant of Rs. 15 lakhs spread over a period of three years for the liquidation of the debt of the University. While doing so the Government of India wanted an assurance that the University would not become indebted again. For this purpose they suggested that a Statutory Standing Finance Committee should be created by the amendment of the Benares Hindu University Act. The Vice-Chancellor, Pandit Malaviyaji informed them that the University had already got a Finance Committee which had been functioning since the very foundation of the University. He further informed that the debt was due almost wholly to the large expenditure that the University had to incur on its buildings and equipment, and towards which the University had been asking the Government to make adequate contribution. He told them that when this debt would be cleared the Finance Committee of the University might be trusted to see that the University would not become indebted again. But the Government of India thought that it was desirable that the Finance Committee should be appointed by the Court under a Statutory provision, and its composition and powers should be defined by Statutes and that the Benares Hindu University Act should be amended to carry out this object. No suggestion was made by the Government that the existing powers of the Council to spend the revenues of the University as they think best should in any way be interfered with. They only desired to make sure that the expenditure did not in future exceed the income of the University. Towards this end, the Government of India suggested that the Standing Finance Committee should have the power to rule out all expenditure which is in excess of the income and the resources of the University, and that its decision in this respect should be final. It was, however, understood that the Committee shall not have the right to say that the Council should or should not spend any particular amount on any particular item. The Committee would declare as to what in its opinion the total income of the University would be for any year and would fix the limit of the expenditure. It was for the Council to decide how the expenditure limited to that figure should be distributed over the various departments of the University.

The Government of India suggested that the Standing Finance Com-

mittee should consist of the Vice-Chancellor, and four other members—two of whom were to be elected by the Court.

The matter came before the meeting of the Court on the 15th December, 1929 and the Court appointed a Committee consisting of the Vice-Chancellor, and the Pro. Vice-Chancellor, Pandit Baldev Ram Dave, Pandit Kanaiyalal, and Prof. M. B. Rane to draft the constitution and powers of the Standing Finance Committee with a view to meeting the suggestions of the Government of India. The meeting was then adjourned to the next day.

The report of the Committee was placed before the Court at its adjourned meeting held on the 16th December, 1929 when Pandit Baldev Ram Dave moved :

“That under Section 17(3) of the Benares Hindu University Act XVI of 1915 the following Statutes be made constituting the Standing Finance Committee as one of the authorities of the University under Section 7-XII of the Act, and that they be added after Statute 27 embodied in the first Schedule to the Act :

27A. A Standing Finance Committee shall be constituted which shall consist of

- (1) The Vice-Chancellor,
- (2) One member of the Court to be nominated by the Lord Rector,
- (3) One member of the Court to be nominated by the Chancellor,
- (4) Two members of the Court to be elected by the Court of the University.

27B. Three members of the Standing Finance Committee shall form the quorum.

27C. The term of the Office of a member of the Standing Finance Committee shall be three years, but it shall come to an end earlier if he ceases to be a member of the Court.

27D. Casual vacancies in the Standing Finance Committee shall be filled up in the case of members nominated by the Lord Rector or the Chancellor of the University by the nominating authority for the residue of the term, and in case of other vacancies by the Council till a fresh appointment is made by the Court.

27E. The Vice-Chancellor shall preside at the meetings of the Standing Finance Committee, and will also preside at

any joint meetings of the Standing Finance Committee and the Council that may be convened by the Vice-Chancellor. In his absence, any other members of the Standing Finance Committee may be elected to preside.

27F. The Standing Finance Committee shall meet at least twice every year to examine accounts and scrutinise proposals for expenditure.

27G. The Standing Finance Committee shall rule out expenditure which is in excess of the income and resources (including reasonable expectations) of the University and its decision in this respect shall be final.

27H. No expenditure not provided for in the Budget shall be incurred without the approval of the Standing Finance Committee.

27I. Each member of the Standing Finance Committee shall have the right to record a minute of dissent whenever he dissents from his colleagues.

Prof. M. B. Rane in seconding the motion, said :

“This proposition is, in fact, coming before the Court on behalf of the Council. The Council is the body that has been in sole charge of the finances of the University and rightly so, for, it is the Council that knows the working of the University from day to day. It knows what the University needs and what it does not. It is in fact the body that is responsible for maintaining the University in a good working order and for keeping it in an efficient condition. The Council therefore makes the annual budget. We should do nothing which will question this power of the Council to make its own budget. The proposed Finance Committee will certainly have the right to disallow a budget in which the expenditure exceeds the income, but it shall have no right to interfere with the proposed budget if it is a balanced one. The Finance Committee is really meant to help the Council in its work and not hinder it. I am glad that you, Sir, as the Chairman of this meeting and the Vice-Chancellor of this University, have given us the assurance that this is what actually is the intention of adding the new Statutes”.

The proposal was put to the vote and carried unanimously.

Some correspondence passed between the Vice-Chancellor and the Government on the subject and the Vice-Chancellor had had important conversation with high Government officials in that connection. Still the

Government thought that it was desirable to have the Standing Finance Committee under a provision contained in the University Act and the Statutes, and that the Benares Hindu University Act should be amended for the purpose.

In order to consider the matter, a special meeting of the Court was called on March 31, 1930 but the Vice-Chancellor could not reach Banaras on that day owing to some urgent work which required his presence at Delhi. The meeting was therefore adjourned to April 13, 1930. After some discussion in the matter the Court passed the following resolution :

“(i) Read Government of India letter No. 2243 Edn., dated the 16th of December, 1929 and No. 380-Edn. dated the 25th of February, 1930, containing proposals for a statutory provision being made for the constitution of a Standing Finance Committee at the Benares Hindu University and the amendment of the Benares Hindu University Act :

“Resolved that the proposals and suggestions of the Government of India contained in paragraphs 3 and 4 of their letter No. 2243-Edn., dated the 16th of December, 1929, and in paragraph 2 of their letter No. 380 Edn., dated the 25th of February, 1930, be accepted, and that the Government be requested to introduce legislation to give effect to them”.

“Resolved further that the Court desires that it should be understood that ‘the income and resources of the University’ will include the proceeds of any loan which may be taken for productive works.

“(ii) Resolved that the words ‘Standing Finance Committee’ be added after the words “Synodicate” in Statute 2(3) of the Statutes of the University”.

Necessary provision for the Standing Finance Committee was then made in the Benares Hindu University Act when it was amended by Act No. XXIX of 1930 which received the assent of the Governor-General on the 25th July, 1930.

The Statutes were now to be framed to provide for the constitution and powers of the Standing Finance Committee in accordance with the Benares Hindu University Amendment Act No. XXIX of 1930. This matter was taken up by the Court on the 21st December, 1930. The Statutes which had been drafted and proposed by the Council were adopted.

The previous sanction of the Governor General to these Statutes had already been obtained. They were now submitted to the Visitor for his formal sanction.

The Benares Hindu University Amendment Act No. XXIX of 1930 made some other amendments and additions also, besides making necessary provision under Sections 7 and 17 of the Act for the Standing Finance Committee.

But before coming to these, it is necessary to mention about an earlier amendment made in the Act in 1922 by Act No. III of 1922.

In the First Statutes of the University there was a provision under Statute 14(1) Class III (clause (g), for the election of not exceeding twenty persons by the Court as its members. The First Court which met on the 12th August, 1916 had elected under this provision the following members who were on the Board of Trustees of the Central Hindu College :

- (1) Dr. Mrs. Annie Besant
- (2) Dr. Gyanendra Nath Chakravarti
- (3) Shri Upendra Nath Basu
- (4) Shri Jnanendra Nath Basu
- (5) Shri Govind Das
- (6) Shri Sriśh Chandra Basu Bahadur
- (7) Pandit Chhodlal
- (8) Shri Kalicharan Mitra
- (9) Balkrishna Kaul
- (10) Shri Hirandra Nath Datta

Then Statute 14(1) laid down that "save when otherwise expressly provided, members shall hold office for five years : provided that, as nearly as may be, one-fifth of the total number of the members of the first Court in each of the Groups of Class III shall retire by ballot at the end of each year for the first four years".

When the question of balloting out one fifth of the members of the Court under Clause (g) of Class III of Statute 14(1), came up before the meeting of the Court on October 29, 1917, Mrs. Annie Besant pointed out that at the time the Central Hindu College with all its properties was handed over to the Hindu University Society, it was distinctly understood that the old trustees of the Central Hindu College who were members of the Court were to be Life Members. She further said that if by ballot she was to retire, her re-election was, as the Statute then stood, impossible. She thought that it was unfair to her and a breach of the faith on which the

Central Hindu College and its properties were made over to the University. Pandit Malaviyaji said that there was no doubt at one time it was intended that Mrs. Besant and a certain number of the trustees of the Central Hindu College were to be made life members of the University Court and it was so provided in the draft of the Bill that was prepared at that time. But when it was submitted to the Government of India many changes were made in it and the Bill as was finally passed did not contain that provision. Dr. Sundar Lal then pointed out that there was no condition that Mrs. Annie Besant or any other Trustee of the Central Hindu College was to be life member of the University Court in the terms proposed in December, 1913 by the Board of Trustees of the Central Hindu College for the amalgamation of that College with the Hindu University Society. Those terms, subject to slight modifications, were accepted by the Hindu University Society and the two Societies duly amalgamated. Before the Bill was introduced in the Legislative Council the draft of the Bill was printed and sent to all the members of the Society and to some important personages throughout India for opinion and criticism. The provision of the Bill had also been considered in detail at a meeting of the Hindu University Society held in January, 1915. At that meeting, a Sub-Committee consisting of Pandit Aditya Ram Bhattacharya, Pandit Madan Mohan Malaviya, Babu Bhagavan Das and Dr. Sundar Lal was formed to meet the Education Member of the Government of India and to settle with him, provisions of the University Bill, the Statutes and the Regulations, as far as possible on the lines settled at the meeting. The draft settled at that meeting of the Hindu University Society did not provide life-membership in the University Court to the Trustees of the Central Hindu College. When the Hindu University Bill was introduced in the Legislative Council about the end of March, 1915, it was published in the Gazette of India and reprinted by the Hindu University Society. A copy of the reprint was sent to all the members of the Society and others taking interest in the University and opinions were invited thereon. Even then there was no complaint that the Bill did not provide Life Membership for the Trustees of the Central Hindu College.

When these facts were pointed out to the Court, Sarvashri J anendra Nath Basu, Govind Das, Kali Charan Mitra, Durga Prasad, volunteered to resign their seats and thus rendered retirement by ballot, unnecessary. They thus saved a situation under which there was a chance of Mrs. Besant being balloted out. The ballot was avoided next year also and Sarvashri Chhedalal, Guruprasad Dhawan and Gyanendra Nath Chakravart., vacated their seats. In the subsequent two years, Mrs. Besant was not ballotted

out and she continued as member of the Court for the full term of five years. After expiry of this term in August 1921 she ceased to be a member of Court.

Now there was no possibility of re-electing Mrs. Besant as a member of the Court in view of the provision under Section 9(2) of the Benares Hindu University Act of 1915 which said: "Save in the case of the First Court, no person not being a Hindu shall become or be appointed a member of the Court". The Government of India was therefore moved to amend the Act so as to make possible to have Mrs. Besant as a member of the Court. A Bill for the amendment of Section 9(2) was therefore, introduced by the Government in the Legislative Assembly and was passed as Act No. III of 1922 which received the assent of the Governor-General in Council on the 9th February, 1922. Section 9(2) as amended read as follows:

"No person not being a Hindu shall become or be appointed a member of any Court other than the First Court unless he has been a member of the First Court".

Mrs. Besant was then elected a member of the Court on November 30, 1922, under Statute 14(1) Class III Clause (g) for a full term of five years.

The above was the only amendment made in the Benares Hindu University Act by Act III of 1922.

Some other changes in the Act were also considered necessary and a proposal was moved at the meeting of the Court on the 12th December, 1920 for the appointment of a Committee to report as to what changes should be introduced in the Hindu University Act and Statutes. After some discussion, the Court appointed a Committee consisting of the Vice-Chancellor, Pro. Vice-Chancellor, Dr. Ganesh Prasad, Pandit Iqbal Narain Gurtu, Sri Jnanendra Nath Basu, Pandit Baldev Ram Dave, Babu Ajit Prasad, Dr. Gyanendra Nath Chakravarti, Munshi Iswar Saran and Mahadev Prasad and further requested the Senate to nominate three members to serve on this Committee. The Pro. Vice-Chancellor was appointed Convener of the Committee.

This Committee after careful consideration submitted its report which came before the Court on the 21st January 1924. After careful consideration the Court accepted the amendments proposed.

One important change proposed was in Section 14(2) relating to the Permanent Reserve Fund. Another change was suggested under Section 15(2) for permitting the University to admit colleges and institutions of Oriental Learning and Theology, outside Banaras also to the privileges

of the University. This was in accordance with the decision of the Senate taken at its meeting held on the 12th August, 1922. Some changes were proposed in Section 17 relating to the Statutes. Another new Section was proposed to constitute a pension or provident fund for the benefit of the teachers and other servants of the University. It was also proposed to have two Pro. Chancellors for the University instead of one and to have twenty members in the Syndicate instead of seventeen.

The Court then adjourned to the 22nd January 1924. The recommendations of the Committee regarding the revision of the Statutes were considered and after long discussion the meeting adjourned to 23rd. After further discussions on the 23rd January 1924 the recommendations of the Committee with regard to the Statutes were accepted with some modifications. The amendments proposed in the Act were sent to the Government. A Bill for amending the Benares Hindu University Act was then introduced in the Legislative Assembly in 1930. It was passed as Act XXIX of 1930 and received the assent of the Governor-General on the 25th July, 1930. The amended Act of 1930 provided for one more Pro. Chancellor. The strength of the Syndicate was also raised from seventeen to twenty members. A new Section 16(A) was added laying down that "the University shall constitute for the benefit of its officers, teachers and other servants such pension or provident fund as it may deem fit in such manner and subject to such conditions as may be prescribed by the Statutes". Another amendment was in Section 17(1)(d). This Section laid down that subject to the provisions of the Act, the Statutes may provide for "the instruction of Hindu Students in Hindu religion". This was amended as "for the instruction and examination of Hindu students in Hindu religion". The changes proposed by the Court in Section 14(2) relating to the Permanent Reserve Fund and in Section 15(2) for the admission of Colleges and institutions of Oriental Learning and Theology situated outside Banaras to the privileges of the University, were not accepted by the Government.

It will be remembered that the Senate also had appointed a Reforms Committee on the 27th March, 1920 "to consider and report in the light of the recommendations of the Calcutta University Commission, what changes, if any, relating to the courses of study, the system of examination and the organisation of instruction, etc. may be adopted by the Senate". The recommendations of this Committee were accepted by the Senate on the 13th August, 1922. But the recommendations particularly those relating to the institution of honours courses entailed fresh expenditure and so it was decided to wait till the financial position of the University improved.

The Calcutta University Commission had in their report expressed that there was a need for coordination in the work of the Universities in India. The Committee on Indian Students in England, presided over by the Earl of Lytton had also hoped that the Indian Universities would take steps to establish an Inter-University Board for the purpose of conducting the Courses of Study in India and seeking uniformity in their recognition abroad.

On receiving a letter from the U.P. Government, Education Department inviting suggestions from the University on the report of the Lytton Committee on Indian Students in England, the Syndicate appointed on the 14th November, 1923 a Committee consisting of the Pro Vice-Chancellor, Professor L. D. Coeslant, Dr S. S. Bhatnagar and Prof. P. Seshadri to consider the matter. This Committee met on the 15th December, 1923. Professor Gurumukh Nihal Singh attended the meeting by special invitation. The Committee made the following recommendations which were accepted by the Senate on the 6th February, 1924 :

- (1) The University approves of the proposal to replace the present Provincial Advisory Committee of Advisory Bureaux attached to Universities to provide information to students proceeding to England and to facilitate their admission into the Universities concerned, the expenses of the Bureaux being met by special grants made to the Universities by Government.
- (2) The University approves of a Central Agency in England for all the Universities in India to deal with the admission of students from India into British Universities, but the University trusts that it will have a voice in the selection of the personnel of the Agency.
- (3) The University approves of the idea of holding an Inter University Conference in India and of establishing a standing Inter University Board.

The Government of India, Education Department had proposed to hold a Conference of the representatives of the Indian Universities at Simla to discuss questions of common interest, as suggested by the Lytton Committee and the Calcutta University Commission. They addressed a letter to the University in September, 1923 inviting opinion on the proposal. The Syndicate of the University while welcoming the proposal nominated the Vice-Chancellor, the Pro. Vice Chancellor, Principal Dhruva, Professor L. D. Coeslant, Dr. S. S. Bhatnagar and Professor P. Seshadri to represent

the University at the Conference. The Syndicate further requested the Committee which was appointed to report on the question of education of Indian students in England to suggest topics for discussion at the ensuing Inter Universities Conference at Simla.

This Committee suggested the following subjects for discussion which were accepted by the Syndicate on the 6th February, 1924 :

- (1) The constitution of a standing Inter University Board in India.
- (2) The Autonomy of Indian Universities - their relations to Government and the Legislatures.
- (3) The recognition of the degrees of Indian Universities by foreign Universities and facilities for the admission of Indian Students into foreign Universities.
- (4) The mutual recognition of degrees and examinations by Indian Universities .
- (5) Facilities for a central All India publication of research papers in Arts, Science, Technology and Orientalia.
- (6) Migration of students and Inter University Regulations
- (7) Transfer of students for purposes of Post Graduate study and research.
- (8) Transfer and exchange of Professors.
- (9) Cooperation in research work.
- (10) Coordination of work in the Universities to avoid overlapping.
- (11) Uniformity of standards in examinations especially in admissions to Universities.
- (12) Future Indian University policy.
- (13) Steps to make Indian Universities self-contained to reduce the need for students to go abroad for study.
- (14) Coordinating the work of University Libraries.
- (15) Collection and utilisation of manuscripts, historical records and other sources of study.
- (16) Technological education and opportunities for practical training and vocational experience in business, factories etc.
- (17) University extension.
- (18) The establishment of a Central Bureau under the auspices of the Universities for educational information.

The Indian Universities Conference convened by the Government of India was held at Simla in May, 1924. All the Indian Universities were represented at the Conference by their respective delegates. They discussed many important educational matters. One of the recommendations made by the Conference was regarding the establishment of an Inter University Board as a Central Agency in India :—

- (a) to act as an Inter-University Organisation and Bureau of Information ;
- (b) to facilitate exchange of Professors ;
- (c) to serve as an authorised channel of communication and facilitate coordination of University work ;
- (d) to assist Indian Universities in obtaining recognition for their degrees, diplomas and examinations in other countries ;
- (e) to appoint or recommend, where necessary, a common representative or representatives of India at Imperial or International Conferences on higher education ;
- (f) to act as an appointments bureau for Indian Universities , and
- (g) to fulfil such other duties as may be assigned to it, from time to time by the Indian Universities.

This recommendation was accepted by the Senate of the University on the 29th November, 1924. The Senate also recommended to the Council to guarantee an annual contribution of a maximum amount of Rs 1600/- for a term of three years with effect from the 1st April, 1925 towards the cost of maintaining the proposed Inter-University Board. This was accepted by the Council. The annual contribution was paid and the University became a member of the Board. As desired by the Board a further sum of Rs 900 - was contributed towards the funds of the Board in July, 1925. Principal A. B. Dhruva was appointed to represent the University at the Board. The good work done by Principal Dhruva as the representative of the University on the Board won the appreciation of all concerned. He was elected as the Chairman of the Board in 1930. The Board also appointed Professor P. Seshadri as its Secretary for the year 1927-28, and the University gladly accorded permission to the Board for this appointment. The session of the Board was held at Banaras in 1927. Professor P. Seshadri continued as Secretary of the Board till 1932 but he left the Banaras Hindu University in 1928 and accepted the post of Senior Professor of English at the Sanatan Dharma College, Kanpur.

The University list the valuable services of some other professors also, prominent among whom were Professor L. D. Coneslant, University Professor of Mechanical Engineering and Dr. S. S. Bhatnagar, University Professor of Chemistry. Dr Bhatnagar left the University in the year 1924. About a year before he left the University, he composed the *kul Geet* or the *Alma Mater* song of the University मधुर मनोहर अतीव सुन्दर यह सर्व विद्या की राजधानी—which was for the first time sung in the Central Hindu College Day Celebrations held in the year 1923. Dr. Bhatnagar's name will ever remain associated with the University on account of the *Kul Geet*.

CHAPTER XXII

DIFFICULT TIMES

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Gita III—21.

The time limit fixed by the Congress for the acceptance of the Dominion Status resolution by the British Government was December 31, 1929. But the attitude of the British Government was unfavourable and negative. The British Prime Minister Mr. Mac Donald explained that the Viceroy's statement of October 31, 1929 did not mean any change of policy.

The Forty-fourth session of the Indian National Congress was to be held at Lahore in the last week of December, 1929. The President-elect was Jawaharlal Nehru. Just prior to the Congress session, a final attempt was made to find out some basis of agreement between the Congress and the Government. A conference held with the Viceroy on the 23rd December broke on the question of Dominion Status. In the existing circumstances it was felt that nothing was to be gained by the Congress being represented at the proposed Round Table Conference.

At the Lahore Congress, Motilal Nehru handed over charge of the presidentship to Jawaharlal. Jawaharlal Nehru declared: "Independence for us means complete freedom from British domination and British imperialism". Mahatma Gandhi sponsored the main resolution which *inter alia* declared that *Purna Swaraj*, Complete Independence was the aim of the Congress.

At the stroke of midnight on the 31st December, 1929, the resolution was declared carried. The tricolour was unfurled.

The Congress Working Committee then fixed Sunday, the 26th January, 1930 for a country-wide demonstration supporting the creed of *Purna Swaraj* or Complete Independence. It was fully observed.

Developments soon led to the launching of the Civil Disobedience movement. Gandhiji started the "Salt Satyagraha" on the 12th March 1930. The non-violent battle for freedom began again.

Immediately after the Lahore Congress, all the Congress members of the Legislative Assembly and the provincial Legislative Councils were

asked to resign their seats. Malaviyaji was not in favour of this. A conference of the members of the Central Assembly and the Provincial Councils was held in Delhi under the presidentship of Pandit Malaviya. It appealed to the members of the Central and Provincial legislatures not to resign. Majority of the Congressmen in the Central Assembly and the Provincial Councils, however, decided to resign and obey the Congress mandate. Soon after the starting of the Salt Satyagraha, Pandit Malaviya also resigned his membership in the Legislative Assembly, on the 2nd April, 1930.

The political stir created by the Satyagraha Campaign had its influence on the students of the Banaras Hindu University also. The last working day of the University for the session 1929-30 was the 13th March, 1930. After this date the Colleges were closed for preparation leave. Practically all the examinations with the exception of those of the Engineering College were finished by the 21st April. The students left for their homes from time to time as their respective examinations were over. During the above period there were occasionally a few demonstrations by the students on the University grounds in which they showed sympathy with the boycott of foreign cloth etc. During the months of May and June 1930, the University was closed for Summer Vacation.

When the University reopened in July, it was strongly picketed by the Congress workers. Owing to picketing the entire work of the University was altogether upset and the classes could not be properly and regularly held. Consequently a very large number of students remained absent and a good many of them even went back to their respective homes. Great pressure was brought to bear upon the University by the picketers to close its institutions for a few months but it refused to do so. Some students left the University to take part in the political movement. The general policy of the Vice-Chancellor, Malaviyaji, was to leave the students who wished to join the national movement free to do so. But at the same time, he endeavoured to impress upon the students the necessity of equipping themselves with physical, intellectual and moral education before launching upon national work.

The Vice-Chancellor invited the members of the local Congress Committee and pointed out to them the undesirability of picketing the Benares Hindu University which was an institution established by the people of India themselves and whose administration was mainly in their own hands. He and the Pro. Vice-Chancellor also had conversation with a number of prominent workers in the Congress "War Council". As a result of this

conversation it was believed that the picketing would be called off. But contrary to expectations the picketing was vigorously carried on. The Vice Chancellor then phoned to Mr Manzar Ali, who was the Provincial Dictator of the Congress War Council, at Allahabad requesting him to come to Banaras and see for himself how the resolution of the Provincial Congress Committee regarding the method of picketing was being defied by local workers. Mr Manzar Ali came to Banaras but he did not seem inclined to assist the University. When the Pro Vice Chancellor saw him a second time he promised to discuss the question with the other members of the Congress Committee. Later he informed the University of the change which the Committee contemplated to make in the method of picketing. But this did not serve the purpose of the University. The Pro Vice Chancellor then addressed a letter to Sardar Vallabh Bhai Patel, the then Acting President of the Congress giving the full account of the hardships to which the University had been subjected by the picketers from time to time.

The Vice Chancellor, Pandit Malaviya left for Bombay to attend the meeting of the Congress Working Committee on the 30th July. At that time he obtained a declaration from Sardar Vallabh Bhai Patel that 'the method adopted by the Local Congress Committee, that of causing physical obstruction by lying in the passages and forming cordons and disturbing the classes by singing songs, was contrary to the policy of the Congress and if the local Committee could not carry on the picketing in any other way, then it should be entirely stopped.' The local Congress Committee disregarded this order for some time but on the 11th August, 1930 it agreed to carry on the picketing according to the directions of Sardar Patel.

While the Congress Working Committee which had been declared by the Government as an unlawful association, was meeting at Bombay, Lokamanya Tilak Anniversary was celebrated there on the 1st August, 1930. A procession was arranged on the occasion which was led by Shrimati Hansa Mehta who was the Congress Dictator for the city at that time. Pandit Malaviya and other leaders were in the procession. The procession was stopped by the Police at the Cruckshank Road. They were forbidden to walk along the king's highway. The leaders squatted on the road to defy the ban. Pandit Malaviya, V.J. Patel, Jayaramdas Daulatram, Shrimati Kamala Nehru, Shrimati Manu Behn who were all members of the Congress Working Committee were arrested along with others. Pandit Malaviya was tried by the Chief Presidency Magistrate and sentenced, on August 7, to fifteen days, simple imprisonment, or to pay a fine of Rs. 100, .

The arrest of Pandit Malaviya stirred the whole country. The news provoked the students. A batch of about one hundred students left for Bombay on the night of August 4, to offer *Satyagraha*. Sri V. A. Sundaram led the party of the students. Malaviyaji was released earlier on the same day on which the batch of students reached Bombay. Someone had deposited the fine imposed on him.

Soon the Congress Working Committee met at Delhi on the 27th August 1930. The Police arrived suddenly and arrested Pandit Malaviya along with other members present. Malaviyaji was sentenced to six months simple imprisonment. He was sent to Delhi Jail but was soon transferred to the Central Jail, Naini.

The University was now faced with a difficult situation. The picketing continued for about five weeks. Owing to continued picketing the number of students had much dwindled. As regular work was not possible, the Syndicate of the University thought it advisable to close the classes for about ten days before the usual *Dashahara* Vacation and to curtail the vacation by a fortnight at the end to make up for the loss of time due to picketing. The *Dashahara* Vacation was to start that year on the 27th September. On the 3rd September, the Syndicate decided to close the University for the *Dashahara* Vacation from the 15th of September to the 5th of October, 1930.

The Government was very much annoyed with the University. They thought that the Vice Chancellor and some of the teachers of the University were openly espousing the congress programme, that the students of the University had taken a leading part in organising the Youth League at Banaras and that members of this Youth League controlled by the students of the University had been prominent on all occasions of public demonstrations in Banaras.

The Pro. Vice-Chancellor, Principal A. B. Dhruva met Sir Frank Noyce, Secretary to the Government of India, Department of Education at Simla on the 30th September, 1930 and discussed the whole question. Then he met the Governor of the United Provinces, Sir Malcolm Hailey and Sir George Lambert at Nainital and returned to Banaras on the 7th October, 1930. The University had reopened after the *Dashahara* Vacation on the 6th October and the work started normally.

After his return, Principal Dhruva had some correspondence with Sir Frank Noyce. The main points involved were :

- “(1) that the University should dispense with the services of the professors and other members of the staff who have taken an active part in political agitation directed against the authority of Government.
- (2) that the students who have been convicted of offences connected with the civil disobedience movement and those who openly defied the law (e. g. those who went to Bombay, to offer *Satyagraha* and did not return when advised by the Vice-Chancellor to do so) should be expelled.
- (3) that a rule should be made that all students of the University should sever their connection with the Youth League.”

In his letter dated the 16th October, 1930 to Principal Dhruva, Sir Frank Noyce said :

“Whilst I fully appreciate your own anxiety to keep members of the University aloof from the present civil disobedience movement, I am sure you will agree with me that definite information regarding the disciplinary action taken by the University against those who have been active in the movement would be the most convincing evidence of its determination to maintain its independence as an educational institution in order that it may fulfil the purposes for for which it has been incorporated.

“I am sure that you realise the gravity and importance of the issues involved and the urgency, in the interests of the University of satisfying the Government that the authorities of the University are willing to give the requisite guarantee for the maintenance of the standard of discipline which will enable it to carry on unhampered its legitimate work.”

In his reply Principal Dhruva said :

“In those days when the University was in trouble it was not possible to keep a note of the students who went out for Civil Disobedience, for many had left for their homes owing to the picketing of the University, and it was difficult to distinguish one class from the other. This will explain why we have not taken any disciplinary action”.

Principal Dhruva met Pandit Malaviya at the Central Jail, Naini on the 25th October 1930. Then the whole matter was placed before the Council on the 15th November 1930. After very careful consideration, the Council approved the reply to be sent to the Government of India. The letter was sent the same day. The Government was informed as follows :

"The Benares Hindu University is a national institution, one of the objects with which it was started being the building up of character in youth by making religion and ethics (including patriotism and education in citizenship) an integral part of education. It believes religion to be the surest foundation of character and patriotism to be a powerful elevating influence which inspires men and women to high-minded and unselfish action. It, therefore, endeavours to inculcate these upon its students and to develop in them the right standard of judgment and of conduct in relation to public and national questions.

"But beyond this, ever since its foundation the University has steadily pursued the policy of keeping itself aloof from active politics so far as it lay in its power. It has followed this policy primarily because it being an educational institution and not a political one, its object is the promotion of education and not political reform; and, secondly, because it has been established and is being maintained with the support of the public representing all shades of political opinion, and of the Indian States and of the the Government. The experience of the last twelve years has proved the correctness of this attitude. This was the attitude the University took up in 1921 and this is the attitude it has maintained on the present occasion. From the day the University was re-opened in July last after the summer vacation, a large number of picketers picketed the University Colleges. Great pressure was brought to bear upon the University to close its institutions for a few months, but it refused to do so. The picketing was continued for five weeks. Throughout the period the staff continued to attend and the offices were kept working. Some students left the University to take up political work. Some went home because they got tired of waiting idly for such a long time. But the bulk of them waited patiently in the hope of being permitted to carry on their studies, because they were distinctly told that the University was not going to be closed. The effort which the University made for five weeks to get the picketing of the University removed, has been mentioned in detail in the statement which the Pro. Vice-Chancellor made on 31st of July, 1930, before the Syndicate of the University, a copy of which has already been forwarded to you. Owing to continued picketing the number of the students of the Benares Hindu University had dwindled and regular work had become

impossible, and the Syndicate of the University consequently thought it advisable to close its classes for about ten days before the usual Puja vacation, and curtailed the Puja holidays by a fortnight to make up for the loss of time due to picketing. In conformity with this decision of the Syndicate, the University re-opened after the Dasehra vacation on the 6th of October and its work has been going on undisturbed since then. The Council of the University feels sure that the Government of India can take no exception to this attitude of the University.

"As regards the three definite proposals contained in your letter, the Council desires me to submit that in considering what would be just and expedient for the University to do in these matters, it has to take note of the wave of national sentiment which has been passing during the last six months all over the country. Having regard to the fact that a number of the most highly esteemed Indians have been leading the present national movement, it was hardly to be expected that the teachers and the students of the University should remain altogether unaffected by it. You propose "that the University should dispense with the services of the professors and other members of the staff who have taken an active part in political agitation directed against the authority of the Government". As the Council of the University appoints the members of the staff, it no doubt has the power of dismissing them. But in order that it should attract and retain good men in its service, it has so to deal with the members of its Staff as to inspire confidence that the University would not dispense with the services of any of its employees, except for just and sufficient cause. The Council believes that it has created this confidence and has done so by performing, in relation to the members of the staff something akin to the duties which the Public Services Commission performs in relation to Government servants in creating in them a feeling of security against any arbitrary dismissal. The dismissal of a Professor from a University is a very severe punishment which might expose him and his family to life-long suffering. The Council has therefore to exercise the utmost care in examining the circumstances of each case and to deal justly with each case on its merits, in order to discharge the duty which it owes to the institution, the honour and interests of which have been entrusted to its charge.

"I am to invite your attention to a few other points in this connection. First, the phrase "taken an active part in political agitation directed against the authority of the Government" is, I respectfully submit, far too wide. The Statutes of the Benares Hindu University provide for the removal of a member of the Court or the Senate of the University "on his conviction by a Court of Law of, what, in the opinion of the Court or the Senate as the case may be, is a serious offence involving moral delinquency" (See Statute 32). With this provision in the Statutes to guide it, it will obviously not be right of the Council, which is only the Executive of the Court, to remove a member of the staff on the ground of conviction by a Court of Law unless the offence involved "moral delinquency". A conviction for a breach of provision of law by way of civil disobedience cannot by any means be considered to involve any moral delinquency. We have also to remember that the country is passing at present through a very abnormal period of its life. The Government of India have themselves recognised that during such a period, convictions for a political offence not involving violence, should not leave behind them any civil disability on the person convicted. And in conformity with this principle, the large number of lawyers who were imprisoned on one count or another during the non-cooperation movement in 1921-22 have not been debarred from practising their profession, nor have they or other persons so convicted been debarred from becoming members of legislatures or other public bodies. We have further to take note of the fact that even on the present occasion during the recent talks about an agreement between the Congress and the Government, His Excellency the Viceroy expressed his willingness to recommend that the case of political prisoners should be considered with a view to restoring them to liberty, and that the members of the Congress who had been undergoing imprisonment for Civil disobedience should be invited to attend the Round Table Conference. Even though the peace talks failed for the moment, one gentleman who has recently been convicted of civil disobedience has been invited to and is at present in London to attend the Conference. In view of these facts, the Council feels that it will not be justified in laying down a rule that the services of a member of the staff will be terminated merely on the ground that he had taken part in the civil disobedience movement.

"The Council has desired me to submit the considerations stated above as an important principle is involved in the proposal under discussion. I am to add, however, that as a matter of fact two members of the Staff of the University who took part in the civil disobedience movement and have been sentenced to imprisonment were on leave when this happened, but owing to their conviction and consequent inability to return to their duty at the University, both have sent in their resignations which have been accepted.

"I now come to the proposals that (1) students who have been convicted of offences connected with the civil disobedience movement and (2) those who have openly defied the law should be expelled. At the request of the Council, the Syndicate has given its most careful consideration to the proposals mentioned above. In the opinion of the Syndicate a student who has been convicted of an offence connected with the Civil disobedience movement, expiates his offence when he undergoes the sentence imposed upon him for such offence. To refuse him admission after he has undergone such punishment, would be to inflict a second and far more severe punishment which might blast his career. The last ten years' experience has shown to the Syndicate that students who had temporarily taken part in a national or political movement were benefitted by being re-admitted into a University and by being given an opportunity to qualify themselves for a useful and honourable career. Many such students who left the University during the period of the non-co-operation movement of 1921-22 had rejoined the University and some of them have turned out to be excellent scholars and are doing very useful work. On the other hand a refusal to admit a student who is genuinely anxious to pursue his studies is likely to have only one result, viz., of compelling him to throw himself desperately into political work. The Syndicate therefore is clearly of opinion, that after a student has once suffered a punishment for the offence he might have committed, the door should not be closed against his return to the University to complete his education.

"As regards the proposal that all students of the University should sever their connection with the Youth League, the Council desires me to say that so far as it is aware all associations which bear the name Youth League or other name similar to it are not

of an objectionable character. Some of them are engaged in carrying on good social and educational work, holding classes and maintaining schools for depressed classes, promoting education and sanitation in villages. Without therefore condemning all institutions which go under the name of "Youth League", the Syndicate will certainly advise students not to become members of any association which advocates resort to violence or to revolutionary crime.

"The students of the University have already lost nearly two months of the year owing to picketing. The staff and the students have now settled down to serious work. The academic calm of the University has been restored. We are all naturally anxious to avoid adopting a measure which is almost certain to be regarded as a challenge by Youth Leagues, and to lead to work of the University being again disturbed. But I am to assure you that though this consideration has weighed with the Syndicate, it will not deter it from taking such steps as it will consider to be necessary in the interests of the students and University discipline".

"In conclusion, the Council and the Syndicate desire me to assure the Government of India that they will do all they can, "to maintain the independence of the University as an educational institution in order that it may fulfil the purposes for which it has been incorporated", and to express their earnest hope that the points which they have put forward will receive full consideration and commend themselves to the Government of India."

The above letter was returned by the Government of India, Department of Education, Health and lands, with their letter dated the 6th December, 1930 saying that as this was an official communication made at the instance of the Council of the University, it should be submitted through the Government of the United Provinces, "which is the proper channel for all official communications between the Council of the University and the Government of India".

On the 4th December, 1930 another letter was addressed by the Commissioner, Benares Division to the Pro. Vice-Chancellor, Principal Dhruva informing as follows :

"The Government of India has under consideration the question of the grant-in-aid to the Benares Hindu University. The Government of India wishes certain information to enable it to arrive at a decision and has instructed me to ask you for it.

"Would you please let me have :—

"(1) A statement showing the members of the staff and the students of the University who have been convicted of offences in connection with the civil disobedience movement and the action, if any, taken by the University authorities in each case.

"(2) A statement showing to what extent members of the staff or students of the University other than those whose activities have resulted in criminal prosecutions have taken an active part in the civil disobedience movement and the manner in which they have been dealt with by the University authorities in each case.

"(3) A statement of the steps, if any, which have been taken by the University authorities to protect the University from the effects of the civil disobedience movement.

"The Government of India ask that this information should be supplied as soon as possible."

In continuation of this, the Commissioner addressed another letter on the 6th December, 1930 to Principal Dhruva giving the particulars of the information available with him about the participation of the students and others of the University in the Civil Disobedience movement.

A reply was sent to the Commissioner on the 23rd December, 1930. It was stated therein that only two members of the teaching staff viz., (1) Sri U. A. Asrani and (2) Pandit Jagannath Bajpai, were convicted for taking part in the civil disobedience movement. At the time of their conviction both of them were on leave, but later on they tendered their resignation which were accepted. As regards the students it was stated that out of a total enrolment of 2387, only one student was convicted and he too had joined the University for the first time just a few days before the '*Jatha*' left for Bombay. Seventeen others who had been convicted included one cook and sixteen ex-students. Eleven out of them joined the '*Jatha*' that started for Bombay. Two of them were readmitted after their release as they desired to continue their studies. As regards Shri V. A. Sundaram, who led the '*Jatha*' that left for Bombay, it was stated that he was not a member of the teaching staff and that the post which he held was abolished and his services terminated. It was further stated that no student of the University was a member of such Youth Leagues as had been declared unlawful. Some other relevant information was also given. In the end the Pro. Vice Chancellor stated as follows :—

"In conclusion, I may be permitted to mention that the authorities of the University are quite clear in their minds that the most important and primary function of the University is the promotion of learning, and political propaganda and agitation have no place in its work. At the same time, the experience in this country as well as of other countries, unmistakably shows that in times of political stress and storm it is hardly possible to expect that young men will remain absolutely cold and unresponsive to outside influences. The Vice-Chancellor's stirring address to the students, our sincere efforts to stop picketing, our determination not to close the University with a view to keeping as many students as possible under our own influence, the Pro. Vice-Chancellor's strong effort to dissuade the students forming the *Jatha* and going to Bombay, are all clear evidences of the one desire of the University authorities to maintain, as far as possible, the academic calm of the University in most difficult times. The attitude of the University towards the present situation and its method of dealing with it has been fully explained in the Council's letter of November 15, 1930 to the Government of India, a copy of which is herewith enclosed for your perusal."

The Director of Public Instruction U.P. had also addressed a letter on the 1st December, 1930 to the Vice-Chancellor asking for the statements mentioned in the Commissioner's letter. A reply was sent to him on the 8th December 1930. At the end of this letter it was stated that "the University reopened after the Pooja vacation on the 6th of October, and its work has been going on undisturbed since then."

Soon after his incarceration, Pandit Malaviya sent a letter to the Pro. Vice-Chancellor on the 16th September, 1930 asking for leave. There was no provision in the Statutes of the University for granting leave to the Vice-Chancellor. Malaviyaji was therefore requested to withdraw his letter. The Pro-Vice-Chancellor, Principal Dhruva carried on the work of the University and he consulted the Vice-Chancellor whenever necessary.

The entire staff was also alive to the situation. A deputation of teachers of the University led by Professor Syama Charan De waited upon Malaviyaji at the Naini Central Jail and submitted that their services were always at the disposal of the University. The declaration signed by the teachers said :

"For the protection of the objects and interests of the University, we, the undersigned members of the staff of the Benares

Hindu University, place our services at the disposal of Pandit Madan Mohan Malaviya, Vice-Chancellor of the University, for such period and on such terms as he may determine, in case of financial stringency”.

The prison life was a new experiment for Malaviyaji. It was against all his life long habits and ways. He fell ill and was sent to the European Civil Hospital at Allahabad from where he was suddenly released on the morning of the 24th December, 1930.

The first All-Asia Educational Conference was to be held at Banaras at that time on the Central Hindu School grounds at Kamachha under the presidentship of Professor Sir S. Radhakrishnan. The Conference was inaugurated on the 26th December 1930. Pandit Madan Mohan Malaviya was the Chairman of the Reception Committee. Immediately on his release on the 24th December he left Allahabad for Banaras. He joined the Conference before it concluded on the 30th December and delivered a fine speech.

Malaviyaji's release and return to the University made everyone happy. But a rumour was floated that he was asked by the Government to resign the Vice-Chancellorship. This was contradicted on the 20th January, 1931. On the previous day, viz., the 19th January, the Director of Public Instruction, U.P., Mr. A. H. Mackenzie visited the University and he was shown round the Colleges. Then he met the Vice-Chancellor. He also attended and spoke at the anniversary function of the Central Hindu School on the 24th January.

On the 23rd January, 1931 fell the auspicious Vasant Panchami, the Foundation Day of the University. The 13th annual Convocation of the University was held on that day. At a function held in the morning of January 23, the old boys presented an address to Pandit Malaviya offering their most respectful congratulations on his recovery from his illness and solicited his blessings. Malaviyaji, though very weak, replied in a few graceful words thanking the audience. He gave a brief history of the University and mentioning the names of Sir Gooroodass Banerjee, Maharaja Darbhanga, Dr. Sundar Lal, Sri Ganga Prasad Verma and others, burst into tears. He said that the time was fast approaching when the University had to depend to a large extent upon its own students and the members of the staff. He referred to the letter received by him at the Naini Central Jail signed by the members of the staff offering to serve the University on any remuneration he might fix. He said that he also received messages from his countrymen in different provinces offering to collect funds for the University in case the Government grant was withdrawn.

The first anniversary of the *Purna Swaraj* Day was celebrated with great gusto on the 26th January, 1931. Mahatma Gandhi and the members of the Congress Working Committee were released on that day and it added much to the enthusiasm of the people. Gandhi-Irwin talks commenced soon on the 17th February, 1931. After a fortnight's negotiation, an agreement was arrived at. The truce was signed by Mahatma Gandhi and Lord Irwin on the 5th March, 1931.

The Government of India sanctioned payment of the recurring grant of Rupees three lakhs to the University for the year 1930-31 in two instalments. The first instalment was received on the 25th February, 1931 and the second on the 30th March, 1931. The non-recurring grant of Rupees six lakhs representing the second instalment of the total non-recurring grant of Rupees fifteen lakhs sanctioned in May 1929, was also received before the close of the financial year 1930-31.

The two teachers of the University viz., Sri U. A. Asrani and Pandit Jagannath Prasad Bajpai who had joined the *Satyagraha* movement and resigned their posts in the University, were reappointed by the Council on the 16th March, 1931.

Malaviyaji started his work at the University vigorously but the country needed his services more. He sailed for England with Mahatma Gandhi, Mrs. Sarojini Naidu and others on the 29th August, 1931 by *s. s. Rajputana*. At the Round Table Conference both Mahatma Gandhi and Pandit Malaviya spoke on the 15th Sept., 1931. Malaviyaji returned to India on the 14th January, 1932. Situation in India had rapidly deteriorated. Repression had continued. All the leaders had been arrested.

The forty-sixth session of the Congress was to be held at Delhi in April 1932. Pandit Malaviya was elected president. But he was arrested on his way to Delhi and detained in jail until some time after the Congress had met and passed its resolutions in spite of the efforts of the Police to prevent it from doing so.

Soon the burden of another important task fell upon the shoulders of Malaviyaji. On August 17, 1932 the British Prime Minister, Mr. Ramsay MacDonald announced the provisional scheme of minority representation commonly called the Communal Award. Under this scheme, the Depressed classes were recognized as a minority community entitled to separate electorate. Mahatma Gandhi who was in Yeravda prison resolved to resist the scheme by resorting to a fast unto death. The fast commenced at noon on the 20th September, 1932. A Hindu Leaders' Conference was held at Bombay on the 19th of September under the presidentship of

Malaviyaji which decided unanimously that Gandhiji's life must be saved at all costs and that the blot of untouchability must be removed at the earliest moment. Talks continued and a complete agreement was reached on the 24th September, the fifth day of the fast. The Yeravda Pact was signed. Both the wings of the Depressed classes—one owing allegiance to Dr. Ambedkar and the other to Sri M. C. Rajah were willing parties to it. Malaviyaji signed on behalf of the caste Hindus. Prominent liberal leaders and all congressmen present also signed. On the 25th September, a conference was held at Bombay with Malaviyaji in the chair and the agreement arrived at Yeravda was ratified. Gandhiji terminated his fast on the 26th September morning. The period from September 27th to October 2, was observed as Untouchability Abolition week throughout India.

Malaviyaji was again called upon to preside over the 47th session of the Congress held at Calcutta in the beginning of April 1933. This time also he was arrested while going to Calcutta on the 31st March, 1933. He was detained for four days and then released on the 3rd April, 1933.

Malatma Gandhi again started a fast on the 8th May, 1933 which ended on the 29th May. The Government released him on the 9th May. But again he was arrested in August 1933. On the 16th of August he commenced another fast unto death which ended on the 23rd August. He was released the same day. After about two months Gandhiji started on November 7, 1933 on his Harijan tour.

In April 1934, Gandhiji decided to suspend the civil resistance movement and in June 1934 the Government lifted the ban on the Congress.

The Harijan tour undertaken by Gandhiji terminated at Banaras on the 29th July 1934. A grand meeting was held at that time on the Central Hindu School grounds, which was addressed by Gandhiji, Pandit Devanayakacharya, Pandit Malaviya and others. Pandit Devanayakacharya presented the Sanatanis' point of view. Malaviyaji spoke in support of equal civil and religious rights to Harijans all the time quoting from relevant scriptures. He was, however, not in favour of invoking the aid of legislature for effecting the necessary reforms.

Gandhiji also addressed the students and staff of the University on the 1st August, 1934 at a meeting held in the Shivaji Hall to celebrate the the Lokamanya Tilak anniversary.

During Gandhiji's stay at Banaras, the Congress Working Committee met to clear out the differences between Pandit Malaviya and Shri M. S.

Aney on one side and the rest of the members on the other. The attempts failed and both of them resigned from the Congress Parliamentary Board with the object of carrying on agitation against the Communal Award in the legislature and outside and for setting up candidates for election to the Legislative Assembly for the promotion of that object.

Let us now revert to the affairs of the University. It has already been mentioned that the University received the non-recurring grants payable during the year 1930-31 before the close of that financial year. In the next year, the remaining Rupees six lakhs of the non-recurring grant was received besides the recurring grant of Rupees three lakhs. Thus it became possible for the University to bring down its overdraft in the Bank to Rs. 3,29,035 on the 31st March, 1932. There was no possibility of getting any more non-recurring grant from the Government. The collection of donations also dwindled owing to the general depression in trade. To add to the difficulties, the Government of India made a cut of ten per cent in their recurring grant from the year 1932-33 onwards.

The University had to make provision for its normal growth and requirements. It had also to take further steps to reorganise and expand technical education to which it was committed. It was therefore forced to introduce a cut in the salaries of its employees from 1st April, 1932. The cut was made from the salaries and allowances of only those employees who were drawing more than Rs. 100/- per mensem. On the 21st April, 1932 the Council passed the following resolution :

"The Council places on record its sincere regret that financial stringency has compelled it to propose cuts in the salaries of the employees of the University this year.

"The Council hopes that the staff will willingly cooperate with it in this matter so that the retrenchment may be regarded as a contribution by the staff to help the University in its present difficulty".

The cut in the Government of India's recurring grant continued for full four years. From 1932-33 to 1935-36, the University received a recurring grant of Rs. 2,70,000/- only every year. The emergency cut made from the salaries of the employees of the University drawing over Rs. 100/- per mensem was also therefore continued till the year 1935-36. The cut was discontinued from the 1st April, 1936.

In the year 1934, while passing the Budget for 1934-35, the Council also resolved "that excluding salaries and wages of the revenue expenditure and the capital expenditure on buildings for which ear-marked

funds exist or may be received, not more than eighty per cent of the expenditure provided for in the budget will be available until further funds are collected during the course of the year."

The emergency cut in the salaries of the employees enabled the University to reduce the expenditure on salaries to some extent. But it was not possible for a growing institution to keep its expenditure stationary. The expenditure on establishment gradually increased in the normal course. The University could also not avoid essential expenditure on Buildings including residences for the staff, Equipment, Apparatus etc.

While the expenditure thus increased on the one hand, there was no commensurate increase in the income. On the other hand, there was a loss even in the assured income. The annual grant of Rs. 24,000/- from the Patiala State was discontinued from the year 1931-32. The annual grant of Rs. 6000/- from the Kapurthala Durbar was also not regularly received. Due to all these reasons, the overdraft in the Bank which came down to Rs. 3,39,035/- on the 31st March, 1932 again increased gradually and reached the figure of Rs. 13,43,548/- on the 31st March, 1939.

Some of the important donations which were received by the University from the year 1930 onwards need mention here. It will be remembered that during his tour of Southern India in the summer of 1929, Malaviyaji had visited the Travancore and Cochin States and returned with the expectation that both the States would give the University a handsome donation. As expected, the Maharaja of Cochin sanctioned in March, 1930 a non-recurring grant of Rupees one lakh and an annual recurring grant of Rs. 6000/-. The non-recurring grant of Rupees one lakh was received in May 1930. In the next year the Travancore Government sanctioned a non-recurring grant of Rs. 1½ lakhs and a recurring grant of Rs. 10,000/- per year.

The next important donation received was from the Ruler of Rampur, Nawab Sir Syed Mohammad Ram Ali Khan Bahadur. He visited the University in March, 1933 and on that occasion he sanctioned a donation of Rupees one lakh non-recurring, and a permanent annual grant of Rs. 6000/- for a Chair in the Department of Chemistry to be called "the Rampur Chair of Chemistry". The Chair was created with effect from the 1st April, 1933. The Council resolved that the donation of Rupees one lakh be earmarked for the construction of a Central Hall in the College of Engineering and that it be named "the Rampur Hall".

A couple of months after this, a non-recurring grant of Rupees one lakh was sanctioned by the Maharaja Sahib of Tehri-Garhwal. He also

sanctioned a recurring grant of Rupees six thousand per annum for establishing a Chair to be called "the Maharaja Sir Kirti Shah Tehri-Garhwal Chair of Industrial Chemistry".

But for these donations and other smaller amounts received from several donors for general purposes, the overdraft in the Bank would have been much more than what it actually was.

The growing overdraft was causing great anxiety to many members of the Court and the Council. At the meeting of the Court held on the 16th December, 1936, Pandit Hriday Nath Kunru made a powerful speech on the financial situation stressing that "the situation as it at present exists, tells us unmistakably that we should cut our coat according to our cloth". He said :

"Gentlemen, we are fortunate in having a Vice-Chancellor whose learning, piety, prestige and selfless and unceasing devotion to the cause of the country, have won for him an unique position. With unfaltering steps, with courage undaunted, with vision undimmed and with hope undamped, he has pressed his way and has been successful in collecting large sums of money for the University and other public works from our poor country. In Bombay alone, it is my personal experience, he once collected twenty five lakhs of rupees in one day, which we shall not be able to do in three or four births. So long as he is at the helm of affairs, I have not the least doubt that things will not go wrong. His indomitable courage and great optimism are always successful. But let us think of the future. What will happen if he lays down the reins of the Vice-Chancellorship. I request him most earnestly to think of our humble capacities and realise whether we shall be able to bear the burden, if he ever chooses to shift that burden and responsibility upon other shoulders."

Addressing the Vice-Chancellor, he said :

"I know that you have opened new departments only when you received money for them. But I request you to think what permanent burden they have entailed on the University. The money which we received, if I may say so, was not sufficient to launch new schemes ; and the result was that we had to spend large amounts from our General Fund on equipment and maintenance of a new department. Our policy should have been to see whether the money which we received for any special purpose was sufficient for it in all respects. To us you are the University, and I request

you most respectfully to see that no new department is opened unless you have sufficient money for it. Nothing is difficult for you. You possess that power of the tongue, that indomitable will, that outstanding personality and that wonderful imagination which none of us possess, and I request you to make an estimate of our weakness when you go on with the expansion of the University. Once the Government of India gave us money to liquidate our debts. The Government will not give us any more money. There are difficulties in the way of Government in giving us grants. If they give us Rupees twelve lakhs to wipe off our debt, they should be prepared to give an equal amount to somewhere else. This and other difficulties will not allow them to make a lump grant a second time. Moreover there is a slump in the market. Owing to these reasons, I do not think we shall be getting much money for our work. It is, therefore, necessary that we should be very careful and manage our expenditure within our income."

Some other members also spoke supporting Pandit Hriday Nath Kunru. In reply, the Vice-Chancellor said that he would advise the Council to investigate whether it was possible to reduce the expenditure and when that report was ready he would get it circulated among the members of the Court. The Vice-Chancellor further said that the building up of a great University which they had undertaken was not an easy task. It required confidence and courage, and persistent and strenuous endeavour, to raise adequate funds. Faint-heartedness would not help them. If they wanted that their University should rank among the best Universities of the world, they must work hard to collect more money. To gain this end he earnestly requested every member of the Court to make a vigorous effort to raise funds for the University. He had no doubt that God would bless their efforts in the future as He had blessed them in the past.

The University had lost many of its early supporters and Patrons. Death had taken away Maharajadhiraj Sir Rameshwar Singh of Darbhanga in the year 1929 causing a great loss to the University. In August, 1931, a few days before Malaviyaji left for England to attend the Round Table Conference, Maharaja Sir Prabhu Narain Singh of Banaras who was the Pro-Chancellor of the University from 1929 onwards, passed away. In his place, the Court elected, on the 30th November, 1931, Maharaja Sir Aditya Narain Singh of Banaras as the Pro-Chancellor of the University. The amendment made in the Benaras Hindu University Act in 1930 provided for two Pro-Chancellors. So the Court elected Maharaja Sir Umaid Singh

of Jodhpur also as Pro-Chancellor, on the 30th November, 1931. Maharaja Sir Ganga Singh of Bikaner who had been elected as Chancellor on the 31st March, 1929 for a period of three years was re-elected every time on the expiry of the term and he continued as Chancellor till August, 1943.

Maharaja Sir Aditya Narain Singh of Banaras passed away in April, 1939, and in his place, the Chancellor appointed on the recommendation of the Council made on the 6th May, 1939, under Statute 6(3), Maharajadhiraj Dr. Sir Kameshwar Singh of Darbhanga as Pro-Chancellor of the University. The Court subsequently elected him to that office.

Dr. Mrs. Annie Besant breathed her last on the 20th September 1933. The Council resolved on the 13th December, 1933 that a life size bust of hers be placed in the Central Hindu College grounds at Kamachha, which had been the main place of her activities for many years. A Committee was appointed to collect donations therefor. The same idea occurred to the old boys of the Central Hindu College and they also started their efforts in that direction. Both the Committees viz., the Committee appointed by the Council and the Old Boys, worked together. A beautiful bust of Dr. Besant, in marble, was presented by Sri Jamna Das Dwarka Das of Bombay. The bust was unveiled by Dr. Bhagavan Das on the 14th December, 1935.

In the year 1934, the University lost one of its most important workers Raja Sir Motichand who passed away on the 17th March, 1934. He had taken great pains in the establishment of the University and had continued as its Honorary Treasurer from the very beginning. He was one of the first donors of Rupees one lakh to the University.

In the vacancy caused by the death of Raja Motichand, the Court elected Rai Govind Chandra as the Treasurer of the University, on the 29th November, 1934.

Professor Syama Charan De had carried the burden of the office of the Registrar upon his shoulders from February 1921 to July 1929. He was relieved by Pandit Indra Deva Tewari who was appointed to the post on the 1st August, 1929. But he passed away in July, 1932 and the burden of this office again fell upon Professor De from the 16th July, 1932. While appointing him as the Registrar, the Council further resolved to transfer the services of Pandit Ganga Prasad Mehta from the History Department to the Registrar's office and appointed him as Joint Registrar for a period of one year. In August, 1933 Professor De resigned which was accepted with effect from the 8th August, 1933. From the same date the Council appointed Pandit Ganga

For the protection of the objects and interests of the university, we, the undersigned members of the staff of the Tanjore Hindu University, place our services at the disposal of Pandit Madan Mohar Malaviya, Vice-Chancellor of the University, for such period and on such terms as he may determine, in case of financial stringency.

Dr. S. S. Srinivasan
 President, South Indian University
Charles A. Davis - Principal, American College.

James S. Srinivasan
N. S. Ganeshi

S. V. Srinivasan - Head of the Department of Philosophy.
P. D. Uthappa - Head of the Department of Physics
Dr. S. S. Srinivasan - Head of the Department of Chemistry

D. S. Srinivasan, B. Sc., B. A., B. L.
R. H. M. Srinivasan, B. Sc., B. A., B. L.

M. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Mathematics.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Physics.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Chemistry.

Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Mathematics.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Physics.

Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Chemistry.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Botany.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Zoology.

K. R. Srinivasan, B. Sc., B. A., B. L., Head of the Department of English.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Sanskrit.

Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of History.
Dr. S. S. Srinivasan, B. Sc., B. A., B. L., Head of the Department of Political Science.

D. D. ...
M. C. ...

S. C. ...
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H. K. Sen

L. B. ...

Chandra ...

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B. L. ...

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C. M. ...

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Prin Chandra Chatterjee Head of the
Department of Education Engineering

Jari Rai Pande

Atchacker Lal. Dept. of Botany

Pand Chandra. Engineering coll.

Dr. Chintamani. Botany

राजवर्मा बाबू

राजवर्मा बाबू

महादेव बाबू

सुनील बाबू

Dr. Rajendra Prasad College of Engineering & Tech.

Dr. Rajendra Prasad

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Dr. Rajendra Prasad

Dr. Rajendra Prasad

Dr. Rajendra Prasad. Asst. Professor of Chem. Eng.

Dr. Rajendra Prasad (Assistant Professor of Mechanical Engineering College)

G. Chatterjee. Asst. Professor of Chem. Eng.

A. C. Muralidhar. Asst. Prof. Engineering College.

Dr. Shakti Chandra (S.D. College)

Dr. Rajendra Prasad

Dr. Rajendra Prasad

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S. A. B. ...

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Dept of English.

H. P.

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N.B. Signatures of some of the



Professor Syama Charan De

1851
The United States of America
Proclamation of the President
John Tyler



1936
 1937
 1938
 1939
 1940

Pro. Vice-Chancellor
 from 1st April 1936 to Dec. 1940



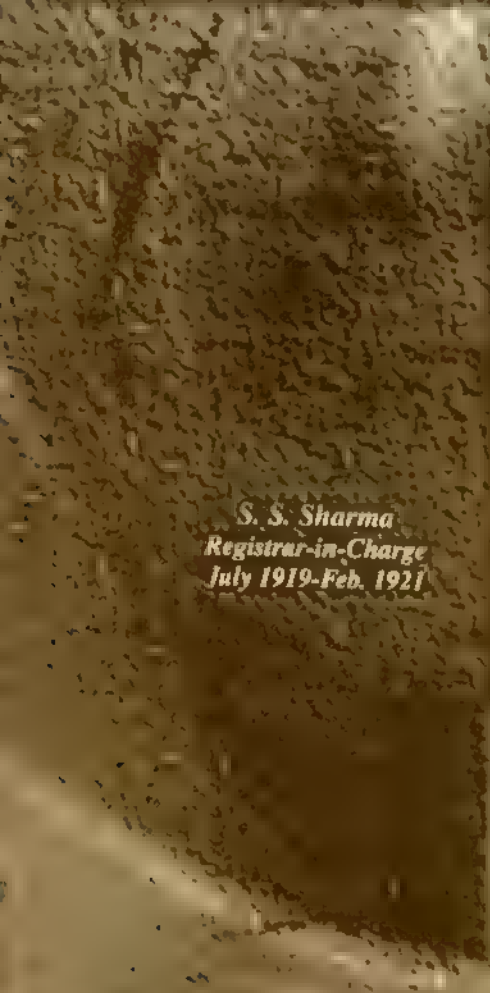
*Pandit Indra Deva Tiwari
Registrar 1st Aug. 1929 to 1st July 1932*



Mrs. Chandro
Honorary Treasurer
1974-1975



Pandit G. P. Mehta
Registrar
8th August 1953 to 31st July 1952



S. S. Sharma
Registrar-in-Charge
July 1919-Feb. 1921



Prasad Mehta as Registrar. During the entire period of his service as Registrar, Professor De accepted a token salary of Rupee one only per month.

On the 31st March, 1936, Professor A. B. Dhruva resigned the Pro. Vice-Chancellorship. He had held that office from April 1920 onwards. In his place the University was able to secure the co-operation of Raja Jwala Prasad who had then retired from the service of the U.P. Government as its Chief Engineer. Raja Jwala Prasad had been connected with the University since its inception. Pandit Malaviya once said that Raja Jwala Prasad may appropriately be called the builder of the Banaras Hindu University for it was under his direct supervision that most of the buildings of the University were constructed. He was the Honorary Chief Engineer of the University, and now the University was fortunate to have the benefit of his practical sagacity and ripe administrative experience. On the 9th February 1936, the Council appointed him as Honorary Finance Secretary of the University. But after the retirement of Professor Dhruva, he was appointed as Pro. Vice-Chancellor on the 1st April 1936. The Court then elected him to the post on the 16th December, 1936.

Soon after assuming charge of the office of the Pro. Vice-Chancellor, Raja Jwala Prasad took up the construction of a canal in the University for which Sir Ganga Ram had donated a sum of Rupees one lakh.

One of the cherished desire of Malaviyaji since the beginning of the University was to have a temple of Vishwanath in the University. A site for the temple was allotted in the lay-out plan of the University. In 1931, Raja Jwala Prasad made certain suggestions in regard to the site of the temple. The new site proposed was at the centre of the arc of the University. The members of the Council visited the spot on the 10th March 1931 and approved it. The foundation-stone of the temple was laid by a great saint Taponidhi Krishnaswami who came all the way from the Himalayas for this purpose at the request of Malaviyaji. The construction work could not, however, be taken up mainly for want of funds.

The canal was constructed around the temple about half a mile in length with a width of fifty feet, the depth of water being four feet on sides and six feet in the centre. Three beautiful and comfortable bathing ghats, two for gentlemen and one for ladies and children, were provided. Two wells were also constructed to supply water to the canal. The arrangement made was to change the canal water constantly and to flow it out from two places, the Eastern and the Western branches. The water thus taken out was to be supplied to the Agricultural Farm and to other plots of the

University for irrigation purposes. The two branches were provided with *pucca* ghats for coolies and servants. A donation made by Seth Brij Mohan Birla enabled the University to provide electric lighting also along the canal.

Another important work undertaken by Raja Jwala Prasad immediately after taking charge of the Pro Vice-Chancellorship was the construction of the Assi Nala Bridge and Road. The direct link between the city of Banaras and the University was through Assi. But there was no proper road between Assi Nala and Lanka, nor was there a bridge over the Assi Nala. During the rainy season and floods in the Ganges, this link used to be completely blocked. This caused great inconvenience to the students and the members of the staff living in the city. The construction of the Bridge and the Road was undertaken with a contribution of Rs. 33,000/- received from the local Municipal and District Boards and it was carried out in a record time of about six weeks in difficult weather under the direct supervision of Raja Jwala Prasad. The opening ceremony of the Bridge was performed by the Governor of the United Provinces, Sir Harry Haig, the Visitor of the University, on the 20th August, 1936. From there he drove to the University through the newly constructed road. The staff and the students of the University assembled at a function held in the amphitheatre and accorded a welcome to the Visitor.

The construction of a fence round the University boundary was another important need felt by Raja Jwala Prasad. He took upon himself the collection of funds for this purpose and started the work. In 1938 a donation of Rs. 75,000/- was received from the Maharaja Sahib of Balrampur for the construction of a boundary wall with gate-ways and wicket gates round the University area. The construction of the boundary wall was soon taken up in hand.

The only construction work which had not made any progress was the Temple, the foundation of which had been laid in the year 1931. Malaviyaji had originally estimated that the Temple would cost about Rupees three lakhs and in his "Appeal for a Second Crore" he had asked for this sum. But Malaviyaji's scheme of the Temple was a very grand one and when the revised plans were prepared it was found that at least ten lakhs of rupees would be required for its construction. To collect this money was not a difficult task for him. But his health did not permit him to undertake long journeys for collecting funds. He once fell seriously ill in 1934 when he was prevented under medical advice to move from Allahabad. Prayers were offered by the staff and the students of the University for his speedy

recovery. The annual meeting of the Court of the University on the 29th November, 1934 was held without him to preside over its deliberations. Again in 1936, he was laid down with illness for sometime. He was then nearing seventy five years of age. His seventy sixth Birthday was falling due, according to the Hindu calendar, on the 5th January, 1937. Arrangements were made to celebrate the same in the Temple grounds of the University. A *Vishnu yag* and other religious ceremonies commenced a week earlier on the 30th December, 1936. A grand Birthday function was held on the 5th January, 1937. Malaviyaji returned after attending Faizpur Congress only that morning. Felicitations were offered to him by various organisations. A commemoration volume containing biography and speeches of Malaviyaji was presented to him. Addressing the students and others on the occasion, Malaviyaji referred to the construction of the Temple also and said that the Temple was like the heart of the University. How could the body survive without the heart? It pained him that the construction of the Temple was delayed. He said that the blame was his as he could not devote much time for it. He asked all the students to collect money for it. He further said that he had a programme of ten years for this purpose and assured everyone that he would not die till then and that even after leaving his mortal body he would take rebirth either in the University or nereby to serve the Hindu community and the country.

He also expressed his desire that the University should have ten thousand students on its rolls and that one thousand of them should study the *Purana-Sastras* by receiving free food, clothing etc. At the same time, he said, that they should not come here only for *Anna Vastra* (free clothing and board) but for devoting themselves to studies whole-heartedly. He felt that it should not be difficult for twentyfive crores of Hindus to maintain one thousand students.

The total number of students on the rolls of the University at that time was about 3500 only. The number during the years 1930-39 was as follows :—

| | |
|---------|------|
| 1930-31 | 3055 |
| 1931-32 | 2993 |
| 1932-33 | 3305 |
| 1933-34 | 3492 |
| 1934-35 | 3711 |
| 1935-36 | 3417 |
| 1936-37 | 3428 |
| 1937-38 | 3411 |
| 1938-39 | 3477 |

The resources of the University did not permit an increase in the enrolment except in some of its colleges. Sufficient funds were not available even to maintain the existing departments and its staff. But in spite of all difficulties, financial and others, the University continued to progress.

The Departments of Applied Science were attracting students from all parts of the country. They were playing a very important part in mitigating the distress of unemployment among educated young men of the country. It is important to note that notwithstanding the fact that the Government had established a well equipped School of Mining at Dhanbad, the Department of Mining and Metallurgy of the University was attracting students in large numbers. So was the Engineering College. The students of the Engineering College had acquired a reputation as promising efficient Engineers.

In the year 1932, the University started a Diploma Course in (1) Soap Manufacture (2) Metal Enamelling and (3) Pottery and Porcelain. A new group of subjects for the B.Sc. Examination consisting of (a) Chemistry (b) Botany with Pharmacognosy and (c) Pharmaceutical Chemistry was also introduced in the same year. This grouping was changed and a separate course of Pharmaceutical studies consisting of Pharmacy, Pharmacognosy and Pharmaceutical Chemistry was started in 1934. The Banaras Hindu University was the first Indian University to introduce the study of Pharmacy, Pharmaceutical Chemistry and Pharmacognosy in its curriculum for the Degree of Bachelor of Science. The object of this course was to furnish a thorough scientific foundation for the pursuit of the profession of Pharmacy in all its branches and to fit the students for the different lines of Pharmaceutical activity. For making the training more practical a post-graduate diploma course of one year's duration was started in 1936 which was amalgamated in 1938 in a new three year's course leading to the degree of Bachelor of Pharmacy.

In the year 1935 courses leading to the degrees of B.Sc. (Industrial Chemistry) and M.Sc. (Industrial Chemistry) were also instituted.

In Ceramics Technology a two year's Diploma Course was instituted in the year 1930. Ceramics Section was a part of the Department of Industrial Chemistry but in 1936, a separate Department of Ceramics was established with its own buildings and laboratories. In the year 1937, the Department of Glass Technology came into existence.

All the technological subjects were included in the Faculty of Science but it was being felt that a separate Faculty of Technology should be consti-

tuted for better organisation of instruction and research in technological subjects. On the 16th March, 1931, the Council appointed a Committee to report the steps to be taken to constitute the Faculty of Technology. The Committee's report was referred to the Syndicate which forwarded the same to the Senate. After all formalities, the Senate finally passed a resolution on the 5th April, 1935 "that in view of the facilities that already exist for Technological studies in the University and for the purpose of making such studies more efficient, the Visitor be requested to accord the necessary sanction under Statute 23 (1) for constituting the Faculty of Technology." The Regulations for the Faculty of Technology were also framed and passed. The subjects assigned to the proposed Faculty were : (a) Engineering, (b) Mining and Metallurgy (c) Industrial Chemistry (d) Pharmaceutical Chemistry (e) Agriculture and such other subjects as might from time to time be assigned to it by the Senate. The approval of the Visitor was received in the year 1936 and the first meeting of the new Faculty was held on the 27th November, 1936

The Science Departments of the University were under the Central Hindu College from the very beginning. The progress made by them had necessitated their incorporation into a separate College of Science. On the 7th September 1935 the Council resolved that the Science Section of the Central Hindu College be separated from that College and be constituted a separate College to be named the College of Science. The new College was inaugurated on the 12th September, 1935. Professor Krishna Kumar Mathur, University Professor of Geology was appointed the first Principal of the College. The new college comprised the Departments of Physics, Chemistry, Botany, Zoology, Geology, Pharmaceutical Chemistry, Industrial Chemistry and Ceramics.

After the separation of the Science departments, the Central Hindu College became the Arts College. The Central Hindu College had flourished under the Principalship of Professor A. B. Dhruva since the year 1920. He was also the University Professor of Sanskrit and the Pro. Vice-Chancellor of the University. In March 1935 he expressed his desire to be relieved of his duties of the office of the Principal of the Central Hindu College. On the 31st March, 1935, the Council appointed him as Director of Samskrit Studies in the University and also as Honorary University Professor of Samskrit with effect from the 1st July, 1935. The Council further resolved that with effect from the same date he be relieved of his duties as the Principal of the Central Hindu College. As Director of Samskrit Studies, Principal Dhruva was offered the same salary which he was drawing as

University Professor of Samskrit but he decided to serve as an honorary worker from the 1st of July, 1935.

The University secured the services of Professor K. V. Rangaswami Aiyangar, a well-known scholar, as Principal of the Central Hindu College and University Professor of Economics, with effect from the 1st July, 1935. Soon after his joining duties, the Science departments of the College were separated and the new College of Science was born.

Hardly had the new College of Science completed the first year of its existence, it lost the services of Principal K. K. Mathur who died in harness. Professor P. K. Dutt succeeded him as the Principal of the College. After his retirement in 1938 Dr. S. S. Joshi took charge of the office of the Principal.

In the year 1936, the University sustained a very heavy loss in the passing away of Principal Charles Albert King, Principal of the Engineering College. He too died in harness in the service of the University. The invaluable services rendered by him to the University particularly in building up the Engineering College and by establishing its reputation as the premier college of its type in India would ever be remembered with deep gratitude.

In May 1935, a serious defalcation came to notice in the office of the Engineering College. Consequently the entire financial administration of the University was reorganised. The Accounts of the University was unified and brought under one Central control in the office of the Pro. Vice-Chancellor. Strict procedure for payments and receipts of money was laid down and enforced.

It is said that the defalcation in his College Office gave a great shock to Principal King and he died within a year thereafter. Professor H. P. Philpot who had joined the University in 1931 as Professor of Mechanical Engineering, was appointed in September 1936 as Principal of the Engineering College to succeed Principal King. The College continued to progress under his able guidance.

Other Colleges and Departments also had their normal development. The University Library started functioning in the new building in 1933. The Institute of Agricultural Research started its work in its building a year earlier.

The importance of Physical Culture was being more and more keenly appreciated. There was an appreciable rise in the number of students taking part in physical exercises and outdoor games. In the year 1936, the University was able to secure the services of the well known athlete

Professor Ram Murty. His guidance stimulated interest among the students in physical culture.

The University Training Corps continued to maintain its efficiency. It won the efficiency cup every year and for the 11th time in succession in the year 1937.

Religious Instruction, *Ekdashi* Katha etc. continued as usual. In the year 1929, Seth Jugal Kishore Birla, one of the most generous supporters of the University from the very beginning, offered a donation of Rs. 50,000/- for a Gita Fund and for taking suitable steps to propagate the teachings of the Gita. At the request of the donor a committee was appointed to work under the guidance of Professor A. B. Dhruva than whom it was difficult to get a better scholar for this work. Discourses on Gita were started to be arranged every Sunday.

The University had been feeling the need of a Printing Press since a long time. Seth Jugul Kishore Birla agreed that the amount of the Gita Fund might be invested in the Press. A commodious building was constructed for the Press and it started working in 1936.

Another donation of Rs. 50,000/- was received from Shri Ghanshyamdas Birla in the year 1928-29 for the publication of text-books in Hindi of the Intermediate and University standard. The Council appointed a Board of editors and authors and entrusted the work to them. A number of books were published by this Board from 1931 onwards.

On the 27th March, 1932 the Senate decided to make Hindi as the medium of instruction in Sanskrit, History, Logic, Economics and Civics in the Intermediate Classes from the commencement of the Session 1933-34. It was further decided that from the Intermediate Examination of 1935, candidates should have the option to answer question papers on these subjects either in Hindi or in English.

It will be remembered that the question of prescribing a uniform for the students of the University had been under consideration since long. On the 12th August, 1932 the Syndicate prescribed the following standard of dress for men students of the University :

- (1) A long coat or a long shirt with a long dhoti,

Or

A long coat with trousers.

- (2) A safa or a cap

It was also decided that the colour of the summer dress should be white.

The convocations during the period 1930-38 were held on the dates noted below :—

| | |
|--------------------------------|---------------------|
| Thirteenth Annual Convocation | 23rd January, 1931 |
| Fourteenth Annual Convocation | 11th February, 1932 |
| Fifteenth Annual Convocation | 17th December, 1932 |
| Sixteenth Annual Convocation | 11th December, 1933 |
| Seventeenth Annual Convocation | 8th February, 1935 |
| Eighteenth Annual Convocation | 2nd March, 1936 |
| Nineteenth Annual Convocation | 2nd March, 1937 |
| Twentieth Annual Convocation | 28th December, 1937 |
| Twentyfirst Annual Convocation | 17th December, 1938 |

The following table shows the number of candidates admitted to the various degrees at these Convocations.

| | Convocation held on | | | | | | | | |
|--|---------------------|---------|----------|----------|--------|--------|--------|----------|----------|
| | 23-1-31 | 11-2-32 | 17-12-32 | 11-12-33 | 8-2-35 | 2-3-36 | 2-3-37 | 28-12-37 | 17-12-38 |
| <i>Faculties of Oriental Learning and</i> | | | | | | | | | |
| <i>Theology</i> | — | — | — | — | — | — | — | — | 2 |
| Dharmacharya | 1 | 2 | — | — | — | — | — | — | 4 |
| Dharmasastri | 19 | 2 | 15 | 13 | 8 | 12 | 19 | 16 | 11 |
| Shastracharya | 34 | 17 | 19 | 21 | 24 | 29 | 34 | 42 | 44 |
| Sastri | — | — | — | — | — | — | — | — | — |
| <i>Faculty of Arts</i> | | | | | | | | | |
| D.Litt. | 1 | 2 | — | 1 | 1 | — | 1 | — | 1 |
| M.A. | 35 | 40 | 38 | 54 | 43 | 37 | 58 | 58 | 59 |
| B.A. | 154 | 99 | 148 | 205 | 179 | 191 | 233 | 197 | 257 |
| B.T. | 50 | 47 | 54 | 55 | 50 | 61 | 69 | 70 | 77 |
| <i>Faculty of Science (and Technology from 1936)</i> | | | | | | | | | |
| D.Sc. | — | — | — | — | — | — | 1 | 1 | 2 |
| M.Sc. | 23 | 24 | 20 | 43 | 34 | 39 | 34 | 54 | 49 |
| B.Sc. | 44 | 59 | 56 | 87 | 89 | 158 | 145 | 166 | 88 |
| B.Sc. (Engineering) | 13 | 31 | 2 | 5 | 120 | 75 | 85 | 39 | 65 |
| B.Sc. (Mining) | 1 | 2 | 1 | 5 | 3 | 4 | 3 | 1 | 2 |
| B.Sc. (Metallurgy) | — | 3 | 2 | 8 | 7 | 10 | 8 | 16 | 9 |
| B.Sc. (Pharmaceutical) | — | — | — | — | — | — | — | 6 | 16 |
| B.Sc. (Industrial Chemistry) | — | — | — | — | — | — | — | — | 46 |
| <i>Faculty of Law</i> | | | | | | | | | |
| LL.B. | 17 | 80 | 72 | 79 | 85 | 77 | 133 | 85 | 119 |
| <i>Faculty of Ayurveda (Medicine and Surgery)</i> | | | | | | | | | |
| Ayurvedacharya | — | — | — | — | 34 | 42 | 8 | 19 | 16 |







Rabindranath Tagore address to the Government



Kamakoti Pectha

Exposition to
the
London Convention
1840



It will be seen from the above table that seven Doctors of Letters and four Doctors of Science passed through the portals of the University during the period 1931-38. Dr. Bhikhan Lal Atreya was the first person to receive the Degree of Doctor of Letters of the University. The subject of his thesis was Philosophy of Yoga Vasīsthā. The Degree was conferred upon him at the thirteenth annual Convocation held on the 23rd January, 1931 soon after the release of Malaviyaji from the jail.

At the next Convocation held on the 11th February, 1932, Professor A. S. Altekar and Sri Mathuralal Sharma received the Degree of Doctor of Letters. Both of them had worked on Ancient Indian History and Culture. Just before this convocation, on the proposal of the Vice-Chancellor, the Syndicate and then the Senate decided to confer the Honorary Degree of Doctor of Letters upon Rabindra Nath Tagore and the Honorary Degree of Doctor of Science on Sir J. C. Bose, Sir P. C. Roy and Sir C. V. Raman who had all glorified the name of our motherland by their achievements in the field of science.

Out of these only Sir C. V. Raman could be present at the Convocation held on the 11th February, 1932. While conferring the degree upon Sir C. V. Raman, Malaviyaji said :

“By your achievement in the field of Science you have already won worldwide distinction and have raised the glory of the motherland. I pray to God that you may continue to do your work for long long number of years and with higher and higher distinction in the world of Science for the benefit of the mankind and for the glory of the motherland.”

The Honorary Degree of Doctor of Science was conferred upon Sir Jagdish Chandra Bose and Sir Prafulla Chandra Roy at the Convocation held on the 11th December, 1933. This Convocation was addressed by Sir Prafulla Chandra Roy.

Conferring the degree on Sir J. C. Bose the Vice-Chancellor said :

“It is a matter of supreme satisfaction and thankfulness to the Benares Hindu University that it should be able to express the sense of its highest satisfaction at the eminent success which you have won for the motherland, the recognition which you have obtained in the two spheres of the world, and the manner in which you have extracted admiration from centre to centre for your scientific research. The motherland is proud of you and of your activities, and the Benares Hindu University claiming to be the soul of the motherland, loves to honour you, though you are laden

with honours from all parts of the world. It is my proud privilege to confer this Honorary Degree of Doctor of Science of this University upon a savant of your scholarship and eminence”.

While conferring the degree on Sir Prafulla Chandra Roy, the Vice-Chancellor said :

“It is a very rare privilege for any one to win and enjoy the distinction that you have attained in your life and to accomplish the great sacrifices you have rendered to the Motherland. I shall not dwell upon your scientific achievement though they are many and well known. I will dwell rather upon the guidance that the country needed not merely in the cultivation of knowledge of pure Science and Research in the field of Pure Science but also in the application of such knowledge and of the results of such research to the existing conditions of the country. During the last 40 years you have laboured in this field in season and out season in the face of great and many difficulties, you have laboured for the success of Pharmaceutical works and showed what is possible for us, Indians, to do, if we have determination to carry out the work. I do not know whether I should admire you in the field of Science or whether we should dwell upon your patriotic devotion which has endeared you both to the Faculty of Science and the student population of the country. The simplicity and purity of your life, the devotion with which you have served the motherland, will be an example hereafter for the students of the country. It is a matter of supreme satisfaction for the Benares Hindu University that it should offer to you one more honour in addition to the many you are enjoying and it is my proud privilege to offer it to you.”

Sir P. N. Sivaswami Aiyer was also present at this convocation and the Honorary Degree of Doctor of Laws was conferred upon him. It may be recalled here that the decision to confer this degree on him had been taken by the Senate as early as in 1928 but he could come to Banaras only in 1933.

Besides the honorary degrees mentioned above, the degree of Doctor of Letters was conferred on Shri Pitambar Datt Barthwal. The subject of his thesis was ‘Nirguna School of Hindi Poetry’.

The seventeenth annual convocation which was held on the 8th February, 1935 was a memorable one. It was the twentieth Foundation Day of the University. The University had the honour of welcoming Rabindra Nath Tagore and of conferring upon him the Honorary Degree

of Doctor of Letters and also of listening to his thought provoking Convocation Address.

Rabindra Nath Tagore had taken a keen interest in the University from the very beginning. When the Hindu University movement started in full swing in 1911, Poet Tagore wrote an essay on Hindu Visvavidyalaya and read it on October 29, 1911 at the Ripon College, Calcutta on the occasion of the Convention of the Chaitanya Library. After the establishment of the University he honoured it by his presence on certain occasions. However, as Malaviyaji said before the Senate on the 8th February, 1932, it did not strike the authorities of the University earlier that they had a duty to perform in conferring a Doctorate on him. Even after taking a decision to this effect, the University had to wait for full three years. The degree could be conferred on him only on the 8th February, 1935.

While conferring the degree on Rabindra Nath Tagore on the 8th February, 1935, Malaviyaji said :

"Never in the discharge of my duties as the Vice-Chancellor of this University, I had greater pleasure than in performing this duty which I am doing to-day. We feel proud of the high position which you have attained. We feel proud of the fact that all over the world your name has been held in high esteem. We feel proud of your melodious poetry which is distinguished not only for its richness of thought and exuberance of metaphors but for the philosophy of life inculcated therein in various ways. We also feel proud that the Universities of the world have conferred on you honour and distinction. Benares is somewhat late in doing so. But it is not the fault of Benares since you know it is yet an infant institution. But I assure you that it yields to no University in the expression of its appreciation of the high honour which has been done to you in the past. The motherland is proud of you and shall ever remain proud of you. You have tried numerous ways to serve the motherland not the least important of which is the part you have played in the advancement of education. The SLantinketan which is the product of your powerful mind and untiring labour is a unique institution. It deserves all honour. It deserves our high appreciation of the work of teaching both of advanced and ordinary courses that is carried on there. The institution is meant to expound the high philosophy of life which can make man happier. And it is our earnest wish and prayer that God may help you to establish that institution on a more

stable footing so that it may become a great centre of influence, learning and education all over the world. We feel very proud to have you in our midst to-day to help and cheer us in our work and we pray to God that He may grant you health and vigour so that for years to come you may continue to preach the doctrine of peace for the benefit of mankind at large."

Sri Srinivas Chandra Roy Mahapatra was the recipient of the Degree of Doctor of Letters at this Convocation. He had worked on Ancient Indian History and Culture.

Two days after this Convocation, on the 10th February, 1935, the University had the fortune of receiving on its soil a great saint, His Holiness Jagadguru Sankaracharya of Kanchi Kamakoti Peetha. Malaviyaji presented an address of welcome to him. Another address was presented by the teachers of the College of Oriental Learning.

The Eighteenth Annual Convocation of the University was to be held on the 23rd February, 1936. But it was postponed owing to the sad demise of His Majesty King Emperor George V. The Senate held a special meeting on the 31st January, 1936 and passed a condolence resolution. The Court also passed a condolence resolution when it met on the 24th February, 1936.

On the 1st February, 1936, the Senate passed a resolution offering its congratulations to the King Emperor Edward VIII on his succession to the Throne and praying that God may grant His Majesty long life and happiness. The resolution was forwarded to the Viceroy for being conveyed to the King Emperor Edward VIII.

The Convocation which was postponed was held on the 2nd March, 1936. Malaviyaji himself addressed the Convocation.

At the nineteenth annual Convocation the Honorary Degree of Doctor of Laws was conferred upon His Highness the Maharao Sir Umed Singhji Bahadur of Kotah. The Honorary Degree of Doctor of Letters was conferred upon His Highness Maharaja Sir Aditya Naram Singh of Benares, Raja Baldeo Das Birla, Professor A.B. Dhruva, Sir Tej Bahadur Sapru and Dr. Sir M. Visvesvaraya.

Shri Kashi Naresh Lal received the degree of Doctor of Science and Shri Raj Bah Pande, the degree of Doctor of Letters.

Sir M. Visvesvaraya delivered the Convocation Address.

The twentieth annual convocation held on the 28th December, 1937 was presided over by the Pro. Chancellor Maharaja Sir Aditya Naram Singh

of Banaras. The occasion was a unique one as it was graced by the presence of the British Science Delegation under the leadership of Sir James H. Jeans. The members of the Delegation who arrived at the University on the previous day saw the various departments, delivered lectures and also attended the Convocation on the 28th December, 1937. Offering a cordial welcome to the Delegates, the Vice-Chancellor said :

"In the History of the Benares Hindu University, this day is a unique one. We are fortunate in having in our midst the British Science Delegation led by Sir James Jeans including a galaxy of Scientists of world-wide fame, who had spent their whole lives in the service of Science and of mankind. It is a unique event in the history of this country that such a large number of intellectuals of both sexes and of different countries should come together as a delegation and give us the pleasure of seeing the authors of many excellent books which we have been reading and admiring throughout our lives. It is a rare privilege, and I do not know how to express our gratitude for the honour done to the Benares Hindu University by its inclusion in the itinerary of this delegation. To all these friends, I offer a most cordial welcome on behalf of you all. I wish the stay of these distinguished scholars in our midst should have been longer. We value the privilege of listening to the discourses of several of these distinguished savants."

The Honorary Degree of Doctor of Laws was conferred upon His Highness Nawab Syed Raza Ali Khan Bahadur of Rampur, His Highness Raja Sir Nandendra Shah of Tehri-Garhwal and Dr. C. Y. Chintaman.

The Honorary Degree of Doctor of Laws was conferred *in absentia* on Lord Hardinge of Penshurst, Maharaja Sir Krishnaraja Wadiyar Bahadur of Mysore, Maharaja Sir Bhopal Singh Bahadur of Udaipur and Maharaja Sir Rama Verma of Cochin.

The Honorary Degree of Doctor of Letters was conferred *in absentia* on Maharani Gackwal of Baroda, the Senior Maharani of Travancore, the Junior Maharani of Travancore, and the Maharani of Bikaner.

The Honorary Degree of Doctor of Science was conferred upon the visiting scientists Sir James H. Jeans, Professor Sir A. S. Eddington, Dr. F. W. Aston, Professor E. C. C. Bay, Professor Vernon Herbert Backman, and Dr. F. A. E. Crew. The Honorary Degree of Doctor of Letters was conferred upon Dr. Carl G. Jung, the eminent psychologist.

The Honorary Degree of Doctor of Letters was also conferred upon Mahamahopadhyaya Dr. Ganga Nath Jha and Mahamahopadhyaya Pandit Gauri Shankar Hirachand Ojha.

Sir S. S. Banerji received the degree of Doctor of Science at this Convocation.

Sir James H. Jeans delivered the convocation address *extempore*. He gave the Vice-Chancellor his views of advancement in Science and said that they were all very happy at seeing this splendid University. They were extremely happy to find that Science was in such a flourishing state not only here but in the other parts of India where they had so far visited. Science was making extraordinary rapid progress as a profession, and he said, at the first price that it was so best studied even for the benefit of many people who thought of most of the sciences as Science. Agriculture, Medicine, Engineering and so forth, and so they spent their time trying to make improvements, improvements or investigations which were not for the benefit generally of one country but for the benefit of mankind as a whole.

In the second place, he said, Science did not pay out directly when other professions had not got. A man who was a Scientist felt that any discovery he made, he had been made for ever, and he had a work which had been put into the eternal building.

India he observed, was very rich in the great things and devoted so much time and energy to what they described as Pleasure and to the fundamental principles of Science in which he was so greatly interested.

He then described the great advances made in the field of Astronomy in which he was particularly interested.

The next convocation was held on the 11th December 1938. The Convocation Address was given by Professor Sir S. Radhakrishnan. The Honorary Degree of Doctor of Laws was conferred on the Hon. Mr. Justice of the High Court of Madras, Sir Kameswari Sengh of Darbhanga.

Three honours were given the Doctoral degree. Sir N. A. Joshi received the degree of Doctor of Letters and Sir S. and Ram Mohan Rai the degree of Doctor of Science. Sir Gop. Krishna Das was awarded the degree of Doctor of Science, *in absentia*.

In his Convocation Address, Professor Radhakrishnan had suggested that the establishment of a Chair of Indian Civilisation in this University may be seriously considered. With this view, in April 1939, a donation of Rs. one lakh was gratefully His Excellency, His Highness the Nizam of Hyderabad for a Chair in Indian Culture with the object of promoting Hindu Muslim harmony.

CHAPTER XXIII

MALAVIYAJI RETIRES

महान कीर्त्या

Pard Malaviyaji was a warrior. The necessities of age were not there upon his path and the fighting was never over. He wanted to regain his health and strength in order to give the country and the University more and more.

In January, 1938, he resorted to the primitive efforts of a new well-known treatment of *Kripa Kripa* revolution, under Mr. L. S. Vasankar, Tapasvi, Maharashtra. It was a treatment for a few days by means of a special ground covered with a special kind of leaves. The *Kripa Kripa* treatment started on the 16th January, 1938 and went on for a fortnight, a period of fifteen days. Under the treatment with Malaviyaji was Prof. H. D. Seshu.

As a result of the treatment, Malaviyaji's health improved very much. His weight increased and his spirit improved and then more he became active. But soon it had its adverse effects. He bent suddenly and became bed-ridden. The *Kripa Kripa* treatment could not have been then, so effective. He started feeling that he could soon get up and take up his Chairmanship of the University.

He was now faced with the problem of finding out a suitable successor. It was a difficult task indeed. His activity in this regard was being further paralysed further. At last he found out the successor and it was none other than Prof. S. R. Radhakrishnan. A unique scholar, a great expert in Indian Philosophy and a Professor of International fame, Sir S. R. Radhakrishnan had all the proper respect for the Vice-Chancellor of the Banaras Hindu University.

Professor Sir S. Radhakrishnan was associated with the Banaras Hindu University as an Honorary University Professor of Philosophy and as a member of the Senate in that capacity since the year 1921. He was also an elected member of the Council since the year 1928. In December, 1933 he had presided over the deliberations of the first All-Asia Educational Conference held at the Central Hindu College grounds at Kanpur—a Banaras. There he addressed the 21st Annual Convocation of the University, held on

the 17th December, 1938. At this convocation the University conferred upon him the honorary degree of Doctor of Laws.

Professor Sir S. Radhakrishnan held the Chair of King George V Professor of Philosophy at the University of Calcutta from 1921. In 1926, he was invited to Oxford to deliver the Upton Lectures. This was followed by Haskell Lectures at the Chicago University in the same year. Three years later he was invited to deliver the Hilbert Lectures at London University. From 1931-1936, he was Vice-Chancellor of the Andhra University. In 1936, he resumed his duties as King George V Professor of Philosophy at the Calcutta University. In the same year he was appointed Spalding Professor of Eastern Religions and Ethics at the Oxford University. He was occupying both the posts simultaneously. He used to remain in Calcutta for six months and for the next six months in England.

In August, 1939, when Pandit Madan Mohan Malaviya went to Calcutta, he invited Prof. Sir S. Radhakrishnan to take up the Vice-Chancellorship of the Banaras Hindu University on the same terms on which he was holding his Chair at the University of Calcutta. At the outset Prof. Radhakrishnan declined to take up the Vice Chancellorship at Banaras as a paid appointment. He then explained his inability to accept it in view of his engagement at Oxford and at Calcutta. Pandit Madan Mohan Malaviya, however, pointed out that the bulk of the work of the University was carried by the Pro. Vice-Chancellor and Heads of the Departments, and that it would do if he spent week-ends every month during the term time at the Banaras Hindu University. Prof. Radhakrishnan agreed to this arrangement and offered to take up the office of the Vice-Chancellor as an honorary one. He thought that without reducing his work in the Calcutta University he would be able to give three days to Banaras every week from the commencement of the session in July to the end of December. Then from the 1st of January to the 30th of June he had to be at Oxford.

Malaviya's joy knew no bounds. To have Professor S. Radhakrishnan even for the limited period mentioned above, was considered by Malaviya as of immense advantage to the University. Immediately, on the 20th August, 1939, he sent in his resignation and directed that the matter be placed before the Council on the 26th August for consideration and for fixing a date for a special meeting of the University Court to elect a new Vice-Chancellor.

The letter of resignation of Malaviya was read before the Council at its meeting held on the 26th August, 1939 and the Council resolved to convene a Special General Meeting of the Court on Sunday, the 17th

September, 1939, to consider the matter and to elect a new Vice-Chancellor. The Council also passed the following resolution :

"Resolved that the Council places on record its high appreciation of the signal services rendered by Pandit Madan Mohan Malaviya in the cause of the advancement of education and learning in this country, by helping to establish the Benares Hindu University and achieving unparalleled success in the collection of funds from the Princes and the public, and bringing the University to its present stage of development ; and while deeply regretting the weak state of his health, acknowledges with gratitude the unique services rendered by him as Vice-Chancellor during the last twenty years and his selfless, strenuous, and devoted labours in accelerating the growth of this University to secure for the youth of the country the best education along all lines general as well as technical. With courage undaunted, vision undimmed and hope undamped, he helped to bring into being, and nourished and reared this great institution.

"The Council prays to God to spare him for many more years and to give him health and vigour so that he may continue to serve the Motherland and the University by inspiring the public, the country and the youth with the highest ideals."

Notice for the Special General Meeting of the Court was issued on the 29th August, 1939."

The special general meeting of the Court was held under the Chairmanship of Maharajadhiraj Dr. Sir Kameshwar Singh Bahadur of Darbhanga, Pro Chancellor of the University, on the 17th September, 1939. The meeting opened with a prayer recited by Mahamahopadhyaya Pandit Pramathanath Tarkabhusan after which the Pro. Vice-Chancellor informed the Court that Pandit Madan Mohan Malaviya, owing to the weak state of his health, expressed his desire to be relieved of the office of the Vice-Chancellor of the University as early as possible and had also formally resigned the office, and that the special meeting of the Court was convened to consider his resignation and to elect his successor.

Messages received from the Lord Rector, the Visitor, the Chancellor, the Pro. Chancellor and from several friends and admirers, and also from the old boys of the University were then read.

The Message from the Lord Rector of the University, Marquiss of Linlithgow, Viceroy and Governor-General of India, communicated through the Governor of the United Provinces said :

I am well aware of the great services that Pandit Madan Mohar Malaviya has rendered to the Benares Hindu University during his long association with it. It gives me great pleasure as Lord Rector of the University to recognise those services on the occasion of his relinquishment of the post of Vice-Chancellor by appointing him to the Vice-Patron and to clause 34, of the first Statutes of the University."

The Assistant Secretary, Harry Harg, Governor of the United Provinces in a reference to the Public Health and District Board said:

The resignation of Prof. H. M. Lal Mohan Mahabadi from the office of Vice-Chancellor is a great loss to the Banarus Hindu University and, I sincerely trust, will be speedily and ably replaced by a distinguished and able successor. I hope that under a strong and wise leadership the University will continue to prosper and advance and I sincerely wish to you as Prof. C. and Chairman to the University."

A prominent leader of the A.M.L. and of Dabha, from Lord Harbans Das, Vice-Chancellor of Government Medical College and Ex-officio Rector of the Benares Hindu University said :

[illegible]

Bikaner, in his telegram, to the Pro-Chancellor said :

Thanks Your Highness Telegram. Grateful if following message from me could kindly be read at Special Meeting to-morrow. Message - I am most anxious that if possible twenty years of continued activity should be witnessed zeal and state mind devoted to the interest of the Arab and Hindu

[illegible]

For the first time, a man of color had been elected Mayor of New York City. Adams had been elected Mayor by a vote of 100,000 over the incumbent, and he had done so by appealing to the voters' sense of justice and their respect for the principles of democracy. Adams had won the support and confidence of his countrymen.

The U.S. Postal Mail Service's Acting Chief Divisor P... ..
at the
success in his new office."

Bahadur of Jodhpur had sent the following telegram :

[illegible][illegible]

You will also receive these messages from the client with the following message:

Our grateful thanks are due to Prof. Dr. Milan Mohar, Malaya
University, for the gift of the Volume 1 of the Bulletin
Hull University. His kind and creation will be kept

alive all that is best in India's culture and effect a synthesis of ancient wisdom and upto-date knowledge thereby bringing East and West together. Sir Radhakrishnan's acceptance of Vice-Chancellorship despite his commitments is worthy of his remarkable personality and a guarantee of the continuance of the University's vigorous life."

Messages received from Maharaja Sir Krishnaraja Wadiyar of Mysore, Maharaja Sir Yadavendra Singh of Patiala, Maharaja Pratap Singh Gaekwad of Baroda, Sir C. Y. Chintamani, Sri M. S. Aney, Professor Amaranatha Jha, Lala Jagdish Prasad, Dr. Birbal Sahani, Principal Jodha Singh, Bawa Harkrishan Lal and Shri Sri Prakasa were also read.

The resolutions passed by the old students at different places which were read at the meeting of the Court were as under :

Resolution passed by the Old Students' Association, Benares Hindu University (Punjab Branch).

"This general meeting of the Punjab Branch, B.H.U. Old Students' Association held on 12th Sept., 1939 expresses its deepest gratitude to our retiring Kulpati Pujya Malaviyaji, the creator of this National Institution (B H U.) who has steered its ship through thick and thin and has brought this Institution to its present level at the cost of his health, which has now compelled him to retire. We pray to Almighty that he may be spared to live long to bless the activities of this Institution. The Association congratulates him on his choice of his worthy successor Sir Radhakrishnan, whom the University will find not only an eminent educationist, but also a worthy head to guide its destinies.

"This Association also congratulates Sir S. Radhakrishnan for his benevolent action in accepting the Vice-Chancellorship inspite of his other important activities and pray that under his able guidance the University may attain its cherished ideals."

Resolutions passed by the Old Students' Association, Calcutta

"We the Old Students of the Benares Hindu University in Calcutta, have to-day, met to express our deep concern at the weak state of health of our most revered Vice-Chancellor Pandit Madan Mohan Malaviya, the founder of this great national institution, who is now retiring after twenty years of selfless, strenuous and devoted labours in accelerating the expansion of this University, as a Vice-Chancellor.

"We feel proud of the rapid growth and wonderful achievements of our *alma mater* in the various branches of learning and place on record our high sense of appreciation of the unique services rendered by Pujya Panditji in nourishing and rearing this great Institution and achieving unparalleled success in the collection of funds from all sources and bringing it to its present state of development.

"We fervently pray to God to soon restore Panditji to his normal state of health and spare him for many more years and give him strength and vigour so that he may continue to serve the Motherland and the University and crown with glory the noble cause to which he has dedicated his life."

"This meeting of the Old Students' of the Benares Hindu University held in Calcutta on the 8th of September, 1939, welcomes Sir S. Radhakrishnan as Vice-Chancellor of our *alma mater* and expresses its gratitude at his great sacrifice in accepting to guide the affairs of the University in an honorary capacity.

"Sir Sarvapalli occupies a unique position in the academic world and is the greatest exponent of Hindu Philosophy and Culture. No one could have been better fitted than him to hold the reins and guide the working of this Great Centre of Learning. We are sure, that, with Sir Sarvapalli as Vice-Chancellor, our *alma mater* would continue to expand and develop as it has been through all these years.

"It is our fervent Prayer that our *alma mater* may continue to flourish under the blessings of God and develop into the highest centre of learning, spiritual as well as secular for the glory of the Hindu culture and the motherland."

Telegram received from the University Old Boys' Association, Vizagapatam :

"Convey our profound gratitude to our beloved Kulpati Malaviyaji for his monumental contributions to our *alma mater*. We always cherish the high ideals and traditions preached by him and pray for his long life. Meeting proceedings follow."

After the messages were read, the Pro. Vice-Chancellor laid before the Court the letter dated the 20th August, 1939 from Pandit Madan Mohan Malaviya resigning the office of the Vice Chancellor owing to reasons of health.

Dr. Kanhaiyalal moved :

"That the resignation of Pandit Madan Mohan Malaviya be accepted from the date on which he may be relieved."

In doing so, he said :

"Gentlemen, to-day Sirman Pandit Madan Mohan Malaviya is severing his official connection with this University as its Vice-Chancellor. We regret the circumstances which have forced him to resign the position which he has occupied with signal success so long. He has worked with indefatigable zeal and earnest devotion, as Vice-Chancellor of this University for the last twenty years, and there is no doubt that his health has suffered and suffered largely owing to the heavy responsibilities of his office in the performance of which he never spared himself and the cares and anxieties which that post involves to one who has been associated with it from its very foundation, and has helped to bring it to its present stage of development.

"Gentlemen this University is one of the biggest Universities in India. It has got seven Faculties and 39 departments of teaching and 130 subjects of study, and with the limited funds at its disposal, I need hardly say, it has achieved marvellous progress in imparting general cultural, religious, technical, scientific and industrial education to the youths of the country, befitting them for establishing themselves in the various walks of life. The credit for all this is eminently due to Pandit Malaviya.

"He has rendered unique and valuable services to the University and while we are grieved that he is resigning owing to reasons of health, we hope that on his being relieved of the cares and anxieties of this office, he will soon regain his health and will be able to work with greater strength for the collection of funds and for the advancement and consolidation of the University. In commending this resolution to your acceptance let us pray that he may be spared long to continue to work for the benefit of this University and the motherland, and to give to the University the continued benefit of his guidance, help and advice."

Raja Jwala Prasad in seconding the motion said :

"Gentlemen, it has fallen to my lot to second the motion moved by my esteemed friend, Dr. Kanhaiya Lal. He has expressed both satisfaction and sorrow on the retirement of Pandit Malaviya Maharaj from the office of the Vice-Chancellor. He has expressed

his sorrow since Panditji is retiring owing to weak state of health and his appreciation and satisfaction of Panditji's work in as much as he has rendered unparalleled services to the cause of education in this country and in establishing this great University as well as in personally guiding its affairs for the last twenty years. It is not possible for me to express in words either my feelings for those of my fellow-workers on this occasion. Our University has been like a joint family where grand patriarch was Panditjee. We all entertain the highest esteem and regard for him. It has been my experience throughout my life, and I feel, it has also been the experience of all my friends, that Panditjee has been so good and so nice to us and had such unlimited affection for every one of us that, whenever he suffered, and had to express his feelings sometimes, much against his will, he always appeared to suffer more than those whom he thought it his duty to reprimand. I think it is in the best interest of the motherland and the University that he has decided to be relieved from the administrative work of the University, so that his health may improve, and he may be spared for many many years for the higher service of the University and the motherland. He finishes his *Vanaprasth Asram* and enters the *Sanyas Asram* which is the last goal of Hindu Dharma. We hope that he would be able to carry on his higher work of a Sanyasi for twenty years more and continue to inspire the University and the motherland. He is also happy as he has been able to secure an able scholar who is an effective exponent of Hindu Dharma and culture and will be able to control, expand, and guide the University on lines chalked in its true conception. I, therefore, second this resolution with the inner feeling which I have but faintly been able to express. The world is full of instances of those who have loved what they believed to be a great ideal and worked for it, but they vanished from the scene of human activity without having seen their desire fulfilled. But for Panditjee Providence was magnanimous. He is one of those really fortunate persons—so rare in life—who have themselves seen the visible fruits of the work of their life. We shall be very happy if all our workers are equally fortunate and all like you have time to see the fruition of their labours with their own eyes and enjoy the vision as the University grows ten times more than what it is to day."

The proposal was then put to the vote and carried.

The Pro. Chancellor, Maharajadhiraja Dr. Sir Kameshwar Singh then moved :

"That this Special Meeting of the Court of the Benares Hindu University places on record its deep debt of gratitude to Pandit Madan Mohan Malaviya to whom the University owes its being and remarkable development. It can never forget the invaluable services he has rendered to it as its Vice-Chancellor, for a period of twenty years. The Court prays that he may be spared for many years to inspire and guide the activities of this great institution and help the upbuilding of this great nation."

In doing so, the Pro. Chancellor said :

"Gentlemen :

"This meeting is going to be a land mark in the history of this University. One of the makers of this famous seat of learning is about to sever his official connection with it to-day. Years ago he saw a dream. It fascinated the leading lights of the day. They toiled to make the dream a reality. Numerous Princes and people of this great country put their shoulder to the wheel and here on the bank of the holy Ganga in the sacred township of Kashi they reared up this noble institution which establishes a link between the *Gurukulas* of old and the Universities of to-day (hear, hear). The dream of the re birth of Taxila, Nalanda and Vikramsila, at the fair field of Nalagrama, in the twentieth century, came true. It ceased to be a dream. It became a concrete object for us and the succeeding generations to behold and admire. The gifted Seer, the 'Prime instrument of the Divine will in this work' did not stop there. His love for his motherland did not allow him any rest. He 'awakened India with his voice' and induced the leaders and the rulers of the people to help in the work of 'preserving the vital seed of all religions for future great growth and development anew and for the enactment of the Dramas of ever new civilisations which infinitesimally express his boundless Glories'. But human body has its limitations. He finds that physical infirmities do not permit him to carry the torch any further, and he has handed it over to the next generation of his countrymen so that the onward March may continue. On a solemn occasion like this, I bow to him with profound respect (loud cheers).

"Gentlemen, I cannot help being sad to-day. My recollection carries me back to the day when my late lamented father

whole heartedly collaborated with our revered Pandit in the scheme for the establishment of the University and led the deputation for collection of funds for the same. My deepest impression of Malaviyaji therefore, is in absolute accordance with that of this University. I have always thought that he personifies the Bharat Hindu University. It is therefore not without consideration which that I persuade myself to think otherwise. But it will, I am sure, give you, as it has given me, a solid satisfaction to know that His Excellency the Lord Rector has proposed to nominate him to be the first Vice-Chancellor of our University on his relinquishing the office of the Vice-Chancellor of Calcutta.

Gentlemen, though now he will not actively participate in the affairs of the University, I have no doubt that his robust spirit of devoted service and sacrifice will ever lead to guide and inspire those of us who will be engaged in the arduous task of fulfilling his mission, the benefits of his life-long *Tapascharya* will reverberate far and wide, and the noble example which he has set before us will never be lost sight of. Pandit Madan Mohan Malaviya is, as you know, a name which commotes the soul of entire Hindu India. It is not possible for us to adequately express our sense of gratitude towards him. We are proud to be his countrymen, we are proud to belong to a race which has produced such a great giant (hero, lion) and it is our greatest fortune that his vast wisdom and experience are still available to us. May he be restored to health and live long.

We must congratulate ourselves that the mantle of this great centurion of ours is going to fall on another great centurion of ours who has already attained international reputation as a profound scholar, an original thinker, and an authoritative interpreter of Indian Religion and Philosophy. It is the fitness of things that the control of the affairs of this University the object of which is to create a synthesis of the East and the West, should be primarily in the hands of one who has made a special study of the subject in his the vigour, enthusiasm and energy to put his precepts into practice (Cheers). Again, it is a pleasure that he will continue his connection with Calcutta and Oxford while discharging his duties and obligations to this University. I have every hope that by this way he will be able to establish a effective centre between the Eastern and Western civilisation and cultures and

with the past and the present create a future worthy of the glorious literary traditions of this ancient place I wish him God-speed and pray that during his Vice-Chancellorship the University may flourish and the object with which it was established may be fulfilled (cheers).

"Gentlemen, I do not wish to detain you any longer. But before dealing with other items in the agenda, I would request the Court to pass the resolution I have moved which indicates our thought of the moment."

Dr. A. B. Dhruva in seconding the motion said :

"Ladies and Gentlemen, I came from Ahmedabad to perform a small duty which has fallen on me on this occasion. I associate myself most heartily with the many sentiments which have been expressed by our Pro. Chancellor and also express my personal gratitude to Pandit Malaviyaji with whom I have had the honour of working for 17 years. This is no small a period for a boy to grow into a man. That period I have seen in this University. Many changes and various developments had taken place during that time. Those were all due to the earnest devotion and untiring efforts of one man, Pandit Malaviyaji who is the soul of the University. (Loud cheers). Ordinarily it is said that a cloud has a silver lining. While we see the cloud, probably some of us are so much under the gloom of that cloud that they forget to see the silver lining. But that is not the case with several others. What is the silver lining which we see in our case before us. Certainly, it is the appointment of a gentleman endowed with learning and scholarship to the position of the Vice-Chancellorship of this University and I count largely on him for the development of the subject of Hindu religion and Hindu culture which is particularly of very great importance to this University and which are one and the same thing in India and of which our friend is a great exponent. (cheers).

"Then, there is another point on which I cannot help laying emphasis. We have somehow reconciled ourselves with the idea of Malaviyaji giving up the Vice Chancellorship of this University. But it is in the hope that we shall thereby lengthen his lease of life by at least twenty years more and I think every one who is present in this Hall will agree to the proposition that it is better to insure Pandit Malaviyaji's presence in our midst so that he may

continue to help and inspire us with his high ideals than that he should wear himself out in the petty routine of official duties.

"Ladies and gentlemen, I am absolutely sure that Malaviyaji after laying down the reins of his office will keep good health and continue to help and guide us, and the students of this University will have the privilege of getting inspiration of high principles from time to time from him. We have accepted his resignation and we now pray that he may long long be spared. Sir Radhakrishnan's agreeing to take up the office of the Vice-Chancellor of this University has solved a difficult problem for which we should all be thankful to him. I second the motion moved by the Hon'ble Maharajadhiraja of Darbhanga whole-heartedly."

Raja Jwala Prasad in supporting the motion said :

"I have always looked upon Panditji with an eye of high esteem and reverence and, therefore, I am no body to appreciate his services. On the other hand he should appreciate our services. I think on this occasion our sacred duty is to assure Panditji on behalf of the staff and students that we would do our utmost to carry on the work for which he has so much laboured and brought it to such a stage of development.

"We have been working with him since the very inception of this University, and we all know what kind of encouragement we got from him during the period of difficulties. It is impossible to express in words our gratitude for all that we received through his advice and guidance. Again, it is impossible to express our approbation for all that he has done for the country and the University. Really speaking, I feel at this moment that language is an imperfect instrument to express our feelings of gratitude and affection which we cherish for him and which the generation yet unborn shall cherish for him for the monumental work he has accomplished in the creation of this great temple of learning. We will do our best to maintain the work which he is entrusting to our care and shall leave no stone unturned to make it more and more successful."

Munshi Iswar Saran in supporting the motion said :

"Mr. Pro. Chancellor, it is a highly-valued privilege for me to be able to associate myself with the resolution which you, Sir, have moved in such eloquent and moving terms. There are many Vice-

Chancellors of Universities in this country as well as outside this country. But as far as I can remember at this moment, there is hardly one, who is the founder as well as the Vice-Chancellor of a University (loud applause). We are adding farewell to Pandit Madan Mohan Malaviya today as the Vice-Chancellor but as the founder of this University, he will always remain with us and as long as life lasts he will continue to guide and inspire us in our work at this University (hear, hear).

"You, Sir, were pleased to refer to the dream of Pandit Madan Mohan Malaviya. That was a beautiful dream. Many of us dream, but we dream about the money that we might have in the Bank. Again, we dream of the personal advantages that we might secure. We dream of the distinctions that we might achieve in life. We dream about our little selves. But here is a man who dreamt and dreamt long of something which had no connection with his personality but which concerned India, the Hindu race and the Hindu Religion (Loud Cheers).

"Malaviyaji's *Idealism* has borne fruit. His ceaseless and selfless devotion to the cause of India and Hinduism has brought its reward and it has been his good fortune to see the realization of his beautiful dream in his own lifetime (loud cheer).

"Mr. Pro-Chancellor, if I may be permitted to say so, I have been privileged from these quarters to watch the realization of Malaviyaji's dream and I have seen how he has built this University step by step and brick by brick. Pandit Malaviya is considered to be an incorrigible optimist. People said all sorts of things about his proposal to establish a great Hindu University. Some friends considered his idea of a University as Utopian and did not concern their view that Malaviyaji's scheme of a University bigger than any University at any time in India was a moon-lake. But Malaviyaji was not discouraged by these views. He said time and time more than once that those who criticise him will come forward to help him. It was exactly what did happen (Loud cheers). He went forward with unflinching steps, with vision undimmed and with hope unquenchable and at last succeeded in his efforts. (Loud applause).

"Mr. Pro-Chancellor, there are many who have watched his career at the bar. May I venture to repeat what the late Pandit Moti Lal Nehru said to me? He said 'the ball came to Malaviyaji's

feet but he refused to kick it. To day Malaviyaji would have retired as an unquestioned leader of our High Court bar and as one of the most successful lawyers of the country if he had devoted himself to the profession of Law (Hear hear). But as I told you just now, he refused, in the words of Pandit Moti Lal, to kick the ball. The life of luxury did not appeal to him. He preferred the life of poverty of self-sacrifice to the life of ease and comfort (hear, hear and applause). The future historian when he comes to write the history of modern times, I have no doubt, will give the rightful place to Pandit Madan Mohan Malaviya in the *Vallu* of India's great men (loud cheers).

"Mr. Pro-Chancellor, we are gathered together here to pay our tribute of love and respect, admiration and gratitude to Malaviyaji and to wish with all our hearts that he may live long to guide and inspire us (loud cheers). Pandit Madan Mohan Malaviya, if I venture to say, will be happy and his happiness will be complete only when he sees India free, prosperous and great (Loud applause and cheers). And when he sees the Hindu University growing and expanding and students going out of this institution, men as well as women, year after year, and striving by their patriotism and by their character to advance the power and prestige of India, then will be the time for Pandit Malaviya to be supremely happy (hear hear and applause). The only thought that I have uppermost in my mind for him at this moment and the only wish that I desire to express to him is 'May you live to see India free and this institution marching rapidly to the highest stage of development!'" (Loud cheers and applause)

Pandit Iqbal Narain Gurtu said :

"Our revered former of this University after rendering life-long services for the good of the country is now retiring at a ripe old age owing to infirmities of age. We have in him, one, who although old in years, has always been young at heart. This is a very remarkable thing that we find in him (hear hear). I well remember Sir, when I was a student of the Muir Central College, Allahabad, my friend Munshi Iswar Saran and I used to go to Panditji almost every week for inspiration and guidance and the help and inspiration that we received from him then is still gratefully remembered by us. In fact he has been able to inspire thousands of our young men whose good fortune it has been to carry

on their studies in this great institution. We all look upon the revered Pandit Madan Mohan Malaviya not only as a founder of this great University but as an institution himself (Loud cheers and applause).

"The single-minded devotion with which he laboured hard for this institution has enabled him to organise and put the University on a sound basis and to pass it on to the present generation as a great monument of learning. He has shown by his life what people can do for their country provided they are sincere and selfless. Now, that he is retiring we earnestly pray that he may be long spared to continue to guide and inspire those who will feel it their bounden duty to carry on the great work for which he has so ceaselessly toiled.

"It has been said that he has been a dreamer and a visionary. We wish we could have more dreamers like him (laughter). He is fortunate to see his own vision and dreams realised in his own life time and to find that the institution is growing and its future success is assured. It will be the sacred duty of the Hindu community to see that this plant which has grown up from the seed sown by Malaviyaji is not allowed to wither for want of proper care and nourishment (hear, hear). In fact the self respect of the Hindu community demands that now that Malaviyaji will not be directly controlling the affairs of the University, the great work that he has done should prosper and the Institution which he has built up should further develop on sound lines. I do not wish to take any more of your time but I whole heartedly join with my friends in warmly wishing that he may be spared for many many years and continue to guide and inspire us all." (loud cheers).

SRI V. A. Sundaram in supporting the motion said.

"It is not without emotion that I rise to say a few words on this solemn occasion. It is a wonder how this great University has grown so large within the last twenty years. This Viswavidyaya is the fruit of *tapasya*. I remember the conversation which I had with Pandit Malaviya some years ago while walking up the Primrose Hill in London. Panditji told me then the story of the birth of the Benares Hindu University. He said how before this great educational enterprise was launched, a Mahatma gave him a hundred and one rupees with a benediction that in course of time the little sum would become a crore and one rupees. The

Mahatma's words came true and Pandit Malaviyaji's dream of founding the Hindu University in Benares also came true. Gentlemen, it is all the will of God. By His grace anything can happen and the impossible can be achieved. The Hindu University has made amazing progress and this national temple of learning has now become the pride of India and an inspiration to the motherland. Need I say that the Benares Hindu University is Pandit Malaviya's finest achievement in life. It is a noble monument to his genius, his patriotism and his love of ancient Hindu culture. Messages have been read to you from the Viceroy, the Governor, the Maharajas and other statesmen. They have all paid tribute to Panditji's great and lasting work. With vision and will combined Malaviyaji has been able to do this great work. What has been achieved so far is undoubtedly a superhuman task. Born of very poor parents in Prayag, it is a marvel how Panditji had been able to soar over his contemporaries and leave for us this beautiful legacy. In the service of this University, Pandit Malaviyaji has purified and perfected himself. Now he has become old by lifelong toil. For over half a century Panditji has served the motherland. Singular has been his devotion. Over 20 years he has been the honorary Vice-Chancellor of this University. This University owes a deep debt of gratitude to Panditji. For generations yet unborn his name will be affectionately remembered by the students, professors and patriots of India.

"Mahatma Gandhi had written to me that he was continually thinking of Malaviyaji and was anxious that Panditji should take rest now. Let us give him a little rest. Let him be free from the worries of his office and let us pray to God, that this good and great *Tapasvi* may live a hundred years and continue to bless and guide this University" (cheers).

Professor M. B. Rane said :

"Sir, I think, I would be failing in my duty if I do not take this opportunity of expressing the feelings and sentiments of the members of the staff of this University on this historic occasion when, you, our revered Vice-Chancellor are laying down the reins of your office after such glorious work. I think it will be admitted by all that there are none in the University and outside it who are in a better position to know and appreciate the very arduous work that the Vice-Chancellor has been doing during the last twenty

years than the members of the staff who have worked in close association with him from day to day and year to year for this long period.

'I think it is but proper that I should utilise this opportunity to express their feelings. When the news of your resignation first reached us we were filled with deep emotions. I must confess that our feelings were mixed feelings of both sorrow and joy also. We were naturally very sorry because it was the time of parting - parting from one whom we had learnt to love and revere. You know, Sir, that we have looked upon you not merely as the academic and executive head of the University, but the members of the staff have looked upon you as their father (cheers) and fortunately for them you have embodied those sentiments. The time has come now when we are to part. From to-morrow, you will not be here as our Vice-Chancellor to guide and help us in our deliberations. The idea that we will not find you in the chair in our meetings of the Senate, Syndicate and the Council is really depressing. We fully realise how hard and responsible was your work and it is no wonder if it has told upon your health. Everybody knew, Sir, that the parting had to come and we are, therefore, reconciling ourselves to it, but still the fact that we shall no more have that paternal touch in our work is sufficient to make us sad.

'Fortunately, Sir, you have been able to find as your successor a Vice-Chancellor who is an outstanding personality, a man of international repute, a person in whose hands you can safely leave the University. This must be a source of great comfort and satisfaction to you on your retirement.

'Well, Sir, though we feel very sorry, there is also the feeling of happiness. Happiness because we have not asked you as our Vice-Chancellor. Personally, I had much misgiving about that during the last two years. I felt that the worries, the anxieties, the troubles and the responsibilities that you had to shoulder were too many. During that time the University had to pass through a crisis when it had to face serious strikes. It was your skill, foresight and sagacity that made us steer through all these difficulties without much trouble, and to-day you are in a position to voluntarily retire from the post of the Vice-Chancellor after having to find a suitable successor, is a matter of joy and happiness to us. We are happy because you will now be free from the anxieties and the

responsibly and you will soon be able to recoup your health. We all know, Sir, that you have no disease as such, it was the over work that was telling upon your health. We are sure, Sir, that your retirement will mean prolongation of your life.

Before I conclude, you will allow me to say a few words about your work for the University. Sir, you have been a Vice Chancellor the like of whom India has not seen. You have been the Father, the Founder and the Funder of this University. It was you who conceived first of this big idea. It was you who were the Chief founder and it is you who have been finding funds for it all these years. To conceive a big idea does not require an extraordinary ability, even to found a big institution is by no means so difficult, but to maintain it and to bring it to a level of efficiency does require a master mind. Sir, you have been able to do all these three things with the result that we have now the unique institution in this land, the Benares Hindu University. I will now close with a prayer to Sri. Visvanath that he may spare you for many years and give you peace and comfort. I whole heartedly associate myself with every word that has fallen from the lips of the Pro. Chancellor and Munshi Iswar Saran."

Professor S. V. Pantunbekar in supporting the motion said.

"As an humble worker, I rise to pay my humble tribute to Pandit Madan Mohan Malaviya who is retiring from the office of the Vice Chancellor of this University. You will all agree with me that one such life vindicates the existence of a nation. When this country was disorganised and disintegrated in thought, word and deed, there came Pandit Madan Mohan Malaviya. He created a new Centre of Learning, a Centre of Religion and brotherhood and a centre of actual association for the youth of this country (cheers).

"Such work done in any period of history would have won the highest approbation of the nation. Up to this time, it has not been given to any great man to build such a great institution which would send out year after year some of the choicest intellects and some of the choicest careers for the service of humanity. By whatever name you may call this great man, he is still greater in the work he has accomplished. It has been said that Pandit Madan Mohan Malaviya is an institution by himself. But he is not a static institution. He has grown and he has created a dynamic

and huge University which will one day become the greatest centre of Learning in the whole world (loud cheers).

"Pandit Madan Mohan Malaviya has lived a life of simplicity and nobility, a life of love and tolerance, and even in small matters his love and affection for those who worked with him knew no bounds. The result is that not only the professors but even the ordinary servants and people desire to serve him with devotion and delight. If the professor represents the heart of students, then I say that though they have been erratic now and then, causing anxiety sometimes by their behaviour, they have received inspiration from his personality, his devotion, character and work, and have admired his ideals and national service. Such great life is rare to be seen. In fact, in him we see represented not only the finest traditions of our ancient culture, but also that he is alive to the latest developments which science and education has made in modern times and which India requires to combat with the world's forces that are staring at the face of every nation.

"There was grace and dignity in all what he said and did. He endeared himself to professors and students alike. The strength, the industry and the civilization of nations all depend upon the qualities of endurance and character. The very foundations of our civilised society rest upon them (hear hear). Panditji has laboured these several years to put before the students the best and the highest ideas of tolerance, of religion and ethics which a human mind can conceive for the formation of their character. The influence of his teaching will last for ever in moulding the characters of those who will have the good fortune to pass through the portals of this University (loud cheers). To-day his retirement and separation are being felt by students and professors alike.

"I think I should not detain you long. With these words, I wish to pay my humble tribute to this great personality" (loud applause).

Sri G. B. Pant said :

"Sir, on behalf of the Old Boys of the Benares Hindu University, and myself, it is my proud privilege to associate myself with the tributes of homage and gratitude that are being paid to Pujya Malaviyaji on this occasion. The various branches of the B.H.U. Old Boys Association at Calcutta, Lucknow, Lahore, Ajmere, Vizagapattam, Jaunpore, Azamgarh and Gwalior have held emergent meetings of their associations and passed resolutions.

They and the other old boys have expressed their deep concern at the retirement of Pujya Malaviyaji from the Vice-Chancellorship of the University after a devoted service of over 20 years at the cause of the University and education, on account of his failing health. They have all offered their respectful prayers to Almighty to grant him strength, energy and long life.

"This Institution, which you have created, Sir, is an All India Institution, wholly national, which attracts students from every part of India. Out of 3,400 students on the rolls last year, a little over 1,500 belong to U.P., 250 to Madras, 118 to Bombay, 250 to Bengal, 104 to Punjab, 329 to Bihar and Orissa, 205 to C.P., 300 to Indian States (Travancore 37, Cochin 30, Mysore 24, Hyderabad 10), Berar and C.I. 71, N.W.F.P., Baluchistan and Sind 19, Nepal 28, Ceylon 2, Burmah 6.

"A unique opportunity has been provided for the youths of India in the prime of their life to meet and work together for a common objective, to form complexes in their minds, which see no distinction in Province, language, communities so that these future citizens of India think in terms of India as a whole. This has been actually realised when we see the part which the old boys have played in the struggle for independence, following the noble example of Kulapati.

"Besides, greatly advancing the cause of general education you gave the country a lead by your foresight, in matters of technical education and to-day this University has a rare combination of many of the allied technical branches of studies a fact which will be better realized when opportunities for higher research work in applied sciences become possible. The Nation will ever owe you a deep debt of gratitude not only for preparing youths who will be patriotic, useful and worthy citizens but for producing a band of youths who will have a great share in the industrial advancement of the nation. The result is that to day one finds the old boys of Benares University in every part of the country, in every factory, big or small and quite a good many owning their own concerns.

"Following the ancient ideals, you have made education cheap in this Institution and through your liberal policy of awarding free studentships and founding scholarships made education available to the poorest of the poor and have been responsible for making

careers of innumerable young men. Besides this, the help that you rendered to the needy and the poor from your private purse has earned for you the gratitude of thousands of men, who in their turn will pay the debt by acting up to the ideals for which this institution stands.

"Lastly you have spared no pains in using your personal influence in helping many old boys to make a start in life and in courtesy and politeness. You have set a standard for all to follow.

"The old boys assure you that they would do their best for the Alma Mater. We all wish you to be free from worries and anxieties. May you live long to watch the progress of this University and to inspire the youths of India!

"The old boys have further expressed their gratefulness to you, Sir, for your selection of your successor in Sir Sarvapada who has wide administrative experience and is himself an intellectual man of international reputation."

Referring to the new Vice-Chancellor, Sri Pant said:

"To you, Sir, we all offer our respectful co-operation and humble services in all matters concerning the welfare of the University.

"We hope you will realise the potentialities of the B.H.U. Old Boys' Association and give it the official patronage which it needs."

Professor R. S. Jain said:

"It has been said that Panditya is the University and the University is Panditya. But I say, that India is Panditya and Panditya is India (Loud cheers). There is no activity with which Pandit Malaviyaji has not been associated. He has served in the various fields of National service—Political, Social, Educational and Religious. The industrial life of the country has not escaped his attention. He has served on several Committees appointed from time to time by the Government to go into the question of Industrial development of the country. He was a member of the Indian Industrial Commission over which Sir Thomas Holland presided. This Commission went round the whole of the country and made certain recommendations for the Industrial development of the country. On this Commission Pandit Malaviyaji served with great ability and devotion. Again, Pandit Malaviyaji is the person who established the Engineering College of the University in 1919

which has become the foremost institution for imparting instruction in Electrical and Mechanical Engineering in India. During the last twenty years he has done tremendous service to the cause of education (cheers).

"In the Benares Hindu University he has established various Technological and Industrial departments such as Departments of Mining and Metallurgy, Glass Technology and Ceramics for the propagation of technical education for the industrial development of the country. During the last 20 years the scores of students have gone out of the portals of the University and are working throughout the whole of India. I have known students working in Kashmir, Burma, Calcutta, Colombo, etc.

"God has your work and it may continue to get high inspiration from you and you may see your country free from industrial, economical and political bondage. Long cheers."

The proposal was then put to the vote and carried unanimously.

In reply to the tributes paid to him by several friends Pandit Madan Mohan Malaviya thanked them all for their genuine appreciation of the humble services which he said, he had been privileged to render to the cause of Education, religion and society. He prayed to Vishwanathji to bless the cause. His prayer was heard and as a result before us many years ago the Father and God of Hindu Nation gave their active cooperation in establishing and developing the University. From amongst those who started the Ma. J. S. Rameswar Singh Banadhar of Darbhanga who became the President of the Hindu University Society, which was established to collect funds for the University and to take all the necessary preliminary steps which had to be taken for the University to exist now. He gave the initial endowment of 5 lakhs and went on to contribute of lakhs and thousands of rupees in the form of grants. Sri Sumanlal, Dr. Annie Besant, Dr. Bhabananda and many others offer funds co-operated with courage. The Ruling Powers and the Governments, Central and Central supported and helped the scheme. The then Viceroy Lord Hardinge and Sir Harcourt Butler helped greatly in bringing the University into being. The public at large welcomed the proposal and gave it their cordial support. Mr. Sandram was right when he said that the first contribution to the University was a sum of Rs. 10 lakhs and at the feet of Sri Vishwanathji with the prayer of a *Prasanna* at 10 lakhs should be collected for the University. That prayer was heard and Rs. 25 lakhs have up to now been collected. We owe

gratitude to everybody who helped the establishment of the University by money or other co-operations."

Panditji was very thankful that by the grace of Vishwanath the University was not only well established but had reached its present stage of development. He said that when he started the work it was his desire not to accept any office in the University. But circumstances forced him later on to accept the Vice-Chancellorship and to continue as such for the long period of twenty years. He was very grateful to all who had co-operated with him during the tenure of his office as Vice-Chancellor. He felt that the time had arrived when he should be relieved of the office. He therefore sent in his resignation. He was thankful that he had found a very worthy successor in Professor Sir Radhakrishnan, who had agreed to his request to take up the office (loud cheers).

Pandit Madan Mohan Malaviya then moved :

"That Professor Sir S. Radhakrishnan, M.A., D Litt., LL.D., F.B.A., be elected Vice-Chancellor of the Benares Hindu University for a period of three years."

In doing so, he said :

"I am very glad that Prof. Sir S. Radhakrishnan has at my request agreed to take up the Vice Chancellorship of this University. As you are aware, Sir Radhakrishnan occupies a unique position in the world of letters. He is the Spalding Professor for life of Eastern Religion and Ethics at Oxford. He is also the George V Professor of Philosophy and President of the Post-Graduate Council in Arts in the University of Calcutta. He is a distinguished member of the International Committee on Intellectual Co-operation at Geneva. He was the Vice-Chancellor of the Andhra University for a period of five years. Recently, he has been elected a member of the British Academy, being the first Indian to be honoured by that body (cheers).

"He has long been active in the service of the motherland. He has interpreted the culture of India to the East and West as few scholars have done so far. He is a scholar of International fame. It is the good fortune of the University that it has been able to secure the services of this great scholar. I asked him to take up the appointment on the salary which he was drawing at Calcutta, but he preferred to take it up in an honorary capacity. At present, he will spend three days during the week at Benares. But I have no doubt that he will devote sufficient time to the work

of this University as the need will be felt. I expect that this University will become a great centre of philosophical learning and I have no doubt that Sir Radhakrishnan's presence as Vice-Chancellor will contribute largely to this result. It is not surprising that the news that he has agreed to accept the office of the Vice-Chancellor has given satisfaction to all those who are interested in the welfare of this all-India Institution.

"The numerous messages that were read on behalf of the members and supporters of the University show an unanimous desire that Sir Radhakrishnan should be elected Vice-Chancellor. I, therefore, hope that you will carry the motion moved by me unanimously." (cheers).

Dr. S. S. Bhatnagar in seconding the motion said :

"It is, my pleasant duty to second the motion put before the house by the revered Pandit Madan Mohan Malaviya. Those of you who know something of the University life can well realise how difficult it is to select a really good Vice-Chancellor. In our case the difficulty has been made all the greater, because we have had for the last 20 years one of the greatest Vice-Chancellors that India has ever produced, at the helm of affairs. As a matter of fact for the last few years those of us who have been in close touch with this University realised that Malaviyaji would soon have to find a successor able to carry out the great work so ably initiated by him. But the finding of a suitable Vice-Chancellor of the Benares Hindu University was indeed a difficult task. It was as difficult as the finding of a Dalai Lama and the difficulties were even greater as in this case the Dalai Lama fortunately happens to be alive and is anxious to find a suitable successor like himself which is indeed very difficult.

"To be a successful Vice-Chancellor of the Benares Hindu University, there are certain special qualities which a man must possess. Firstly, he must be a great Hindu. The real pleasure to us is that Dr. Sir S. Radhakrishnan has kindly accepted the invitation of our Vice-Chancellor to succeed him. A Madan Mohan is retiring and a Radhakrishnan is following in his footsteps. Sir Radhakrishnan has kept up the tradition and culture of the Hindus and of the great Hindu religion by his personal example, by his eloquence and by his writings not only within the boundaries of his motherland but beyond them too.

"The second quality which should distinguish the Vice-Chancellor of this University is that he should be a great patriot. Pandit Madan Mohan Malaviya besides being a Vice-Chancellor of this University, has been one of the greatest patriots. At the time of the second Round Table Conference, I happened to be in London. Mahatma Gandhi and Pandit Madan Mohan Malaviya were of course all members of the Conference. When the Conference was about to discuss a C.I.D. officer who used to look after the traffic and the facilities and comfort of the great Indian visitors, was asked by my friend, Dr. S. K. Dutta as to what he thought of the two great Indian leaders whom he met so often, namely Mahatma Gandhi and Pandit Madan Mohan Malaviya. Well, said he, it is very difficult to compare great men. Gandhi is of course Gandhi but the eyes of Pandit Malaviya have something of the Lord in them.

"These were the inspiring words uttered by a British police officer. These remarks vividly convey some idea of the great effect the personality of Pandit Malaviya had produced upon the minds of Englishmen. Our distinguished friend, I mean S. K. Dutta, shan, is also a great patriot and possesses an impressively personality. There is a constant glow of the Lord in his eyes too.

The third qualification for the Vice-Chancellorship of this University is an acknowledged leadership in politics. Sir Radhakrishnan is known as one of the greatest authorities of Hindu philosophy and Hindu Culture not only in this country but in the world over. It is really an honour to have such a scholar as our Vice-Chancellor. He has the unique distinction of being the first Indian Fellow of the British Academy, in London of which any man may well be proud.

"Another virtue which our Vice-Chancellor must possess is that he should be able to collect funds (Lachapadrasa). Malaviya's record as a successful fundraiser stands highest in this regard. Not only in India has been so successful as Pandit Malaviya in collecting huge funds. This was due to his self-sacrifice and his devoted and single-minded devotion to the cause of this University. That this University has extended beyond measure during the past 20 years is a miracle capable of performance by only a master mind. There are some who complain that this University has spent more than it ought to have done and the result is that it has a large





deficit budget. In my opinion, the most successful University is the one that has the largest deficit budget (hear, hear), particularly if the deficit is due to those activities which are of a nation-building character. Sir Radhakrishnan will have a very difficult task because he will have to spend all the time he has at his disposal in collecting funds for the University. He may not be such a successful beggar as Malaviya but I have hopes in him. As the Vice-Chancellor of the Andhra University he has succeeded not only in raising funds for the Arts Subjects, but also for the technological department. I am, therefore, fully convinced in my mind that with the blessings of Malaviya he will find a ready response to his appeal for funds and the deficit which seems to loom so large in the minds of some of the disappointed Professors and students will soon disappear. I think it is our good luck that in the life time of Pandit Malaviya such a suitable successor to him has been found. With these words, I have great pleasure in commending this resolution to the House (loud applause and cheers)."

Pandit Gopi Nath Kunzru in supporting the motion said :

"I rise to support the motion. It has been said that only a disappointed professor or a disappointed student of this University is dissatisfied with the finances of this University. I am neither a professor nor am I a student of this University much less disappointed professor or a disappointed student. I am extremely dissatisfied with its finances. I must confess that having been associated with this University for some years and having been a member of the Court and the Council of this University I had to deal with its Budget and to express my opinion about its finances. I have always felt that a way should be found out to deal with our financial difficulty. Sir, this is not the time to debate upon our difficulties or the defects of this University. I am not saying this to discourage Sir Radhakrishnan in any way. On the other hand, I request him to consider the difficulty and to solve the problem. I understand that he will be able to visit the University at week-ends only. But taking into consideration our difficulties and that we have an overdraft of 15 lakhs from the Bank and an annual deficit of 175 thousand he will be able to devote more time to the work of this University. With these words I support the election of Sir Radhakrishnan to the office of the Vice-Chancellor of this University."

Munshi Iswar Saran in supporting the motion said :

"Malaviyaji has been working all his life in the cause of the country. He has worked many miracles in his life and his latest miracle is that he has been able to produce a Vice-Chancellor of the position and eminence of Sir Radhakrishnan. Malaviyaji is a great exponent of Hindu Philosophy and culture, and it is in the fitness of things that Sir Radhakrishnan, the well-known exponent of Hindu religion, philosophy and culture should be his successor as Vice-Chancellor (Loud cheers) The Vice-Chancellorship of this University is an honour for Sir Radhakrishnan and it is a distinction for the Hindu University to have Sir Radhakrishnan as the Vice-Chancellor (renewed cheers) Sir Radhakrishnan has achieved great distinction in many walks of life but I wish to say with all the earnestness that I command that if he will achieve distinction in the work of this University, this distinction will surpass all other distinctions (Loud applause). I hope he will give necessary time and attention regularly to this University. He has many engagements. I do not suggest to Sir Radhakrishnan to sever all at once his connections with them, but I do wish to tell him that the more time he will give the more success he will achieve and no one will be more happy and proud than he if when the time comes for him to retire, he has the same love and gratitude expressed for him as he has seen to day expressed for the retiring Vice-Chancellor (Loud Cheers)."

Dr. S. K. Mahtta in supporting the motion said :

"Dr Bhatnagar has just told us that the selection of our revered Panditji's successor is as difficult as that of the Dalai Lama of Tibet. But I am of opinion that it is infinitely more difficult, for in the case of the Dalai Lama a boy has to be selected on the ground of certain physical characteristics which he possesses but in our case the choice is to be made on the ground of certain very rare and very delicate intellectual and moral qualities.

"There is one important quality which the Vice-Chancellor of this University must possess. As everybody knows, there has never been perhaps in the history of the Indian Universities a Vice-Chancellor who has had greater love and affection for the students than our retiring Vice-Chancellor (loud cheers). In this respect also, our choice has been particularly happy, for in our

new Vice-Chancellor we have a man who has also deep love and affection for the students (renewed cheers).

“Dr. Bhatnagar has further said that a Vice-Chancellor of the Hindu University should be a great exponent of Hindu Culture. In this respect we could not have made a better selection than we have done. In Sir Sarvapalli Radhakrishnan we have not only a great exponent of Hindu culture but a great ambassador of Hindu thought and Hindu civilisation in foreign lands. He who has the least acquaintance with his writings and with his work in Oxford knows with what remarkable ability he has presented what is noblest and best in our culture to the West.

“Another thing which Dr. Bhatnagar has told us is that the Vice-Chancellor of this University should have the capacity for collecting large funds. From what I have heard of his work as Vice-Chancellor of the Andhra University, Sir Sarvapalli Radhakrishnan has great abilities in this direction also, and I hope it will not be difficult for him, with your help, Sir, and with the help of the princes and the people of this great country to collect sufficient funds to wipe off the debt of 15 lakhs and also put an end to the recurring annual deficit in the budget of this University. With these words I support the resolution.”

At this stage, the proposal was put to the vote and carried.

Professor Sir Radhakrishnan in reply to his election to the office of the Vice-Chancellor of the University and to the words of praise and appreciation expressed by some members of the Court for him rose to speak amidst a great ovation. He said :

“Mr. Pro. Chancellor, Panditji, Ladies and Gentlemen,

“I associate myself with the feeling of general regret expressed by Members of the Court on the retirement of our Vice-Chancellor, Pandit M. M. Malaviya. The birth, growth and development of this great University are due to the unceasing labours of Panditji. He has literally spent himself in its cause and he has dedicated his fine life and energy for its maintenance and progress. When many other things are forgotten, this University will remain as a permanent monument to his life and personality. (loud cheers).

“A number of speakers referred to Panditji as a dreamer a visionary. Well, I may say, that we have had dreamers and visionaries. But our difficulty to day is that our people the best of

them have only been visionary. They have not been practical men. They do not realise their vision and they do not care to see the materialisation of their dreams. In Malaviyaji we find a combination of the two great qualities of Yoga or contemplative energy, of Lord Krishna and practical efficiency of Arjuna, and it is this combination that has brought about this great institution to which we have the honour to belong (Loud cheers) Pandit Malaviyaji is a *Karmayogin*. Our country requires *Karmayoga* most to-day. He materialised his dream and founded the Hindu University. He is not only a representative of Hinduism but the soul of Hinduism. He had strived all through his life for the Hindu ideas and you see the combination of idealism and practical wisdom with the result that side by side with cultural studies in the University, we have provision for imparting technical education as has been rightly pointed out just now by the Acting Principal of the Engineering College. He (Panditji) does not want to follow India of 5,000 years' old. He has adjusted himself to the spirit of modern times and has been trying to do his level best to inspire his countrymen with progressive impulses and utilise Science for the service of man. While preserving the imperishable treasures of our past, he is keen on moving forward with the times. He is responsible to an extent for the renaissance of the Hindu spirit in our land. The renewal of these ideals and their application to the material needs of our country is an important lesson which we take from the life of Panditji.

"He is retiring to-day from active service. But as long as he lives his constant care will be the well-being of the Hindu University (cheers). He has spent days and nights for rearing this institution, and the rest of his life will likewise be spent in the further development of the University. We all desire to relieve him from worries and anxieties. But the greatest way to give him peace of mind and a life free from anxiety is to wipe off the debt of the University which it has now got. If our love, devotion and appreciation are there we must put them into practice and see that Panditji gets real rest. Thereby we can give satisfaction to a great soul (cheers).

"Now Mr. Pro. Chancellor, I come to my own election. I do not think anybody will be so rash as to accuse me of either presumptions or folly in agreeing to respond to your call to take up the office of the Vice Chancellor. I hope you will not accuse

me of being presumptuous when I say that I hope to do my best because the valuable guidance of Panditji will always be there. I will be another addition and a source of assistance to him (hear, hear and cheers) I can realise what many have referred to and what many have felt. In the circumstances in which I am placed, my election to the Vice-Chancellorship is not a fair deal to this University. But I get vacations and it will be possible for me to spend some time in this University and do the work of this university (loud cheers). I do not hope to be as great and distinguished a Vice-Chancellor as our Panditji or his predecessors but all that I desire is to do a little to further the interests of this University (cheers). In my devotion to Indian culture and its spread, I assure you I am of one mind with Panditji and with many of his colleagues here. I will be an humble fellow worker with them in this shrine of learning. Mr. Pro. Chancellor, you and others who followed you have expressed their appreciation of my humble services. You have yet to see the result of my undertakings. With the Grace of God and with the blessings of Panditji I hope to do my best (loud cheers)."

After the reply of Prof. S. Radhakrishnan, Pandit Govind Malaviya moved a hearty vote of thanks to the Pro-Chancellor, Maharajadhiraj Sir Kameshwar Singh of Darbhanga for having presided over the meeting. Sardar Gurumukh Nihal Singh seconded the motion and it was carried unanimously. Maharajadhiraj Sir Kameshwar Singh conducted the deliberations of this momentous meeting very ably, gracefully and harmoniously. Everyone felt happy that he continued to maintain the same spirit of service towards the University and to take the same interest in its affairs as was done by his revered father Maharajadhiraj Sir Rameshwar Singh Bahadur.

This was the first visit of Maharajadhiraj Sir Kameshwar Singh to the University as its Pro-Chancellor and on this occasion he presented a cheque for Rs 50,000 towards the Malaviya Purse Fund started to commemorate the Vice-Chancellorship of Pandit Malaviyaji. All donations received towards this fund went to the University's Treasury.

A meeting of the Council took place on the next day, the 18th September, 1939, at which Maharajadhiraj Sir Kameshwar Singh of Darbhanga and Professor Sir S. Radhakrishnan were also present, by special invitation. The Council adjourned after adopting unanimously the following resolution in connection with the Second World War which had broken out on the 1st September, 1939.

"The Benares Hindu University realises the gravity of the issues involved in the War and earnestly prays for the victory of the principles of freedom and democracy with which Great Britain is identified, in the certain hope that their effective application to India by the British Government will make for a prosperous India and a world safe for peace. While doing so, the Council of the University requests the Government to provide adequate facilities for military training to its students in all its forms."

This was the last resolution passed by the Council with Pandit Madan Mohan Malaviya as the Vice-Chancellor in the Chair. It can be seen how predominant in his mind even at this moment was the idea of Country's Freedom and of making the students of the University fit to achieve and defend that Freedom.

CHAPTER XXIV

A TRUE SUCCESSOR

उत्तरोत्तरशुभो हि विभूनां कोऽपि मञ्जुलतमः क्रमवादः ।

Naishadha, 5-37.

The election of Professor Sir S. Radhakrishnan as Vice-Chancellor was communicated to the Visitor of the University telegraphically on the 17th September, 1939, immediately after the Special meeting of the Court. The approval of the Visitor was received within a couple of days.

Professor Sir S. Radhakrishnan arrived at Banaras on the morning of Sunday, the 24th September, 1939 to assume charge of his office. The students and members of the staff of the University assembled at the special *mandal* erected in the Central Hindu College quadrangle where a *Gita Lecture* was arranged to be delivered by Professor Sir Radhakrishnan. Several distinguished citizens of Banaras had also come from the city to listen to him.

When Pandit Malaviya, accompanied by Sir Radhakrishnan appeared on the *dais* there was great ovation. In a brief speech, Malaviyaji introduced Sir Radhakrishnan to the audience and requested him to deliver the *Gita Lecture*. It was a touching scene when Pandit Malaviya, embracing Sir Radhakrishnan seated him in the *Vyasa Peetha*. Then started the *Gita Lecture* which kept the entire audience spell bound for about three quarters of an hour.

In the afternoon a meeting of the Council was held with Sir Radhakrishnan in the Chair. The business was got through with such a rapidity and quietness that every member was only gazing at the chairman and admiring the way in which the proceedings were being conducted by him.

The office prepared a bill on account of the Travelling expenses of the Vice-Chancellor from Calcutta to Banaras and back, according to the rules of the University and sent it to Sir Radhakrishnan for his signature. Sir Radhakrishnan put a line across the bill and wrote on it: "Actual Rs. 70 - Return ticket". He refused to accept anything more than that. From the next trip, a servant used to accompany him and the charges for the Return ticket for him, came to Rs. 10. Thus every trip of Professor Radhakrishnan from Calcutta to Banaras cost the University only Rs. 80/- and nothing more.

The first thing which Professor Sir Radhakrishnan wanted to tackle was the financial administration of the University. For this purpose he sought the cooperation of Shri N. V. Raghavan, a distinguished person in that field, who had retired after serving as Accountant General in more than one province of India. Sir Radhakrishnan persuaded him to offer his honorary services to the University to which he gladly agreed. The Council at its meeting held on the 8th October, 1939 accepted the offer with thanks and appointed him as Honorary Special Officer for a period of four months from the 16th November, 1939 to report to the Vice-Chancellor and the Council on the financial position of the University, the maintenance of Accounts, system of audit and allied matters. Shri Raghavan arrived in November, 1939 and started his work vigorously.

The Collection Committee for the purpose of collecting funds in aid of the University was also reconstituted on the 26th November, 1939 as follows with power to co-opt members :

1. Pandit Madan Mohan Malaviya (*Chairman*)
2. The Vice-Chancellor
3. The Pro. Vice-Chancellor (*Vice-Chairman*)
4. Pandit Rama Kant Malaviya
5. Rai Govind Chandra, Banaras
6. Dr. Sachchidanand Sinha, Patna
7. Seth G. D. Birla, Calcutta
8. Dr. S. S. Bhatnagar, Lahore
9. Sir R. K. Sanmukham Chetty, Diwan, Cochin State
10. Shri Syama Prasad Mookerjee, Calcutta
11. Dr. Kanhaiya Lal, Allahabad
12. Dr. A. B. Dhruva, Ahmedabad
13. Dr. Ram Ugrah Singh, Lucknow
14. Sri V. A. Sundaram (*Secretary*)
15. Sri Vishnu Deo (*Hony. Asstt. Secretary*)

As Pandit Madan Mohan Malaviya expressed his inability to be the Chairman of the Committee, due to his weak health, Raja Jwala Prasad was appointed as Chairman.

The University did not have any Rector after Mahamahopadhyaya Pandit Aditya Ram Bhattacharya who passed away on the 13th October, 1921. After the retirement of Pandit Madan Mohan Malaviya from the Vice-Chancellorship there was a general feeling that he should be appointed as the Rector of the University. Several members of the Senate submitted a representation to the Vice Chancellor to convene an Extra-ordinary Meeting



Elizabeth and Robert, c. 1860

of the Senate for this purpose. In response to the request, an Extraordinary Meeting of the Senate was convened on the 25th November, 1939 at which the following resolutions were passed unanimously.

“(a) That this Special Meeting of the Senate of the Benares Hindu University places on record its deep sense of gratitude to Mahamaharaja Sri Pandit Madan Mohan Malaviya ji to whom this University owes its existence and impie development and who by his unexampled and selfless devotion, and at a noble zeal in the midst of many difficulties and trials introduced a novel experiment in educational reconstruction in order to conserve and foster all that was noble in the Hindu ideals, Hindu life, Hindu thought, Hindu Religion and tradition and culture and civilization, in whom we have felt a guiding spirit and to whose courage, tenacity of purpose and magnanimity we owe much more than we can repay.

“(b) In view of the importance of the Panditji has rendered to this Institution and its forward going efforts for it thus on a scale never before achieved in our country in the cause of education and a staff having guided the deliberations of the Senate of the University as Vice-Chancellor for a period of twenty years, in view further of his eminent position, scholarly, deep piety and rare services in the cause of the political, religious and educational uplift of the Motherland, the Senate recommends to the Chancellor that Panditji Mahamaharaja Malaviya ji be appointed Rector of the University for life.”

The Chancellor accepted this recommendation and conveyed his sanction on the 21st January, 1940.

Another resolution was passed by the Senate on the 25th November, 1939 recommending to the Chancellor that suitable provision be made in the Statutes of the University whereby Sri Pandit Madan Mohan Malaviya ji, by virtue of his position as Rector of the University, be an ex officio member of the University Court, Council, Senate, Syndicate and the various Faculties, as a special case not only as a mark of recognition of the invaluable services that Panditji has rendered, but also to make available to the University his wisdom and vast experience in the further development of the University.”

There were certain difficulties so far as this recommendation was concerned. According to the statutes only the Vice-Chancellor and the Pro Vice-Chancellor were ex officio members of the University bodies.

The question therefore was whether the Rector could be an ex-officio member of the bodies of which the Chancellor and the Pro. Chancellors were not ex officio members. So a suggestion was put forward that without waiting for the changes in the statutes, Pandit Malaviya might be elected to all important bodies of the University at the earliest opportunity. Following this suggestion, the Senate elected, at its annual meeting held on the same day viz., the 25th November, 1939 just after its extraordinary meeting, Pandit Madan Mohan Malaviya to the Senate, Syndicate and the Board of Appointments.

On the same day, the Senate passed a resolution in regard to the constitution of the College of Technology. This was as a result of a proposal made by Pandit Madan Mohan Malaviya that the Departments of Industrial Chemistry, Pharmaceutics, Ceramics and Glass Technology should be combined into one unit called the Polytechnic Institute, on the lines of the Polytechnique Institute, London. The Council considered this proposal on the 8th October, 1939 and resolved that the opinion of the Senate and Syndicate be invited and the financial commitment, if any, investigated. As desired by the Syndicate the matter was discussed with the Heads of the Departments concerned who agreed to it at their meeting held on the 23rd November, 1939. Then the Syndicate which met the same day recommended the proposal to the Senate. It was thought that the separation of Technology from Science would increase the prestige and efficiency of the Department of Technology and so the proposal was accepted by the Senate. The Council then resolved on the 9th December, 1939 "that a College of Technology comprising the Departments of Industrial Chemistry, Pharmaceutics, Ceramics and Glass Technology be constituted provided no additional expenditure is incurred for five years." The Council further resolved that Dr. N. N. Godbole be appointed the first Principal of the College of Technology. The opening ceremony of the College was performed by the Vice-Chancellor on the 21st December, 1939.

On the next day viz., the 22nd December 1939 was held the annual meeting of the Court. This was the first meeting of the Court to be held after Professor Radhakrishnan joined as the Vice-Chancellor of the University. Not even two months had passed but within this short period, Professor Radhakrishnan understood the details and various problems of the University so thoroughly that when he made his first statement as Vice-Chancellor before the Court on the 22nd December 1939, Dr. Hriday Nath Kunzru, speaking on the Vice-Chancellor's statement, said, "I am

sure everyone here will agree with me when I say that not even Pandit Madan Mohan Malaviya could have given a more impressive account of the achievements of this University than what you, Sir, have given this morning." And addressing Pandit Malaviya who was present in the meeting he said: "Well, Sir, if I may say so without impertinence in your presence, we feel, that you have been able to get a worthy successor."

The Central Hindu College Hall where the meeting was held was fully packed with visitors—students, members of the staff and others—who had come to watch the proceedings of the Court. Radhakrishnan's masterly way of conducting the proceedings of the meeting attracted everyone and excited admiration of all.

At this meeting, the Court unanimously elected Pandit Madan Mohan Malaviya as a member of the Council. Pandit Rama Kant Malaviya was appointed Honorary Treasurer of the University for a period of three years. Shri N. V. Raghavan was elected as a member of the Court as well as of the Council.

Following the Court meeting, the twenty-second annual convocation of the University was held on the 23rd December, 1939, the Vice-chancellor, Professor Radhakrishnan presiding. Sir Maurice Gwyer who was then the Chief Justice of India, delivered the Convocation Address.

On this occasion the University had the pleasure of welcoming its Pro. Chancellor, Maharaja Sir Umaid Singh of Jodhpur and also Maharaja Shri Yadavendra Singh of Patiala. Both the Jodhpur and Patiala Durbars had been taking keen interest in the progress of the University from the very beginning. In 1912, the Jodhpur Durbar sanctioned a non-recurring grant of Rupees two lakhs and a recurring grant of Rs. 24000 a year in perpetuity to the University. In 1928 a further non-recurring grant of Rupees four lakhs was made by the Jodhpur Durbar towards the establishment of the College of Agriculture. The Patiala Durbar had sanctioned a non-recurring grant of Rupees five lakhs and a recurring grant of Rupees twenty four thousand a year to the University for providing high class instruction and training in Mechanical and Electrical Engineering at a time when the country badly needed it for its future development.

The University honoured both Maharaja Sir Umaid Singh of Jodhpur and Maharaja Shri Yadavendra Singh of Patiala by conferring upon them, the honorary degree of Doctor of Laws at the Convocation held on the 23rd December, 1939.

On the occasion of this visit, Maharaja Sir Umaid Singh performed the opening ceremony of the Institute of Agricultural Research, on the 23rd December, 1939. It will be remembered that the existence of the Institute and much of its growth was due to the help received from the Jodhpur State.

Maharaja Sir Umaid Singh ji gave a sum of Rs. 5000 - to Pandit Malaviyaji on the occasion of his 79th birthday for publishing a new edition of the Bhagwat Gita and other books required for the religious instruction of the students of the University. This sum of Rs. 5000 - was handed over by Pandit Malaviya to the University.

Sir S. Radhakrishnan had to be in Oxford from the 1st January to the 30th June. But the World War prevented him from going there. So the University was fortunate in having the benefit of his guidance during this period also. The Cochin House, the construction of which was undertaken with the donation of Rs. 10000/- sanctioned by the Maharaja of Cochin in March 1939, was completed during the year 1939-40 and it served as the residence of the Vice-Chancellor.

The University had not started courses in Commerce till then. A step in this direction was taken in the year 1940, when Setl. Mathuradas Vissanji Khimji of Bombay, an esteemed donor of the University offered an endowment of a lakh of rupees for starting courses in Commerce. On behalf of a trust, of which he was one of the trustees, he gave to the University the amount of Rs. one lakh together with the accumulated interest of Rs. 19000 thereon for this purpose. A scheme to start courses in Commerce was drafted and after the financial aspect of the scheme was carefully considered by a Committee, the Council decided to start the courses for the Intermediate examination in Commerce from July, 1940, the Department of Commerce was to be a part of the Central Hindu College, of which Dr. U. C. Nag was appointed as the Principal in July, 1940, as Professor S. C. De who had continued as Principal expressed his desire to be relieved owing to old age. Courses of studies for the B. Sc. degree in Ceramics Technology and the LL. M. degree were also started from July, 1940.

Shri N. V. Raghavan submitted his report in regard to the financial administration of the University, to the Vice-Chancellor in February, 1940. He was requested to continue to give his cooperation to the University and was reappointed as Honorary Special Officer from the 16th August, 1940 to the end of February, 1941. Shri Raghavan had made many valuable suggestions regarding the framing of the Budget and laid

down certain general principles which were adopted. And while framing the Budget for the year 1940-41 every possible effort was made to reduce the expenditure and to increase the revenue. This enabled the University to reduce the deficit to a great extent. The Budget for the year 1940-41 showed a deficit of Rs 14,410 - only. It was hoped that this deficit also would be covered by further reduction in expenditure and extra collections during the year. A rule was also adopted that no activity should be undertaken by the University involving extra expenditure unless the entire recurring and non-recurring expenditure likely to be incurred on the proposed activity was secured by special donations earmarked for the purpose.

Professor Radhakrishnan also approached the Government of India in April, 1940 for an additional recurring grant of Rupees two lakhs and a non-recurring grant of Rupees twenty lakhs. He visited Simla in this connection in August, 1940. The Government of India wanted that "they should be fully apprised of the University's present financial condition and future requirements". The University, therefore, requested its Chancellor, Maharaja Sir Ganga Singh of Bikaner to appoint a small committee consisting of experts to go into the details and to indicate to the University, to the donors and to the Government of India how the matter stood and what relief the University was entitled to.

The University approached some of the Provincial Government also for financial help. In the year 1939 the U.P. Government sanctioned a grant of Rs. 50000 - towards the general funds of the University. Now they made it a recurring grant. The Governor of U.P. and the Visitor of the University, Sir Maurice Hallett paid a visit to the University on the 22nd July 1940. The Bihar Government gave a grant of Rs. 20,000/- in the year 1939-40.

In 1940, the Government of India requested the University to provide facilities for the training of 86 M.G.O. and 150 I.A.F. Mechanics in the Engineering College Workshops. Tools and Machines required for the training of these mechanics were to be supplied by the Government. The University agreed to this. Necessary hutments for the accommodation of these mechanics were built close to the Engineering College hostels, and the first batch of thirty one M G.O. trainees started work in the various sections of the Workshops on the 17th March, 1941.

It will be remembered that the Pro. Vice-Chancellor, Raja Jwala Prasad had taken a keen interest in constructing a boundary wall with

gate-ways and wicket-gates round the University area. This work was completed towards the end of the year 1940. The opening ceremony of the majestic new main gate was performed by the Maharaja of Balrampur in November, 1940.

The B.H.U. Old Students' Association had been trying to have a Home of its own in the University. They collected money for this purpose and the construction of the home was started in September 1940. As usual Raja Jwala Prasad got the work completed within a short period. The opening ceremony of the Home was performed by Pandit Malaviyaji on the 30th November, 1940.

Raja Jwala Prasad had been working as the Pro. Vice-Chancellor of the University with great zeal and devotion since April, 1936. His term was to expire in December, 1940. Considerations of health and other pre-occupations prevented him from accepting the post for another term. Fortunately the University was able to secure the services of Pandit Iqbal Narain Gurtu as its Pro. Vice-Chancellor. Pandit Iqbal Narain Gurtu was not a stranger to the University. He was connected with it from the very beginning, and was an esteemed member of the Court, Council, etc. He was one of those who went on deputation from place to place for collecting funds for the University when the Hindu University movement started in full swing in the year 1911. The very first public meeting in support of the Hindu University which was held at Kheri on the 21st May, 1911 was addressed by him. He was a close associate of Dr. Mrs. Besant and he had worked as the Headmaster of the Central Hindu School. He had also worked for a period of six years as the Vice-Chancellor of the Allahabad University. It would not have been possible for the University to get a more distinguished, more competent and more experienced educationist and administrator as its Pro. Vice-Chancellor.

At the annual meeting of the Court held on the 30th November, 1940, Pandit Madan Mohan Malaviya, moved that "Pandit Iqbal Narain Gurtu be elected the Pro. Vice-Chancellor for a period of three years." In doing so he said :

"I have great pleasure in proposing the name of Pandit Iqbal Narain Gurtu for the Pro. Vice-Chancellorship of the University. He is well known to us as an educationist, scholar and public worker for the last 40 years. I, therefore, think that it is not necessary for me to detain you by making a long speech on the matter. It is to me a personal pleasure and I am sure it will be a source of

much satisfaction to you all that Pandit Iqbal Narain has responded to my request and of the Vice-Chancellor and of other friends in accepting the office. It is undoubtedly a rare combination that Sir Radhakrishnan is the Vice-Chancellor and Pandit Iqbal Narain Gurtu is the Pro. Vice-Chancellor of this University. Rich with experience, endowed with learning and alive to the sense of duty, this combination, I am sure, will have a most happy period and will yield good results in growth and development of this University."

Pandit Gurtu was elected Pro Vice-Chancellor unanimously. Thanking the Court on his election, Pandit Gurtu said :

"I thank you from the bottom of my heart for the kind manner in which the members of the Court have accepted the proposal. I thank them for the sympathy which they have shown now. I hope I will not prove myself ungrateful to the friends who have been so kind to me. I must confess that for sometime I did hesitate whether I should take up the onerous duties of the office of the Pro. Vice-Chancellor in the present state of my health. But then I thought that it was a call of duty and I felt a pinch in not accepting it when particularly my revered leader Pandit Malaviyaji pressed me for it. I was after all persuaded to take up this duty and I have come in the hope that I shall receive from you your good wishes, your best cooperation, the co-operation of the teachers and much more which I always valued, the cooperation of our students and I hope that it will be possible, for me to do my little bit for this University which has a particular mission to perform as the Vice-Chancellor explained to you."

Pandit Gurtu's reference was to what the Vice-Chancellor had said earlier on that day addressing the Court. Laying great emphasis on the religious and ethical side of education, he said :

"This is the most important function of the University. A University which does not emphasise this is not of much use. It is a misnomer. People are growing more and more indifferent to religious education with the result that distress has fallen on man and darkness has covered the whole world. Now what is this University going to do in such a situation. What contribution will it make in rebuilding the world. This is the question which has been asked over and over again. Religion and Philosophy has been the backbone of the centre of learning from time

immemorial. Similarly they will be the harbinger of the future. This heritage of ours will not only be instrumental in saving our country, but will be the saving of the whole world. Like the river Ganges it is perpetually renewing itself. It is ever new. It is built for ever and is for ever building. When the whole world is striving after a new order we cannot be left behind. Our institutions of Oriental Learning and Theology were started with a definite object. The object was to promote the study of Hindu Shastras and of Sanskrit literature generally as a means of preserving and popularising for the benefit of the Hindus in particular and the world at large in general, the best thought and culture of the Hindus and all that was good and great in the ancient civilization of India. It is therefore necessary to lay emphasis on the fundamentals of the spiritual life. This is the work which we have to do here and if we cannot do this work, where else will it be done. If we look down the Centuries, we will find the great saints, the great exponents of truth came here and taught us. We had Shankaracharya, Ramanuja, Kabir and others who preached the gospel of spiritual life from Banaras. We must accept their sublime teachings and act upto them, otherwise our progress will be stunted and development stopped. It is my hope that this institution, while imparting and influencing ancient learning, would reorient it on the lines of modern thought and criticism. It is possible for us to rejuvenate Hinduism from this centre of ancient learning and re-establish Hindu faith in its best form. It is our desire to make this centre not merely of the Hindu faith but of all other religions created on this soil. In the Convocation address of 1938 I pointed out the desirability of establishing a Chair of Islamic civilization in this University. If we do so we would gain much. We shall come in contact with other religions. It is this which binds me. In the age in which we live, we need the helpful stimulus of contacts. We are doing what we can at the University in making religion and ethics an integral part of education and we hope to develop this side as time goes on."

Professor Raghakrishnan laid stress on the importance of physical education also and said:

"Even our ancient Shastras lay considerable emphasis on the development of physical culture, as it is essential for the growth and development of both cultural and spiritual life. The means



Pandit Ramakant Malaviya
Honorary Treasurer - December 1939 to February 1943



provided and the methods prescribed by the sages of India for discipline and culture of the mind and for the acquisition of knowledge are Highly rational. The glory of physical education, therefore, lies not only in the development of physical perfection, but in the advancement of intellectual and spiritual life. We want to make it compulsory in the case of all University students."

Just at this time the University had received an offer of an endowment from Maharaja Sir Pratap Singh Gaekwar of Baroda for establishing a Chair in the University to be called "the Sayaji Rao Chair of Indian Culture and History." The announcement made by the Maharaja of Baroda in this connection on the 4th November, 1940 read as follows :

"To perpetuate the revered memory of the late Maharaja Sir Sayaji Rao Gaekwar of Baroda, who all his life was deeply interested in fostering the study of Indian Culture to which the different races and religions of India have contributed, His Highness the Maharaja Gaekwar of Baroda is pleased to make an annual endowment of Rs. 15,000 (fifteen thousand rupees) to the Benares Hindu University for the purpose of establishing a Chair to be called the Sayaji Rao Chair of Indian Culture and History and Fellowships to be called the Sayaji Rao Fellowships to be attached to the Chair. The donor believes, with his illustrious predecessor, that there is a distinct type of thought and life in India which has been enduring through the centuries and which is India's greatest contribution to the world: in it, the Hindu and the Moslem, the Christian and the Parsi find common ground. It will be the main function of the Professor and the Fellows to promote the cultural unity of India by means of scholarly publications and lectures. Such publications shall be included in the Sayaji Rao Gaekwar Series to be inaugurated as part of this Foundation."

The endowment was gratefully accepted by the Council on the 28th November, 1940 and rules were framed for the governance of the Chair and the fellowships attached thereto. As a Chair for Ancient Indian History and Culture called "the Manindra Chandra Nandy Chair of Ancient Indian History and Culture" was already in existence in the University, the Maharaja of Baroda subsequently proposed that the Chair instituted by him may be called "the Sayaji Rao Chair of Indian Civilization and Culture."

At the twenty-third Convocation held on the 23rd December, 1940, the University conferred the honorary degree of Doctor of Laws *in absentia* upon Maharaja Sir Pratap Singh Gaekwad of Baroda. This convocation was addressed by Dr. Syama Prasad Mookerjee.

Pandit Malaviya wanted that Professor Radhakrishnan's services should completely be available to the University. With this object in view he carried on some correspondence with the Dewan of Baroda, Sir V. T. Krishnamachari. As a result of this, the Maharaja of Baroda proposed that Professor Sir S. Radhakrishnan should be the Sayaji Rao Professor attached to the University and that his appointment should be for life. As it was definite that Professor Radhakrishnan would not accept any paid appointment in the University, the Maharaja of Baroda suggested that his salary would be paid directly by the Baroda Government. It was further agreed that Professor Radhakrishnan should be permitted to continue his engagement in the University of Oxford as the Spalding Professor of Eastern Religion and Ethics for the statutory period of two terms. The salary was payable during this period at half the rate. He was also permitted to visit foreign countries and to accept casual non-recurring engagements with or without honoraria in India or elsewhere and during the period of such visits the salary was payable in full. There was to be no restriction in his freedom of thinking and expression on any question. While in India and free from other engagements he was required to reside at Banaras during the working days of the University classes and organise and guide post-graduate and research work in the Department of Indian Philosophy and Religion.

The Council accepted the proposal on the 23rd February, 1941 and conveyed its grateful thanks to the Maharaja of Baroda for his generous assistance in the matter of securing the services of Professor Radhakrishnan for the University. It was decided that the rules framed on the 28th November 1940 for the governance of the Chair should be held in abeyance so long Professor Radhakrishnan occupied the Chair.

Professor Radhakrishnan agreed to accept the Chair and informed that he would join it from the 1st July 1941.

In March 1941, the University received another endowment for the establishment of a Chair. It was from Maharaja Sir Pratap Singh Bhanj Deo of Mayurbhanj who offered an annual grant of Rs 18000 to the University for establishing a Chair to be called "the Maharaja Sriram Chandra Bhanj Deo Chair of Sanskrit Language and Literature and for three fellow-

ships attached thereto with a view to perpetuating the memory of his revered father Maharaja Sriram Chandra Bhanj Deo.

Pandit Iqbal Naram Gurtu who was elected Pro Vice-Chancellor on the 30th November, 1940 was not in a position to join his duties for some time owing to certain personal pre-occupations. Some arrangement was necessary to carry on the work till he joined. The Council therefore resolved on the 30th. November, 1940 that pending the taking over charge by him, Professor Syama Charan De be put in charge of the academic work and Shri N. V. Raghavan, of the Administrative. When Shri Raghavan left for Madras at the end of March, 1941 Professor De carried on the administrative duties also of the Pro Vice-Chancellor. Pandit Gurtu joined in April 1941.

The policy of rigid economy and severe control over expenditure followed by the University resulted in closing its revenue account for the year 1940-41 with a surplus of Rs. 35920/. The financial estimates for the year 1941-42 were also prepared under the direction of Sri N. V. Raghavan. The Standing Finance Committee, of which Seth Ghanshyam Das Birla was a member, noted "with satisfaction that the Financial estimates of the year 1941-42 have been prepared on sound lines". The Committee was quite impressed by the way in which attempts had been made to balance the budget and reduce the deficit.

Shri N. V. Raghavan was requested to continue to give his valuable cooperation for another year and he agreed. But he resigned his office as well as the membership of the Court and the Council, on the 7th September, 1941.

Professor Radhakrishnan had been feeling from the very beginning that the University's contribution to the Provident Fund of its employees was very low. The first step taken in this direction was in February 1941 when the Council resolved "that the existing University contribution be raised to 6½% in the case of employees drawing a salary of not more than Rs. 150 p.m. with no grade beyond that amount". This was given effect to from the 1st April 1941.

Another thing which was obsessing Professor Radhakrishnan was the overdraft in the Bank. It had not been possible to reduce it though every attempt had been made not to add much to it. Professor Radhakrishnan now started collecting donations from several persons for the redemption of the debt. Within a period of about eight months from April 1941, he was able to collect about Rupees four lakhs for this purpose. Thus he was in every way proving to be a true successor of Malaviyaji.

The University was full of academic activities also. The 28th session of the Indian Science Congress and the 4th session of the Indian Statistical Conference were held in January 1941. They were presided over by Sir Ardeshir Dalal and Sir Ganga Shankar Bappai, respectively. The U.P. Governor, Sir Maurice Hall, inaugurated the Congress and the Conference on the 2nd January 1941. The All India Soaps Conference and the Pharmaceutical Conference were also held in the first week of January 1941.

The Indore Durbar had been one of the earliest supporters of the University. In the year 1912 Maharaja Shri Tukoji Rao Holkar of Indore gave a donation of five lakhs of rupees to the University. In the year 1936, Pandit Malaviya made a request to Maharaja Shri Yeshwant Rao Holkar to sanction an annual recurring grant of Rs. 12000, to the University for the establishment of a Chair to be associated with his name. This request was pending consideration. In the year 1941 Maharaja Yeshwant Rao Holkar made a munificent grant of Rs. 24000,- per annum in perpetuity for fostering international collaboration. To give effect to His Highness' desire the Council resolved on the 2nd November, 1941 to establish "the Holkar Visiting Professorship and "the Holkar Fellowships." The scheme provided for the appointment of an eminent scholar in Arts, Science or Technology from abroad by rotation as Holkar Visiting Professor. The Professor should reside in Banaras for the months of November, December, January and February and give ten public lectures which would be published by the University under the designation "the Holkar Series". He should also take two classes a week during the working period. "The Holkar Fellowships" provided for the award of three Fellowships every year tenable outside India, one in Arts, one in Science and one in Technology, open to the students of the Banaras Hindu University, and the junior members of the staff, tutors, demonstrators or assistant professors in exceptional cases, of the annual value of Rs. 3000,- each.

The Maharaja Holkar further proposed that the first year's contribution of Rs. 24000 should be utilised for the construction of a building called "The Holkar House" for the purpose of providing suitable residence for the Visiting Professors.

The foundation stone of the Holkar House was laid by the Vice Chancellor, Professor Sir S. Radhakrishnan on the 30th November, 1941. Addressing the audience on that occasion, Professor Radhakrishnan said

"Your Highness, Ladies and Gentlemen : Let me at the outset express to His Highness the Maharaja of Indore our most cordial welcome to this University. By this magnificent grant of Rs. 24,000/-per annum in perpetuity (loud cheers) he has increased the indebtedness of this University to the Indore Durbar, which has already given us as early as 1912, a sum of five lacs of rupees. I recall with pleasure that His Highness was a member of the Christ Church in the University of Oxford and this evening we will have the pleasure of welcoming him to the fellowship of the Benares Hindu University (Loud Cheers) My friend Sir Tej Bahadur, who is on the platform to-day is an honorary graduate of both Oxford and Benares, the two Universities with which I happen to be intimately connected at the moment. Well, Oxford represents to most of the Western scholars, the cultural capital of the western world, and has for some centuries attracted eminent scholars from all parts of Europe. Benares for a much longer time has attracted pilgrims from all parts of the East. The meeting of the two famous Universities in the person of our generous and illustrious donor is an indication of the future meeting of the East and the West (loud Cheers) with which the hope of the future is bound up. He has given this donation for the purpose of developing international fellowship and understanding. You will all agree with me when I say that at the present moment the world finds itself in this unfortunate condition, it is due to the lack of international understanding. The world has grown physically one. In an aeroplane you can go over it in a week's time. It is also becoming economically interdependent. The political fortunes of the different nations have bearings on each other, and fashions of thought, and modes of Art are cutting across national frontiers. In spite of this growing physical and intellectual unity, we are having a sharpening of national antagonisms. Closer physical approximation, greater spiritual disunion, these are the characteristics of the world to-day.

"And if we are to remedy these defects, we should look to the Universities. Politicians and statesmen try to bring about external reconstruction in political re-arrangements and economic remodellings, but they have all proved abortive. They have turned out failures, because the spirit that is essential to make them successful is not there. The temper of the mind, which alone can make international unity a success is not to be found among statesmen. The last war was fought for the noble purpose of ending all wars, and for making the world safe for democracy. We had world economic conference, the disarmament conference and the League of Nations. Why have they turned out such dismal failures ? Why are we

having another war on our hands to day ? Why have the hopes of the the young men who fought in the last war been betrayed and dashed to the ground ?

“It is because the spirit of the world community, for which the world desires and craves has not been achieved. In a world which is growing more into a physical whole, we have set of 60 and odd independent sovereign states. That is the primary cause for international anarchy and confusion. This war is being fought again, and we are told that it is a war between Democracy and Dictatorship. I should like to pause here for a moment. What do we mean exactly by Democracy and Dictatorship ? Dictatorship means the exaltation of the Nation state and the sacrifice of the individual's soul and mind. Democracy on the other hand means the supremacy or the primacy of the human individual and the recognition that the state is but a means for the protection of the human personality. It does not mean that we are all equal either physically, mentally or even morally. But we are equal in an essential sense. Every individual has a right to live in this world and aspire to the ardour and dignity of his life. The world has its focus in the individual. Love is experienced by the individual. Truth is revealed to the individual. Every individual would like to live his own life, and share his own responsibilities. There are everywhere so many aspects in which we are one with the others. But in those most intimate personal aspects of our life we are alone. When we cross a point, even the dearest of friends are strangers to one another. Each one has his own joy and sorrow, shudders and ecstasies. This invisible life which is not externalised or objectified is the personal side of every human being, to assist every individual and to realise this is the aim of the State. It is the privilege of the human individual to be eccentric, to be un-orthodox, to be non-conformist. Democracy means that the state recognises the individual, irrespective of class, race or nation. Dictatorship exalts the states, and democracy the individual. If the world is to be built up into a human community, this essential principle of democracy—the right of the individual to live his own life—this requires to be recognised. The value of the state is judged not by its material wealth or the size of its armaments or the extents of its roads and railways but by the measure to which it contributes to the happiness of the human individual who compose it. This happiness is independent of the rise and fall of dynasties, or the waxing and waning of States.

“Thucydides contemplates the image of a world in which Athens would have ceased to exist. Polybius shows us the conqueror of Carthage

meditating over the burning town "And Rome too shall meet her fateful hour." King Janaka said "when Mithila burns nothing that is mine is burnt".

"In a University, it is our duty to emphasise these supreme values of the spirit. There is a superiority of the individual over the merely external and the objective. For this, freedom must be granted. If this principle is not accepted I do not suppose that it is possible for us to build a human community in this world. To develop the right psychology, to impart the true vision, is the function of Universities.

"For achieving that object no higher way could be devised, than that which our University has now proposed with the full approval of His Highness, that is to invite every year an eminent scholar or savant, and to ask him to spend about four or five months in the holy city of Benares, and send also three of our best young men, one in Arts, one in Science, and a third in Technology to foreign countries for further training". (Cheers)

The twenty-fourth annual Convocation was held on the same day viz., the 30th November 1941 at which the honorary degree of Doctor of Laws was conferred upon Maharaja Shri Yeshwant Rao Holkar. This Convocation was addressed by Sir Tej Bahadur Sapru.

CHAPTER XXV

SILVER JUBILEE

जगत्रयीपण्डितमण्डितैषा सभा न भूता न च भाविनी वा ।

राज्ञां गुणज्ञापनकैतवेन सङ्ख्यावतः श्रावय वाङ्मुखानि ॥

Naishadha, 10-72.

The University was completing twenty-five years of its existence on the *Vasant Panchami* Day in 1942. This auspicious day was falling on the 21st January, 1942. The Council resolved at its meeting held on the 19th July, 1941, that the Silver Jubilee of the University be celebrated on that day. The members of the Council constituted themselves into a Committee with power to co opt for taking necessary steps in the matter.

It was decided that, apart from other activities which might be associated with the celebrations, the main official function of the University should be in the form of a Special Silver Jubilee Convocation on the 21st January, 1942. It was also decided that Mahatma Gandhi should be requested to deliver the Silver Jubilee Address. Gandhiji yielded to the request of the University.

The Senate of the University also decided to honour some of the eminent patrons of the University, distinguished educationists and scholars by conferring on them honorary degrees.

Invitations were issued to Universities and learned Societies both in India and abroad to send delegates on the occasion of the Silver Jubilee.

Invitations were also issued to the benefactors and Patrons of the University.

A special office was established for attending to the work of the Silver Jubilee celebrations. Preparations started in full swing in December, 1941. Arrangements were almost complete when sudden and incessant rains started just a few days before the *Vasant Panchami* Day —the 21st January, 1942— and it threatened to spoil the celebrations. Fortunately the rains stopped on the previous day of the function. The clouds cleared out completely. The sky became bright and so became the faces of all

the authorities, the staff, the students, the organizers and workers engaged in the arrangements for the function.

The religious celebrations commenced on the morning of Sunday, the 18th January, 1942, with the performance of *Iayna*, *Puja* and *Path*



THE GIRL SITTING ON THE ROCK 1907



مسجد جامع کابل

by a number of learned pandits at the Temple grounds. On the morning of the same day, the Vice Chancellor, Professor Radhakrishnan, delivered a discourse on *Gita* explaining the scientific basis of Hinduism.

On the morning of the 21st January, the students proceeded in a procession to the spot of the foundation-stone of the University and on their return march they went to Pandit Madan Mohan Malaviya, and paid him their respectful felicitations and wished him many more years of happy life.

The Special Silver Jubilee Convocation was held at two in the afternoon of the 21st January. People started assembling in the huge special *pandal* erected for the function in the Amphitheatre grounds, much earlier. The news of Mahatma Gandhi's coming to the University had reached every nook and corner of the adjoining districts and thousands of persons from distant villages had arrived to have his *darshan* and to listen to him. The *pandal* was packed to its utmost capacity. At a modest estimate there were about thirty thousand people inside the *pandal*. Several thousands stood outside to listen to the proceedings with the help of loud-speakers. It was a scene of great enthusiasm and joy.

A few minutes before 2 P.M. the Pro. Chancellor, Vice Chancellor and the members of the Senate walked in procession to the Pandal and took their seats.

Amidst tremendous ovation, Mahatma Gandhi entered the Pandal and was escorted to the dais.

Mahatma Gandhi and Pandit Madan Mohan Malaviya were seated on special seats on the dais. A distinguished galaxy of Indian Leaders, public men, educationists and administrators were also seated on the dais. Prominent among them were Dr. Rajendra Prasad, Pandit Jawaharlal Nehru, Pandit Govind Ballabh Pant, Dr. Syama Prasad Mukherjee, Pandit Hriday Nath Kunzru, Sri M. S. Anand, Dr. K. N. Katju, Sri Sampurnanand, Srimati Vijaya Lakshmi Pandit, Dr. Subhadra Lal Sinha, Sri Sarkisra Sinha, Dr. Syed Mahmud, Sir Azzul Hagee, Mahatmakumar Vazirgator, Sir C.V. Raman, Dr. Birbal Singh, Professor D. K. Karve, Seth Jugal K. shore Birla, Sir Manubhai Mehta, Sri A. P. Patil, P. R. S. Chaudhary, Yuvaraj of Bhor, the Tikha Sahib of Tera Gahwal, Dr. S. S. Nohra, Rapt Suraj Baksh Singh of Kismundi, representatives from Universities and States, members of the Court and the Senate of the University and several Taluqdars and Zamindars of Agra and Oudh.

Among the Universities and learned bodies which had sent representatives were the Universities of London, Aberdeen, Oxford, Cambridge,

Glasgow, Ottawa, Agra, Aligarh, Allahabad, Andhra, Annamalai, Bombay, Calcutta, Dacca, Delhi, Lucknow, Patna, Visva Bharati, Indian Women's University of Bombay, Gurukula Kangri of Hardwar, Bhandarkar Oriental Research Institute of Poona, Bose Research Institute of Calcutta, Indian Institute of Science and Indian Academy of Sciences of Bangalore, Royal Asiatic Society of Calcutta and the Royal Society of London.

There was so much ovation in the audience that at one stage, Jawaharlal Nehru jumped down from the dais and sat in the midst of the audience to maintain silence.

Owing to the sudden death of his maternal uncle, Maharaja Sir Ganga Singh of Bikaner, the Chancellor of the University could not come for the function. And so the Special Convocation was presided over by the Pro-Chancellor of the University, Maharajadhiraj Dr. Sir Kameshwar Singh of Darbhanga.

The proceedings began with a prayer recited by Mahamahopadhyaya Pandit Bal Krishna Misra, Principal of the College of Oriental Learning. The students of the Women's College then sang the favourite song of Mahatma Gandhi, *Vaishnava Jana* which was followed by the *Kul Gita* of the University.

The Vice-Chancellor, Professor Radhakrishnan then read the following message received from the Lord Rector of the University, Marquis of Linlithgow, the Viceroy and Governor-General of India :

"It gives me great pleasure both as Head of the Government of India and more specially as your Lord Rector to send a message of sincere congratulations to you and to all connected with the University on the occasion of its Silver Jubilee. I regret that the great pressure on my time under present circumstances has made it impossible for me to be with you to-day. When my predecessor, Lord Hardinge, laid the foundation-stone of the University, he expressed the hope that it would do something more than merely increase the existing facilities for higher education. Its objective, as he envisaged it, would be to unite most modern researches in all branches of knowledge with a revival of that close, affectionate contact between teachers and students which characterised the golden age of Indian learning. You know better than I how far the last twenty-five years have seen the fulfilment of Lord Hardinge's hope. A quarter of a century is a considerable period in the life of a man but is only a very brief spell in the history

of a great institution. I feel sure, therefore, that, while much has been already accomplished, much also remains to be done before the vision of those who founded this University can be translated into reality or the efforts of its pioneers can be consolidated. In sending my best wishes for its success and prosperity in the future I also trust that those responsible for its direction will never forget the aim laid down for the University at the very beginning by its devoted servant, your late Vice-Chancellor—the cultivation of a broad liberation of mind and a religious spirit which will promote brotherly feeling between man and man.”

The Pro. Chancellor, Maharajadhiraj Dr. Sir Kameshwar Singh of Darbhanga then delivered his address welcoming the representatives and guests. This was followed by the reading of the messages by the representatives who were present at the Convocation. Messages were delivered on behalf of the Governor of U.P. (the Visitor of the University) and the Governors of Bengal and of the North West Frontier Province. Among the Universities and learned bodies which were represented at the Convocation, messages of greetings and felicitations were delivered on behalf of the Universities of London, Aberdeen, Ottawa, Glasgow, Calcutta, Bombay, Allahabad, Lucknow, Aligarh, Dacca, Agra, Andhra, Visva Bharati, the Royal Society of London, the Indian Academy of Sciences and the Indian Institute of Science. Messages were also delivered by the representatives of the Maharajas of Baroda, Gwalior, Bhavnagar, Patiala and Kapurthala.

Messages had been received from several other Universities learned bodies and others but they were not delivered at the Convocation. Among them were the messages received from the Universities of Oxford, Cambridge, London, Durham, Liverpool, Manchester, Birmingham, Sheffield, Bristol, Leeds, and the British Academy, (England); Edinburgh, St. Andrews, (Scotland); The Queen's University, Trinity College, National University of Ireland, (Ireland); University of Tasmania; University of New Zealand; the Universities of Melbourne, Queensland, Western Australia, Adelaide, (Australia); Universities of Stellenbosch, South Africa, Capetown, Witwatersrand, (South Africa); the Hebrew University (Palestine); McGill University, McMaster University, Queen's University, Mount Allison University, Universities of Toronto, New Brunswick, British Columbia, Alberta, (Canada); the Universities of Southern California, Columbia, Cornell, Syduen, Yale, Pennsylvania, Illinois, Wisconsin, Kansas, Minnesota, Michigan and the Rutgers University, the College of the City of New York, Vassar College,

Hunter College of the City of New York, Harvard College, Wellesley College, Swarthmore College, Dartmouth College, (U.S.A.).

Among the Indian Universities and Learned bodies, messages were received from the Universities of Annamalai, Delhi, Madras, Nagpur, Lahore, Patna, Travancore, the Indian Women's University (Bombay), the Gurukula University (Kangra), Bhandarkar Oriental Research Institute (Poona), Brindaban Gurukula, Bose Research Institute, School of Indian Architecture, Khalsa College (Amritsar), and Vedashastrottejak Sabha (Poona).

Governors of the different provinces of India, Ruling Chiefs of Indian States, the B.H.U. Old Students' Associations at different places throughout the country and several other distinguished persons had also sent messages of greetings and congratulations to the University.

After the reading of the messages, followed the conferment of the honorary degrees. The Honorary Degree of Doctor of Laws was conferred on Dr. Syama Prasad Mookerjee in person, and on Maharaja Sri Jayachamaraja Wadiyar of Mysore, Maharaja Shri Lukhdhruji of Morvi and Shri C. Vijayaraghavachariar, *in absentia*.

The Hony. Degree of Doctor of Letters was conferred on Raja Suraj Baksh Singh of Kasmanda, Professor Dhondo Keshav Karve, Mahamahopadhyaya Pandit Pramatha Nath Tarkabhushan and Shri Shyam Sunder Das, in person and on Rt. Hon. V. S. Srinivasa Sastri, Seth Mathuradas Vissanji Khimji and Sir Purshotamdas Thakurdas, *in absentia*.

The Pro Chancellor then requested Mahatma Gandhi to address the Convocation. Gandhiji addressed the audience in Hindustani:

"Revered Malaviyaji, Sir Radhakrishnan, brothers and sisters,

"You all know very well that I have neither the physical strength nor the inclination to undertake a long journey, and yet when I received Sir Radhakrishnan's invitation to deliver an address on the occasion of the Silver Jubilee Convocation of the Benares Hindu University I had not the heart to decline it. You know the strong bond of affection that binds me to Panditji and it is with a certain amount of pride and satisfaction that I obey his behest whenever it is at all possible for me. I therefore could not say "No". Sir Radhakrishnan's letter was a call to a pilgrimage.

"Great as are Malaviyaji's services to the country, I have no doubt that this University constitutes his greatest service and achievement, and he has worn himself out for the work that is dear

to him as life itself. It was out of my great regard for him that twenty five years ago I accepted his invitation to attend the the foundation ceremony of this University. I knew that in that august function which was to be attended by the Viceroy and the ruling Princes of India there was no place for a poor man like me. I had not then been made a "Mahatma" and if any one called me by that name I knew I must have been mistaken for Mahatma Munshiramji, as the late Swami Shraddhanandji was then called. For there cannot be a number of Mahatmas, and I knew even when I was in South Africa that Munshiramji's great work had entitled him to that name. But Malaviyaji has a knack for detecting servants of the people, however obscure they may be.

"Everyone knows that there is no great beggar than Pandit Malaviyaji on the face of the earth. He has never begged for himself; by the grace of God he has never been in want, but he became a voluntary beggar for causes he has made his own, and God has always filled his bowl in an overflowing measure. But he has an insatiable appetite and although he got the crore he wanted he is still asking for more. Even at this moment he whispered into my ears that he had a good donation from the Maharaja of Darbhanga, our Chairman.

"It is a rare good fortune to have him still in our midst, a living example of a pure life of plain living and high thinking, but I have a fear that though he is physically in our midst many of you are untouched by his great example. The fault is wholly yours, not his. The Sun radiates heat and light to all on earth, but how can even the Sun help those who wall shut themselves from him? But I am not here to sing Malaviyaji's praises. This platform has rung with them. He has deserved them all. I must now address a few words to you—the teachers and the students of the Vidyapith. When I accepted Sir Raghakrishnan's invitation I had asked me to send a copy of my address to him. I told him that I had no time to write anything. I did not even know what I should be able to say. A feeling of nervousness overpowers me when I am in the midst of learned men. Ever since my return to India my lot has been cast among the poor and the down-trodden—those whom the Congress represents—and what a lot to remember! I feel no sense of constraint or hesitation in your presence. I am forgetting. I send my regards to Sir Raghakrishnan, that I should trust to the aspiration of the moment.

That inspiration has come, but I do not know how you will welcome my plain speaking.

"As speaker after speaker spoke and left the dais, I longed for some one who would address the audience in Hindi or Urdu, or Hindustani, aye even in Sanskrit, even in Marathi, or for that matter any of the Indian languages. But no such good luck befell me and you. Why? We are slaves and have hugged the language of those who have kept us enslaved. It has become a fashion to blame the Englishmen for all our ills. I have not hesitated to blame them for many things they have done. I have never charged them with compelling us to adopt English as the medium of expression. We devote precious years of our lives to learning the English language, our ambition being to be able to speak English as Englishmen, and our breast swells with pride when an Englishman pats us on our back for speaking flawless English. Think of the time and energy of our youth expended on learning the English language, as if it was our mother-tongue, and calculate by simple multiplication the number of years and the volume of precious energy that are lost to the nation.

"And yet all this is happening in the Kashi Hindu Vishwa Vidyalaya which has been extolled to-day as the living embodiment of Indian culture. Malaviyaji did all that was necessary to draw the best possible teachers by attractive salaries, but he could not do the rest. It was not his fault. Hindi did not take the place of English. The teachers are the product of the tradition which they have inherited, and the students are content to accept what they get from them. They need not be. They go on strikes and even hungerstrikes often for trivial reasons. Why will they not insist on having their tuition in the All-India Language? There are, we were told to-day, 250 students here from the Andhra Province. Let them go to Sir Radhakrishnan and ask for an Andhra Section of the University and ask to be taught through the medium of Telugu if they will not learn the All India Language.

"You know what has happened in Japan a country which I do not regard as essentially great but which is regarded as great in Asia in that it has successfully challenged the supremacy of the Western nations. The thousands of boys and girls in the Japanese schools and colleges receive their education not through the medium of English but through Japanese. Their script is diffi-

cult, but it is no bar to their learning it and they have not given it up in preference to the Roman. Not that they boycott English and other European languages. But they economize their energy. Those who need to learn them do so for enriching the Japanese thought and knowledge which the West alone can give. They take care to turn into Japanese all that is worth taking from the West. That is because the mind of Japan's youth is fresh and alert. The knowledge gained thus has become national property. Our ambition does not go beyond becoming clerks in Government offices, lawyers, barristers, judges—all helplessly serving the system they would fain destroy. And we have not succeeded either in mastering the English language. I get numerous letters from English-educated people—some of them possessing the highest degrees of our Universities—but they betray a woeful ignorance of the English language. The reason is simple. Malaviyajis and Radhakrishnans are rare and the thousands cannot achieve what they have done.

“As I was listening to the English speeches I was amazed at the patience and innate courtesy of our people who though they do not understand a word of what is said, do not mob us, as they well might do. If there is any doubt in your minds about this I can demonstrate to you by a show of hands how few—even from among the students—have followed the proceedings here.

“There is another thing to which I am tempted to draw your attention. I witnessed this morning a scene that I had least expected here. There was the Vasant Panchami day procession of the students who had to march past Malaviyaji's house after receiving his silent blessings. The way in which they were walking betrayed a lack of even elementary physical training. Instead of walking in step, erect and disciplined like soldiers on the march, they walked haphazardly in a desultory fashion.

“I cannot help saying a word about the sight that greets you as you enter the great portals of the University. Thanks to the money that Malaviyaji can get for the asking, the gate is in consonance with the splendour of the edifices here. But what did I find on the top of the gate? The bulk of the space, three-fourths, taken up by the words BENARES HINDU UNIVERSITY in English, and the fourth given to the inscription in Hindi which is the language through which you would derive your knowledge. I wondered what need was there of the English language. Just

a little thought on the part of those who were in charge of such things would have been enough to tell them that what was needed there was the name written in Devanagari and Persian scripts which would have symbolised to the people the desire on the part of Malaviya's University and Sir Radhakrishnan for communal harmony. It would have been in the fitness of things too, as both Hindi and Urdu are understood in these parts and both the scripts are familiar. The fact is the years we have wasted on English have ossified our minds and stunted our memory and imagination.

"Surely it is no difficult thing for a non-Hindi speaking person to learn Hindi or Hindustani. I can undertake to teach Hindi to anyone knowing Gujarati, Bengali, or Marathi in the space of three months. Even the South Indian languages—Tamil, Telugu, Malayalam, Kannarese—are full of Sanskrit words, and if there was just a little fervour and love of the country in us, we should not hesitate to decide to write all the Sanskrit derived languages as also the Southern group in the Devanagari script. These languages have not only a fairly common vocabulary, there is also striking resemblance in the scripts. If our minds were not fagged we would easily know half a dozen Indian languages. Then there is Urdu which should not be difficult to learn, if only our Urdu scholars did not make it a matter of pride to pack it with Persian and Arabic words as the pundits pack Hindi with Sanskrit words.

"One more thought I should like to leave with you. Every University is supposed to have its tradition, its distinctive feature. Oxford and Cambridge for instance have theirs. But I am afraid our Universities are the blotting-sheets of the West. We have borrowed the superficial features of the Western Universities and flattered ourselves that we have founded living Universities here. Do they reflect or respond to the needs of the masses? Now I am told that a special feature of your University is that Engineering and Technology are taught here as nowhere else. I should not consider this a distinguishing feature. Let me suggest one to you. Have you been able to attract to your University youths from Aligarh? Have you been able to identify yourselves with them. That I think should be your special work, the special contribution of your University. Money has come in and more will come in if God keeps Malaviya in our midst for a few more years.

But no amount of money will achieve the miracle I want—I mean a heart unity between Hindus and Muslims. I would like you to go out to invite Mussalmans to come here, and not to mind if they reject your advances. You are the representatives of a great civilisation which according to Lokamanya Tilak is 10,000 years old and according to later scholars even older. The special contribution of that civilisation is to befriended the world, to turn so called foes into friends. Our civilisation has absorbed, like the holy Ganges, many streams from outside, and it is my prayer that the Hindu University which is endeavouring to represent Hindu culture and Hindu civilisation may invite and absorb all that is best in other cultures and be a model to all of communal unity and harmony. That should be its distinctive feature. English will not help you to evolve this. It is our own ancient learning that will teach you this—our scriptures learnt and understood in the proper spirit.

“One thing more and I have done. You are living in palatial hostels, but look at the little house in which Panditji lives in utter simplicity and without the least splendour. You enter his room. There is no decoration and barest furniture. You who will be his heirs should model your lives accordingly. Many of you are children of poor parents. Don't forget that you have to represent the poor and that therefore a life of ease and luxury is inconsistent with the poverty of our land. May you be all models of plain and simple living and high thinking like Malaviyaji. May God bless you with long life and the wisdom to carry out what I have said, if it has appealed to you.”

Amidst deafening cheers Pandit Madan Mohan Malaviya, Rector of the University then delivered the following speech:

“Ladies and gentlemen,

“I am very grateful to Gandhiji for having found time to grace the occasion to day and give us the benefit of his advice by delivering the Silver Jubilee address.

“God in his infinite mercy gave us the idea of starting a Hindu University and it is due to Him that the University has achieved its present progress. You have heard in brief what progress this University has made so far. We have collected up to date about Rs one crore and sixty lakhs. Forty lakhs more has to be collected to complete the Second Crore and I am hopeful that this amount

will also be collected. At least five crores of rupees are needed to run a first class University.

"I am grateful to all those friends who have helped the University by money, suggestions and in any other way and express our most grateful thanks to them. It is not possible for me to express my thanks to every individual and I do not know in what words I should thank them. I can only pray to God to shower His blessings on those who have in any way helped this University and pray that the progress of the University in the future should be much more than what it has been so far.

"Gandhiji has told us to what extent harm has been done to the country by adopting a foreign tongue for our medium of instruction. We all know how many years we have to waste to have our education through a foreign language. It has been one of our objects in this University to impart the highest type of education through Hindi. Seth Ghanshyam Das Birla generously gave us Rs. 50,000/- for preparing books in Hindi and we have prepared some books. We are all agreed that mother tongue should be the medium of instruction but we are so much in the grips of the English language that it will take some time to replace it by our own language. The lesson of to-day's Convocation is that the progress of Hindustan can only be attained by adopting Hindi. I assure Gandhiji that as we are able to get more and more books in Hindi, we shall adopt Hindi as the medium of instruction in this University.

"Mahatmaji has exhorted the students to adopt plain living. He has instilled in the minds of his countrymen the love for plain living by adopting and preaching the use of khaddar. It is necessary for all of us to be plain living. But students in particular should adopt and live the ideal of plain living.

"While concluding I pray to the Almighty to keep us steadfast in Dharma, to instil in us the love for our country and that the University may continue to get the support and help which it has so far been receiving."

Concluding the proceedings of the Special Convocation, Professor Sir Radhakrishnan said :

"Mr. Pro. Chancellor, Mahatma Gandhi, Ladies and gentlemen .

"It is now my great pleasure to propose a cordial vote of thanks to all those who have helped to make this function such a conspicuous success. We are proud that we have for our Chancellor and

Pro. Chancellor true friends of the Benares Hindu University and great believers in its ideals. His Highness the Maharaja of Bikaner is unable to be present on account of a domestic bereavement, but he has sent us a heartening speech which will be printed and circulated. As another token of his goodwill he has sent us a cheque for Rs. 25,000 on the occasion of this Silver Jubilee. Our Pro. Chancellor, Maharajadhiraj Sir Kameshwar Singh Bahadur is an ardent friend of the University, one on whom we could rely in our difficulties and he has increased the great debt which this University is under to him by giving us to day a magnificent sum of three lakhs of which one lakh is to be utilised for the construction of the Ayurvedic College extension. The income from the other two lakhs of rupees is to be utilised for the development of a diploma course in Ayurveda. The extension is to be called after his late beloved wife Maharajvadhiraani Shri Kameshwari Priya Devi. I have already said that His Highness the Maharaja of Morvi has given us a donation of a lakh of rupees for the construction of a hostel. We have received several donations from merchant benefactors but that Prince among merchants, Rajah Dr. Baldev Das Birla, has to day granted us a sum of a lakh of rupees for the construction of a building to house the Colleges of Oriental Learning and Theology. Besides this he has given us a sum of Rs. 10,000/- from the revenue of which we are to establish a lectureship in Pali attached to the College of Oriental Learning. With such friends among Princes and merchants princes the future of the University is assured.

"We are living to day in a dark and uncertain world. The spread of war from one end of the world to the other, the increase of the weapons of destruction on an unprecedented scale and the rise of bitterness and hatred beyond measure are things which make us sometimes despair of the future of humanity. Like the machines with which we deal, we seem to have become cold and callous, insensitive to human feeling, to the sorrow of human hearts, and to the tension of human minds. Often a spirit of defeatism creeps over us making us feel that we are powerless to overcome the forces that are surrounding us, that we are caught helpless in the wheels of the machine which is over-powering us. The world is too much engrossed in its own selfish designs to realise its own shame, and too weak to aspire to those eternal verities of love and truth which

have helped to sustain civilisation since time began. Men and women in different parts of the world are meditating in their minds on a means of escape from this chaos and darkness and asking themselves whether it is impossible to rear an earth in the image of the spirit, a world based on sanity, mutual understanding, love, where women would be able to bear children without the dread that their young bones would be strewn across the battlefields of the world. In this mood of questioning, of diminished self-confidence, they look to India whether they might not rekindle the expiring candle of their own civilisation at the living flame of India and when they turn to India, it is not to the politicians, not to the merchants, not to the industrialists that they look, for there are plenty of such people in their own countries, but to the prophet of this great land, Mahatma Gandhi. He has warned us about the tragedy which has afflicted us. He has pointed out to us that the fatality we are faced with is not external to us but is within ourselves and that we are not unequipped for the battle now raging at us. At a time when the world is groping in the dark, he gives us faith; when we are surrounded by disillusionment, he rekindles hope; when we are lost in resentment and misunderstanding, he calls us back to the path of love and truth. A man, symbol of non-violence, incapable of the least ungenerous thought, with a heart so large as to encompass the whole of humanity, he is truly a man of peace and therefore the most powerful adversary to the present passion-torn, war-shattered world. He is here with us to bless our enterprise. It is a proud day which we will remember to the end of our lives that we are able to listen to the voice of the ancient spirit of India from the lips of one who has made it a part of his very being.

"Somewhere Thomas Hardy says that a Dorset workman was presented with a bit of stone from Areopagus. He looked at it with awe and amazement and said "to think that this bit of stone listened to the voice of St. Paul." Here we have not a bit of stone, but a whole landscape. If only nature could have life and memory, the stones of Benares would be able to repeat the words of Veda Vyasa, of the Rishis of the Upanishads, the sermons of Buddha, the message of the Gita and the sayings of hundreds of saints and teachers who have lived in this neighbourhood. Is it possible for us to think of a more suitable site for the development of the Hindu University? And is it possible for us

to think of a guide, protector and director of all our activities, nobler than our venerable Rector, selfless, loyal, gentle but not weak, determined but not aggressive, a spirit as clean as the mountain air? He has lighted a lamp here, whose light will penetrate far into space and time and will not be put out, by God's grace, as long as civilisation lasts. In a world where men strive and gods decide, no better combination of place and personality could have been thought of. It is a matter of great rejoicing that on his 81st year, he is with us to witness the celebration of the Silver Jubilee of his pet child. May I on behalf of the Indian nation, its princes and people offer our prayerful gratitude for his life work and wish him in the words of the Vedas "*Jivema Sharadahshatam.*" May he live for a hundred autumns.

"With these two great men, Malaviyaji and Gandhiji on our dais, men touched by grace, sanctified by spirit, this city of Benares already holy becomes holier.

भवद्विषाः भागवतास्तीर्थभूताः स्वयंविशो तीर्थीकुर्वन्ति तीर्थानि.....

"It is true that we have a debt of nearly 20 lakhs of rupees and our finances are not satisfactory. But the real wealth of a University is not to be measured by the amount of debt it has. You measure it by the extent of the sacrificial service that has endowed it and in that wealth this University is very rich. I have no doubt that with friends among all classes of the Indian community who realise that it is a people's institution, this University which is our pride will not be allowed to languish. It is an honour for any of us to assist the University, materially and morally and help us to fulfil the mission of India in the world at large, the mission of leading the halting steps of humanity nearer its goal of a kingdom of heaven on earth. May this University live long and realise its ideals for human progress."

The special Convocation then came to an end.

On the 21st. evening, Sir C. V. Raman delivered a beautiful lecture on "A Game of Chance" in the Convocation Pandal. On the previous day, he had opened the Physics Museum in the Central Hall of the Physics Department.

On the evening of the 21st. all the buildings of the University—hostels and colleges, were beautifully illuminated with the candles manufactured at the Department of Industrial Chemistry of the University for the purpose. The Main Gate of the University was lighted with numerous electric

bulbs of various colours and it presented a very impressive and beautiful sight.

On the 22nd January, Mahatma Gandhi laid the Foundation stone of the new building of the College of Ayurveda.

The Federation of Indian Dancing and Music presented a life size portrait of Maharaja Sayaji Rao Gaekwad to the University. The unveiling ceremony was performed in the forenoon of the 22nd of January by Sir S. Radhakrishnan. After the unveiling ceremony the students of the Women's College entertained the audience to orchestral music, Sri. Lahiri of Lucknow Radio gave demonstration of vocal music and Ustad Abdul Aziz Khan, the famous artist of the Patiala Darbar, played the Vichitra Vina.

A Kavi Sammelan was held on the evenings of the 20th and 21st January. Several local and out-station poets participated in the function.

The College of Ayurveda organised an exhibition of medical plants, ayurvedic minerals and *bhasmas*. The exhibition was opened by Seth Jugal Kishore Birla on the afternoon of the 20th January.

A grand cricket festival match was arranged between the Baroda State and the University. The Baroda Team included All-India players like C.S. Naidu, Hazare, Adhikari and Nimbalkar. The University eleven was composed of All-India players like Amar Nath, Amir Elahi, S. Banerji, Mankad, and Palia. The match started on the 20th and was continued on the 22nd and 23rd January, and was watched by a large number of spectators and it provided much entertainment to the visitors.

An exhibition of paintings executed by Mr. Kama. Krishna, an ex-student of the University, and his wife Mrs. Devayan. Krishna was organised in the Arts College Hall. The paintings, most of which were the property of the Government of India had won rich appreciation from eminent art critics.

The management of the Provincial All India Spinners' Association organised an exhibition of the "Khadi" and village industries. The exhibition was opened by Dr. Rajendra Prasad on the afternoon of the 20th of January. Besides a number of specimen of 'khadi' prepared all over India, various processes in its manufacture and of other village industries, as also products of varying grades and fineness were displayed at the exhibition.

The last function of the celebrations was a Dinner given by the Old Students' Association on the 23rd January, 1942 in the Sayaji Rao Gaek-

wad Library. Maharajadhiraj Sir Kameshwar Singh Bahadur of Darbhanga was the Chief Guest of Honour. Prominent among other guests were Dr. D. K. Karve, Prof. A. B. A. Haleem, Sir Manubhai Mehta, Dr. H. N. Kunzru, Pandit G. B. Pant and Pandit Jawaharlal Nehru. About 250 old students from different parts of the country were present. Jawaharlal Nehru spoke on the occasion.

CHAPTER XXVI

AUGUST 1942 AND AFTER

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

Gita III—33

Within a couple of months of the celebrations of the Silver Jubilee of the University, the country witnessed very important political developments.

The War had spread to the Pacific. The Japanese had occupied the South-East Asia. Rangoon fell on the 7th March, 1942. It was feared that the tide of the Japanese conquest would soon be sweeping into India. Britain and the allied nations had now to concentrate their energies in India for supplies to the allied forces in the Near and Far East on defence against Japan. And for this purpose the British Government felt it necessary to have the fullest cooperation of the Indian people. They decided to send Sir Stafford Crapps to India on a mission. He arrived in Delhi on the 22nd March, 1942 with a plan of the British Government for India. The proposals in effect were :

1. That in order to achieve the earliest possible realization of self-government in India, steps should be taken to create a new Indian Union which will have the full status of a dominion with the power to secede, if it so chooses, from the British Commonwealth.
2. That immediately upon the cessation of hostilities a constitution-making body should be set up, representing both British India and the States, and that the British Government undertakes to accept and implement the constitution framed by that body on two conditions : (a) Any province or provinces which do not acquiesce in the new constitution will be entitled to frame a constitution of their own giving them the same full status as the Indian Union; and any Indian State or States should be similarly free to adhere to the new constitution or not, (b) A treaty should be negotiated between the British Government and the constitution making body to cover all matters arising out of the complete transfer of responsibility from British to Indian hands.

3. In the meantime, the British Government must retain control of the defence of India as part of their world war effort, but the task of organising the military, moral and material resources of India would rest with the Government of India in cooperation with the people and to that end they invite the immediate participation of their leaders in the counsels of their country, of the Commonwealth and of the United Nations.

Sir Stafford Cripps carried on discussions with Mahatma Gandhi and the leaders of all the political parties. The negotiations continued for seventeen days from March 25 to April 10. They, however, failed and Sir Stafford Cripps left for London on the 12th April.

The A.I.C.C. then met at Amalimal towards the end of April and passed a resolution "that any proposal to disintegrate India by giving liberty to any component state or territorial unit to secede from the Indian Union or federation will be detrimental to the best interests of the people of the different states and provinces and the country as a whole and the Congress, therefore cannot agree to any such proposal." The A-I.C.C. passed another resolution that in case an invasion took place, it must be resisted by non-violent non-cooperation and expected the people of India to offer complete non-violent non-cooperation to the invading forces and **not to render any assistance to them.**

Gandhiji then started his "Quit India" programme and made an appeal to the British to retire from every Asiatic and African possession and at least from India.

The Congress Working Committee met in Bombay in the first week of August 1942 and adopted the "Quit India" resolution. It was then placed before the All India Congress Committee which met on the 7th August. Jawaharlal Nehru moved the resolution and on the 8th August, amidst loud and continued cheers, it was declared passed. The Congress resolved to sanction, "for the vindication of India's inalienable right to freedom and independence, the starting of a mass struggle on non-violent lines on the widest possible scale, so that the country might utilize all non-violent strength it has gathered during the last twenty-two years of peaceful struggle", inevitably under the leadership of Gandhiji and requested him to take the lead and guide the nation in the steps to be taken."

The object of the Satyagraha was to secure the withdrawal of British rule and the attainment of independence for the whole of India. Gandhiji

declared that every satyagrahi should understand before his joining the struggle that he is to ceaselessly carry on the struggle till independence is achieved, that he should vow that he will be free or die. "Do or Die" was the *Mantra* given by him. Gandhiji called upon all the students reading in the institutions conducted or controlled by the Government to come out of those institutions and asked those who were above sixteen years of age to join the Satyagraha.

Immediately after the passing of the resolution by the A.I.C.C. the Government of India announced on the 8th August, their determination to meet the challenge contained in the Congress resolution.

The satyagraha was to be started only on the failure of the negotiations contemplated to be carried on by Gandhiji with the Government. But the Government did not wait even for a moment. Gandhiji was arrested early in the morning of the 9th August. The whole of the Working Committee of the Congress was taken into custody. This was followed by the arrests of hundreds of Congress leaders throughout the country.

Serious disturbances of multifarious kinds broke out all over India when the news of arrests of the leaders became known.

The Government embarked upon the severest measures of violence and repression. Orders banning public processions, meetings or assemblies were issued by them throughout the country. The Congress was declared an unlawful association.

The slightest act of disobedience of orders prohibiting meetings processions etc. was put down not with lathi but with rifle and revolver. There were aerial firings too.

The people became desperate and mad with fury. The sudden removal of the leaders of the nation left no responsible man or woman to guide the public properly.

The mob began to stone running railways, stop trains, damage railway stations and set fire to them. The telegraph wires were cut and Government grain-shops looted. There were *hurtals* throughout India.

The student population also from one end of the country to another was stirred with excitement. Everywhere they took a leading part in picketing.

The Banaras Hindu University was also naturally disturbed by the wave of excitement and indignation. Processions were taken out. Classes became empty. On the 10th August, 1942, a large meeting of the staff and

students of the University was convened and the students were advised to keep calm and not to participate in anti-social and violent activities. When the disturbances in Banaras and other parts of the province came to the knowledge of the University authorities a meeting of the staff was immediately called and at this meeting it was decided to close the teaching institutions and colleges for about a month. On Wednesday, the 12th August, 1942, it was notified that:

"All the Colleges and Teaching Institutions of the University will remain closed till the 14th of September, on account of the present disturbed conditions in Benares. Students are strongly advised in their own interests to be with their parents or guardians."

No sooner the closure of the University was announced the students residing in the hostels started leaving for their homes on Thursday, the 13th of August, 1942. On the same day, a report reached the University authorities that a few misguided youths tampered with the Armory office where records were kept. But they did not touch the Armory itself. On hearing this a meeting of the students and the staff was again summoned on the afternoon of the 13th August, 1942. The meeting was addressed by the Vice-Chancellor, Professor S. Rillakrishnan who strongly condemned such action.

The Rector, Pandit Madan Mohan Malaviya also addressed the students at this meeting in spite of his feeble health. "I cannot add a word to what the Vice-Chancellor has said regarding violence and non-violence," he said and asked, "Are you believers in Gandhiji's teachings or not?" There were cries of "Yes".

Pandit Madan Mohan Malaviya:

"It delights our hearts to hear that 'Yes'. I do not think that you think of either the Vice-Chancellor or the Vice-Chancellor's reforms as to be against patriotism. And this important point I will not be moving more than to have really some points touched by the Vice-Chancellor at length. I wish you to have heard from the Universities of India for high education. It is necessary for you to adhere strictly to the principles of non-violence. Mahatma has led you and to the world what are the principles of non-violence. If you have in that way your course set up. Avoid doing anything which will not be in accordance to the principles of Mahatma Gandhi. I am now waiting to ascend Congress but still I may refer

to the burning of stations and things like that. How does that help the cause ? It is a waste of public money and will have to be rebuilt at public expense, besides the inconvenience caused to the members of the public. What I say must be acceptable to you. First of all I wish to emphasise that your action should be non-violent. You must give individual liberty to decide what course they will follow. The picketing at the gate, and especially picketing by the girls should cease. It will not enhance the reputation of the University, but will weaken our cause and will bring on you and on us the reaction of the people. The Vice-Chancellor referred to the Armoury raid. I hope no attempt will be made to touch the armoury. It will do us no good but will do great discredit to the University. The result will be a clash between you and the Military in which the University will be bound to suffer very much. I am told that the offices of the Armoury have been taken possession of."

Dr. K. N. Gaur, a teacher of the University who was actively participating in the movement interrupted : "We believe that it hampers the British Government."

Pandit Madan Mohan Malaviya :

"In his opinion it will help us, but in my opinion it will not. This picketing by the girls should be stopped. I think you would be wise if you do not ask them to participate, but if they persist, you should persist in dissuading them. The Benares Hindu University students have for many years established a reputation for a high level of patriotism. I hope and pray that it may be preserved. We are passing through very critical times and I hope there would be no record which would be dishonourable to our students. I hope you will treasure these words of the Vice-Chancellor and practise them."

On the 14th at about 4.00 P. M. the District Magistrate, the Deputy Inspector-General and the District Superintendent of Police came to the University with an armed force, waited at the main gate and sent for the Vice-Chancellor. The Vice-Chancellor, Professor Radhakrishnan and the Pro. Vice Chancellor, Pandit Iqbal Narain Gurtu immediately rushed to the gate, talked to them and they withdrew. This gave another opportunity to the Vice-Chancellor to impress upon the students the necessity of leaving the University premises. As a result of the measures adopted by the University a very large number of students left the University

premises at much personal inconvenience and hardship. After the 12th August, 1942, there were serious dislocations in the Railway services from and to Benaras and this created several hardships for the students to go to their places. The University authorities were in close touch with the Railway Officials and a special train was arranged on the 16th to Allahabad and beyond, and over five hundred students left by that time. There now remained only about three hundred students in the University hostels. But for the transport difficulties, these students also would have left the hostels and gone to their homes.

In view of the disturbances, the University strengthened the arrangements for the Watch and Ward of the University area. Apart from the usual arrangements of the Watch and Ward Committee, the members of the teaching and administrative staff also started patrolling the campus in the nights.

Two days passed away. But at dawn on the 19th August, people found the University under the occupation of the Military. Without giving any information to the authorities of the University, the Police and Military entered the University at about five in the morning. The main gate of the University which was closed was opened by them by breaking the chains with oxy-acetylene gas. The students living in the hostels were forced by them to go out, their bag and baggages were all thrown outside the main gate. Then they went to the Library, broke open the lock and put their camp there. Later they were shifted to the Rampur Hall.

An emergent meeting of the Council was held on the 21st August and it approved the draft of a letter to be sent to the Government and others connected with the Government. After mentioning the events that took place in the University since the arrest of Gandhi and other leaders, the letter continued:

"So it was a great surprise to us when we found the Police and the Military enter the University on the 19th morning at about 5 A. M. without informing the authorities of the University or giving them an opportunity for explaining the actual position. Such an act was unexpected and disturbing.

"When the Police entered there were about 300 students, who, when asked to quit, quietly left the hostels with their belongings, and to the best of our knowledge, nothing incriminating or objectionable was found with them. We

have no doubt that if the Railway facilities were available there would have been a complete peaceful evacuation of the students from the University. In the circumstances, it is very unfortunate that the Police and the Military should have 'taken over' the University premises. However, we note that this 'taking over' does not apply to the members of the teaching or the administrative staff, that there was no interference with the Women's Hostel. We are comforted to be assured that we can carry on as usual our Academic and Administrative routine apart from the teaching of our students which has been suspended for the present. We strongly feel that it is inconsistent with the dignity of the University that there should be this 'taking over' of the University and that there should be this stationing of troops within the University area. We did our best to control the large number of (over 3500) students and succeeded in getting a very large majority of them back to their homes. The University is closed for a month, and if conditions do not improve we do not contemplate starting teaching work. In the meantime, so long as the present unrest continues, such steps as may be necessary for securing the premises against any disorder may be adopted from outside the area, if possible. In the circumstances, I am desired by the Council to make a strong representation to the Government and appeal to them to withdraw the troops and the police guards from within the University area at the earliest opportunity and preserve the dignity of the University which has done its best in these difficult days."

The letter was sent by the Vice-Chancellor with a personal letter dated the 22nd August from him to Lord Linlithgow, the Viceroy and Governor General, Sir Maurice Hallett, the Governor of U.P., and Sir Jogendra Singh, Education Member and to the other members of the Governor General's Council. Sir N. R. Sarkar, Sir M. S. Anand, Sir Muhammad Usman, Sir H. P. Modv, Sir J. P. Srivastava, Sir Sultan Ahmad, Sir Feroz Khan Noon, Sir Jeremy Rusman, Sir Reginald Maxwell, Dr. B. R. Ambedkar, Sir Edward Charles Benthall; to Sir Archibald Waver, Commander-in-Chief of India, to the Secretary to the Education Department, Government of India and the U.P. Government, to Dr. Purna Lal, Mr. P. W. Marsh and Sir T. Sloan. Advisers to the U.P. Government and to the Maharajas of Darbhanga and Jodhpur, Pro. Chancellors of the University. The personal letter ran as follows;

"I have pleasure in sending you our representation as desired by the University Council. You will notice from it what has been happening here.

"We are at present much concerned about the exact implication of the 'taking over' of the University which the District Magistrate informed us, he was instructed to do. I do not know whether similar orders have been issued with regard to any other University in the country.

"The student community in all the Universities and Colleges has been greatly excited by the present upheaval and from the reports in the Press we gather that some students along with some other elements of society have resorted to anti-social and violent activities which we have all along been strongly deprecating. Damage to railway and other Government property seems to be a common feature of the present disturbances. I do not know to what extent our students have associated themselves with such undesirable activities. Even assuming that some of them have done so, we venture to think that our position is not much worse than what has happened or is happening in other educational institutions. We have been coping with the situation, with our large markets, here as best as we can and I have no doubt, the Government authorities who are trying hard to put down the disturbances over a much larger area, will appreciate our own difficulties in the matter.

"Being a University of an All India character, supported by the Princes, the people and the Government of the country, any special or drastic action taken in regard to this University will be viewed with concern by the public at large. It is the one institution which is looked upon with great affection by the entire Hindu public in India among others. Any discriminatory treatment will, I am afraid, cause much resentment and misunderstanding of the Government's attitude.

"If any member of our staff, or any of our students are found guilty of any criminal conduct, the Law must certainly have its course. But any orders of Government which will in any manner restrict the normal functioning of the University are bound to cause deep resentment which doubtless, we are all anxious to avoid.

"It may be noted in this connection that since the starting of the War, the University has done its best to co-operate with the War Effort. In the circumstances, may I appeal to you, before it is too late, not to adopt any extreme measures in regard to this University."

The whole matter was also communicated to the Chancellor, Maharaja Sir Ganga Singh of Bikaner. He had addressed a letter to the Vice-Chancellor on the 10th August itself requesting to let him know the policy and line of action proposed to be adopted so far as the University and its activities were concerned, in view of the unhappy political developments in the country.

On the 29th August 1942 a letter was received from the District Magistrate of Banaras asking for certain machines and tools from the Engineering College for War work. The University had already placed certain machines of the Engineering College at the disposal of the Defence Department for Munition Production. The present requisition was in addition to those machines.

The matter was considered by the Council at an emergent meeting held on the 30th August, 1942 and it resolved that "while the Council feel that the removal of the machinery in addition to those already given will very seriously interfere with the instructional work of the Engineering College of the University, but realise the paramount necessity of Government owing to War, and so are willing to release the machines immediately, but that the Council request that Government will be pleased even before the termination of the War, to replace these machines with machines of improved type, as it is understood that a consignment of machines is expected from America."

On the 2nd September, the District Magistrate informed the Vice-Chancellor that the University should not reopen on September 14 and that it should remain closed until further orders. The Principals of the Colleges and the Heads of the departments then met on the 1st September evening and decided to close the University in lieu of the Puja Holidays from the 14th September till the 20th October, 1942, instead of from the 16th October to the 10th November. This was notified through the Press and the All India Radio.

A regular order for the acquisition of the University buildings had not been issued by the Government till then. Such an order was issued by the District Magistrate of Banaras on the 5th September, 1942 which read as follows :

| | |
|----------------|--|
| Civil Defence | "Whereas it is essential for the maintenance of |
| Department | public order, I, the District Magistrate of Benares, |
| Notification | by virtue of the powers delegated to me by the notifica- |
| No. 3862 CX (D | tion mentioned in the margin requisition the buildings |
| dated | of the Benares Hindu University under rule 75 A of |
| May 7, 1942. | the D.I.R." |

A copy of this was received by the Vice-Chancellor with a letter of the District Magistrate, Mr. W. W. Finlay, saying

"As you were already aware I had received orders from Government to take over the buildings of the Benares Hindu University. In order to regularise the position I send you a copy of an order under rule 75A D.I.R."

Professor Radhakrishnan and Pandit Iqbal Naram Gurtu left Banaras on the 7th September morning and had an interview with the Governor at Lucknow on the 8th noon. The Governor spent the first half hour recounting the strategic importance of Banaras from the Military point of view and telling about the extent of the damage done to the telegraph wires, telephone connections, railway lines, the burning of railway stations, police stations, etc., which in his opinion could have been done only by skilled organizers and not by the illiterate villagers by themselves. He then said that the information conveyed to him was that the boys of the Benares Hindu University were mainly responsible for inciting the people to do damages in Banaras and the neighbouring districts. Professor Radhakrishnan and Pandit Iqbal Naram Gurtu explained the position so far as the University was concerned. After a full and frank discussion the Governor said that he could not give any decision in the matter as this was an All-India question and needed to be discussed with the Viceroy. Professor Radhakrishnan requested him to send an official reply to the representation of the University for being placed before the Council.

After the interview with the Governor, Professor Radhakrishnan and Pandit Iqbal Naram Gurtu left for Delhi and reached there on the 9th. There they met Sir J. P. Srivastava, Sir Sultan Ahmad, Sri N. R. Sarkar, Sri M. S. Aney, Dr. Ambedkar and Sir Homi Mod. All of them were quite sympathetic to the cause of the University. They could not meet Sir Jogendra Singh, Education Member as he was not in Delhi. On the 11th evening they had an interview with the Viceroy. After listening to them, the Viceroy appeared to be agreeable to allow the University to function normally at an early date so long as the interests of the safety and law and order of the Province were preserved.

The term of the Vice-Chancellorship of Professor Sir S. Radhakrishnan was due to expire on the 16th September, 1942. A Special Meeting of the Court was convened on the 13th September, 1942, for the election of the Vice-Chancellor. He and Pandit Garta had therefore to return to Banaras immediately after their interview with the Viceroy.

The Special Meeting of the Court was held at one in the afternoon of the 13th September. Proposing that Professor Sir S. Radhakrishnan be re-elected as Vice-Chancellor, Dr. Kannyakam said:

"We are passing through troubled times and momentous issues are constantly coming up for consideration, and a man of his eminence and position is needed at the helm to guide the administration.

"He originally came to use his own euphemistic expression, as a week end Vice-Chancellor, but he has since been able to give his whole time to the University and has worked with such energy and devotion from the years' beginning to the years' end that the University has greatly prospered under his watchful care.

"He has given up other lucrative engagements elsewhere and his influence has helped the University in establishing some new Chairs and bringing donations for different purposes. We require at this juncture a man of cool judgment and of calm and dispassionate outlook and in Dr. Sir Radhakrishnan we have a man to meet those requirements.

"I propose therefore that Dr. Sir Radhakrishnan be re-elected Vice-Chancellor of this University from the date his present term expires." The proposal was carried unanimously.

The Statute provided that the Vice-Chancellor shall hold office for three years. This necessitated the calling of a Special Meeting of the Court whenever the Vice-Chancellor was elected at a Special Meeting. In order to obviate this necessity and expenses involved thereof the Court passed another proposal:

"That at the end of Clause 2 of Statute 8 after the words "The Vice-Chancellor shall hold office for three years" the words "and shall continue to do so till the appointment of his successor" be added."

A meeting of the Council was held immediately after the Court's meeting to which the Vice-Chancellor reported the details of his and the Pro-Vice-Chancellor's interviews with the Governor of U.P. and the Viceroy. A letter dated 9.9.1942 from the Governor of U.P. had been received by

this time in reply to the representation of the University dated the 22nd August, 1942, which ran as follows :

"I write in reply both to your two demi-official and official letters dated the 22nd August on the subject of occupation by the police of the University premises. I have had the advantage of a full and frank discussion with yourself and with the Pro. Vice Chancellor and this makes unnecessary a repetition of much that I said on that occasion.

"2. In my conversation with you there were four considerations upon which I tried to lay emphasis. The first consideration was of the very extensive damage which has been done in the eastern districts of this province centred round Benares, some of which I have myself seen. I explained that, though damage has been done elsewhere in the province, in no other area has sabotage been perpetrated to anything approaching the same extent as in the Benares area or with the same outward signs of calculation. I explained also the military reasons which made it impossible to give full publicity to the damage done.

"3 Secondly, I pointed out to you that apart from the very important considerations of maintaining law and order for which Government is responsible, Benares itself and the eastern districts of the United Provinces occupy a position of peculiar strategic importance in the defence of this country, and from the point of view of the war it is absolutely essential that disturbances of this kind shall not take place again.

"4 We then discussed the allegations made against the University and its students and I gave you some details of the material at present available which tends to show that not only did individual students play a part in the disorders, but that the University was actually used as a base for expeditions of sabotage. I explained to you that I am not yet in a position to give a final opinion on this point. As you will appreciate, my officers have been fully employed on the primary task of establishing peaceful conditions ; but I am having the fullest possible examination made and thereafter shall be able to express a firm opinion.

"5. Finally, we discussed the future action to be taken in regard to the University which you have at present closed up till the 21st October. I fully appreciate the steps which you and the University authorities endeavoured to take to prevent violent student activity when this became actively threatening. I appre-

ciate too the effect upon the University year of this closure and of a possible extended closure ; and I realise that, on the assumption that University students were in some degree responsible for the disturbances, the closure of the University must inevitably penalise the innocent with the guilty. But as I endeavoured to make clear in our conversation, I am principally concerned with the future, and with the past in the main only in so far as it gives an indication of possible future conduct. Before I can agree to the opening of the University, I must be certain, if the results of present investigations show a considerable complicity on the part of some sections of the University, that there is absolute guarantee that these incidents will not be repeated, and that assurances in this regard are capable of being implemented.

"6. In your letter the request which you have made refers to the withdrawal of police from the University. I take this, however, to be only a minor point subsidiary to the decision regarding the University itself. I have already explained that enquiries are not yet complete and it is not possible to reach a decision immediately. I must moreover consult His Excellency the Viceroy. I realise, however, the difficulty in which you are placed and will endeavour to see that there is no avoidable delay."

A reply was sent to Sir Maurice Hallett, by the Vice Chancellor on the 14th September as under :

"Thank you for your letter of the 9th September which reached me yesterday. I placed it before the Council and the Syndicate and explained in detail what your feelings in the matter were.

"With regard to the first two considerations let me assure you on behalf of the Council and the Syndicate, that we deplore very much the extensive damage to Railway and Government property done in the Eastern Districts of the province round about Benares. We appreciate the special importance of Benares from the strategic point of view.

"May I, in this connection, point out, how, from the very beginning, the University has been co-operating with the War Effort. We had undertaken to train M.G.O's and I.A.F. mechanics, lent machines of considerable importance to us, to the Government for War purposes even though their removal meant serious injury to our instructional side, and you were pleased in your letter of the 2nd June to say "I have already heard from Mr. Waugh

that the University had agreed to lend the machine tools required and I must thank you most sincerely for the ready co-operation which you have given. The tools will be of the utmost value at the present time, and I know that every effort will be made to replace them as soon as possible."

"You next refer to the investigation of the evidence against the University and its students. I should like to assure you that, during the three years I have been here, I have not had any evidence whatever of any organisation in the University intent on violent activities. The present troubles in the University happened in that eventful week from the 10th of August, when there was intense and widespread excitement, particularly among the students. Prior to this week, it is true that our students in their unions, used to discuss political subjects, but we always exerted to promote a dispassionate examination of the conflicting views and a judicial temper. As in other Universities, we have had here also the Students' Federation interested in voicing their characteristic demands. As a professor of the University of Oxford, and a Fellow of All Souls' College, I am aware, how the Oxford Union, for example, carried with large majorities in great excitement and heat, such totally subversive propositions, as "We shall not fight in any circumstances for our King and Country" and "This House has no confidence in the Foreign Policy of His Majesty's Government" and so forth. Every University in Great Britain has its clubs, representing widely different political views such as Liberal, Conservative, Labour and Communist. We do make a distinction between political discussions and political activities. In the present trouble from the beginning the Vice-Chancellor advised the students that it was wrong for them to take part in anti-social and subversive activities, that they were hurting themselves, their education and the University by participating in the movement. He pointed out that it was most unfair to the University that, while remaining students, any of them should associate themselves with these activities and use the University as a shelter for such things and if there are any students who are minded that way, the most honest and honourable course for them would be to leave the University and take the consequences of their acts. We feel that we can claim that our endeavours in controlling the situation have been largely successful.

"I do not deny that a few of our students might have indulged in criminal and violent activities, but I feel that there has been no organisation for the purpose in the University. I very much hope that you will have sufficient evidence to show that the sabotage in Benares and neighbouring areas was not organised mainly by our students. Similar things have happened in other parts of the country.—Students of other institutions in Benares and neighbouring areas, and young people, who may have taken part in the movement, it is quite possible, are sometimes mistaken for our University students. From your further inquiries about the incidents that may have happened in the province, it is quite possible that you may find that some students of other Universities have participated in anti-social activities. It is true that a good number of our students come from the Eastern districts of the Province, and Behar, but it is due to our geographical position. From this it would not be fair to conclude, that the troubles in these parts have emanated mainly from our University students. The secret reports of the C.I.D., I have no doubt, will be checked before they are accepted by the Government.

"And now for the future in which the Government and the University are equally interested.

"(1) On the 12th of August, when we found that the situation in the city was developing on undesirable lines, we closed the University. On the 4th of September, when we found that the situation had not improved, we again extended the period till the 20th of October. If the situation does not improve even by then, on account of internal troubles or for any other reason, you may trust us to extend the period. It is not our desire to keep the students together here and expose them and ourselves to unnecessary risks.

"(2) We have already said that if any member of our staff, or our students have taken part in criminal and violent activities, they should be dealt with according to Law. I may inform you that at the Council meeting held on the 13th of September, the University has withheld the salaries of those teachers and clerks (four in number) under arrest and though Dr. Gairola, and Mr. Radhey Shyam Sharma have not yet been arrested, we have dismissed the former, and terminated the services of the latter.

"(3) As for those who are suspected but not actually found guilty, we will fully inquire into their cases, and if we are satisfied

that there is sufficient ground for taking disciplinary action against them we are prepared to take it.

"(4) So far as the residents in the Hostels are concerned, we shall exercise strict control over them and see to it that the practice that visitors from outside are not accommodated without the permission of the Wardens concerned, is more rigorously enforced.

"(5) We intend, on reopening, to introduce, the tutorial system which will establish personal contacts between the teachers and the students and enable the tutors to exercise more control over the activities of the few students who will be attached to each of them.

"The steps we intend to take, we trust, will afford reasonable security against any disorder in the University. I have no doubt, that you will appreciate our position as a University, where we cannot resort to measures which will be directly opposed to the spirit of a University.

I do hope that you will let us have a favourable decision and withdraw the requisitioning of our buildings under D.I.R. 75 A, as soon as possible. I should, in conclusion, point out that we feel strongly that this University, round which so much Hindu sentiment centres, should have been singled out for such drastic treatment, when similar things have happened in other educational institutions throughout the country."

"P.S. There are strong rumours that the Military have an eye on this University, for a Base Hospital, or some such thing. I hope it is only a rumour, and it is utterly unfounded, though repeated visits and enquiries from Military officers seem to give semblance to it. From my talks with you and the Viceroy, I am certain that both of you are anxious to help us to re open the University as soon as possible."

A copy of the above letter was sent to the Viceroy also.

Professor Radhakrishnan was away from Banaras from the 16th to the 30th September. Just a day before his return, a telegram was received from the Secretary to the Governor of U.P. requesting him to come to Bareilly on the 2nd October, to discuss the affairs of the University with the Governor.

In response to this invitation Professor Radhakrishnan and Pandit Gurtu left Banaras on the 1st October and met His Excellency Sir Maurice Hallet on the 2nd October at the Circuit House at Bareilly. Sir Maurice gave them a copy of the Secret Report of the Police about the University.

It contained a very exaggerated account of the political activities of the students of the Banaras Hindu University and indicated that there had been a deep rooted prejudice in the minds of the Government officials against the University. The whole matter was then fully discussed. Sir T. Sloan, Adviser to the Governor, in charge of Law and Order and the Governor's Secretary were also present. It was finally agreed that it was no use raking up the past and that they should see only about the future. The Vice-Chancellor indicated that his proposal was to start the M.A. and Acharya classes on the 21st October; Law, Engineering and the rest on the 11th November. The Governor agreed that it was a wise decision to start by stages so that the temper of the students might be known. The Governor wound up the discussions saying that he was leaving for Simla on the 4th October and would have a discussion with the Viceroy and that he would communicate the decision at the latest by the 10th of October. He recognised that it was an All-India Institution.

During the discussion, when the Vice-Chancellor referred to the talk of the conversion of the University into a base hospital, the Governor agreed that such a proposal was made to him and that it was not agreed to. He however added that "if there is trouble again in the University within 24 hours we would occupy the buildings and we cannot let those nice buildings remain unused."

Dr. Radhakrishnan returned to Banaras on the 3rd October with Panit Gurtu. Next day he addressed a letter to Sir Maurice Hallet thanking him for his great courtesy and consideration, and confirming the points that were considered during the discussion. Lastly he said:

"We propose to put into action the different suggestions made in our representations to you in my letter dated 11th September, 1912, and any other measures that are likely to be of help. In the mean time, I am encouraged to hope from our conversation that we will be able to start work by stages on the lines indicated to your Excellency in our conversation and in anticipation I am sending the enclosed letter to the parents and guardians of students, as we are running short of time and some of our boys come from remote corners of India."

The letter proposed to be sent to the parents and guardians was as follows:—

"Owing to disturbed conditions in Benares and its neighbourhood the University classes were closed on the 12th of August, 1912. We are intending to reopen the classes as follows. —



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$$Y_{\text{eff}} = \frac{\sum_{j=1}^n Y_j}{n} = \frac{1}{n} \sum_{j=1}^n Y_j$$

Sir Maurice Hallett
Governor, U.P.

"(1) M.A., M.Sc., and Acharya (Ayurveda, Oriental Learning and Theology), on the 26th of October, 1942.

"(2) Law (First and Second years), Engineering (Third and Fourth years), Mining and Metallurgy (Third and Fourth years), B.A. (Fourth year), B.Sc. (Fourth year), B.Sc. (Tech.), B. Pharm. and Bastri Classes (Ayurveda, Oriental Learning and Theology) on the 2nd of November, 1942.

"(3) Other classes on the 11th of November, 1942.

"If you wish to send your son/ward back to the University for resuming work, it is essential in the present conditions that you should be quite satisfied that your son/ward will pursue his studies without being disturbed by the political excitement round about. If, on the other hand, he is likely to be carried away by excitement, it is best that he is detained at home under your personal influence. I hope you will understand our anxiety to have with us here only those students who are keen on their studies and would help us to carry on the normal work of the University.

"II. I shall be grateful if you will write to the Principal or the Head of the Institution concerned so as to reach him by the 18th of October, 1942, if your son/ward will resume his studies on the reopening of the University. If you decide to send him, it is essential that his fees for the months of August, September and October, 1942, are remitted in advance to reach the Pro. Vice-Chancellor on or before the date mentioned hereunder : -

For students of classes in (1) of para. 1 above, 21st October, 1942.

For students of classes in (2) and (3) of para. 1 above, 25th October, 1942."

The letter of the Governor communicating his final views was received before the end of the week. The letter said :

"When we met at Bareilly a few days ago, I told you that I would let you have my final views on the Benares University as soon as I could, and, after discussion with His Excellency the Viceroy, I now write to convey them to you. I realise the inconvenience caused to you by the delay in reaching a decision, but I know that you appreciate that not only must investigation take some time, but a decision must be reached against the background of events as they have developed and are developing. In our two discussions we covered much past history, but, as I said at the time, we are concerned rather with the future than with the past, and in this

letter I need only state the broad conclusions which I have reached without entering unduly into details.

"2. First I must express my certainty as a result of investigation that the serious disturbance and sabotage which occurred in the Benares area and which radiated out from Benares was caused in a great measure by Benares Hindu University students, led and encouraged by certain members of the staff. I do not question the efforts which you yourself took in an attempt to keep the boys out of trouble when news came of the Bombay arrests, and I have no doubt that many boys were safely removed to their homes. But a very considerable number of students, under the particular leadership of Dr. Gairola and Professor Radhe Shyam, did embark on a campaign of sabotage which has had no parallel elsewhere in the province.

"3. I have equally no doubt that what occurred must be viewed against the background of the last eight or ten years. As I said when we met, there has arisen in the University an unduly political atmosphere, encouraged and fostered by frequent political meetings and addresses delivered by extremist leaders, and it is this atmosphere which has provided the background for recent events. I fully appreciate your own difficulties in this regard, but it is quite clear to me that, whatever action you or Government may take, we cannot expect that atmosphere to change quickly. There can be no harm in University discussions on politics in normal times, but experience has shown that through lack of University discipline politics have not been kept upon an academic plane, but have developed into open and violent action.

"4. In my earlier letter I emphasised the very extensive damage caused to communications in the Benares area, and since I wrote it has been possible to make public in a greater degree the extent of that damage. I pointed out too the very important strategical position which Benares holds in our military lines of communications and that a break in communications at this point might have a most far-reaching effect upon the defence of India. These are the two fundamental considerations which, in the light of what has occurred, must influence Government's policy towards the University, and it is clear that in no possible circumstances must the risk of a repetition of recent events be allowed to recur. The question therefore is whether, if the University is allowed to reopen, there is satisfactory assurance against that risk."

Then His Excellency mentioned four points upon which he wanted fullest satisfactory assurance from the University authorities. The first was the strict enforcement of the rule passed by the University in 1936 that "The students shall not hold any meeting or organise activities in the University, other than those which have been recognized by the University, without the permission of the Principal of the College or any other University authority or the Pro.Vice-Chancellor, and no notice shall be posted or circulated by the students anywhere in the college without the permission of the University authorities." The second was regarding the exclusion of certain persons from the University. He, however, appreciated the University's difficulty in this respect. The third was in regard to the tightening up of discipline. And the last point was co-operation of the University authorities with, and grant of access to, the Intelligence staff.

The whole matter was reported to the Council on the 11th October. The Council approved the action taken by the Vice-Chancellor till then and also the letter drafted by him for being sent to the Governor. The letter to be issued to the parents and guardians was also approved.

A reply to the Governor's letter was sent by the Vice-Chancellor on the 12th October, 1942. Regarding the first point he said that every effort would be made to discourage political activities of subversive or dangerous character.

As regards the second point he said "In a University we feel that other alternatives should be tried before extreme measures are adopted. I have no doubt that in cases where you yourself proposed to take action, we will satisfy yourself completely about complicity in disturbances and futility of other methods before any members of the staff or students are excluded from the University. I do hope very much that such cases will be very few, if any."

Regarding the tightening of discipline the steps intended to be taken were mentioned.

So far as the last point was concerned it was stated that the University would readily give any information needed by the Intelligence Officers provided they approached the authorities concerned. It was further stated that as far as possible occasions for searches and arrests should be avoided after the students reassembled, for these usually caused excitement. Finally it was stated that the classes were being started as indicated in the circular letter and that the main body of students would

reassemble on the 11th November. It was hoped that the police guard would be removed by the 24th of October at the latest.

After some further correspondence the Governor finally allowed the University to reopen as decided.

The Chancellor of the University, the Maharaja of Bikaner was in close touch with the Vice-Chancellor and the Government of India throughout this period and he greatly helped in the matter. In his last letter to Professor Radhakrishnan dated the 1st November, 1942, the Chancellor, Maharaja Ganga Singh said :

"In conclusion I should as Chancellor like to convey to you my appreciation of the way in which you conducted these delicate and difficult negotiations and to congratulate you on their successful outcome. I have every hope that you will be able to steer the Institution clear of the difficulties ahead."

The University started work on the 26th of October and all the classes started on the 11th of November, 1942 as arranged. The Annual meeting of the Court was soon held on the 28th November, 1942. Reporting about the unfortunate event, the Vice-Chancellor said in his annual statement before the Court :

"We had great fears as to what would happen and somehow we managed to escape from that condition. Happily, as you see, we started work on the 26th of October and are getting on smoothly till now. It must be understood that while other Universities in this country were established in pursuance of the general policy of the Government to increase the facilities for higher education in the country, this University was established in response to public demand. This University was started on the initiative taken by men like the late Maharajadhiraja of Darbhanga, Dr. Annie Besant, Pandit Madan Mohan Malaviya, and Dr. Sir Sundar Lal. It is supported mainly by the people of this country. It is a national institution in a special sense of the word. Any injury done to it is a national loss of the first quality. Our members of the staff and students realised the gravity of the situation. I wish to place on record here the whole-hearted cooperation of the students and the staff in helping us to run the University. We received help not only from the University authorities such as the members of the Council, the Syndicate and the Senate but also from the student community who realised that it was their University. They felt a sense of pride that it belonged to them and any injury or damage to the

University must be regarded as a national dishonour and a damage to themselves (cheers). Greedy eyes are on us and we must be careful to protect the safety and well-being of this University. Before I sit down, I appeal through the members of the Court to all the public of this country, to the students specially that this University stands on a different footing from other Universities. It must be understood that the University is a corporation of teachers and students and our interests are academic and they cannot be preserved unless we have a peaceful atmosphere. May this beautiful temple of learning stand for all time through the grace of the Almighty (Cheers)."

The members of the Court paid eloquent tributes to Professor Radhakrishnan offering him heartiest thanks and sincerest and warmest congratulations for restoring the University from the trouble. The feelings of the members of the Court were well expressed by Munshi Iswar Saran when he said :

"I wish to assure you that as far as the Court, the Council, and other bodies of the University are concerned, you can always rely on their fullest and unstinted support and cooperation because we realise that by your dignity, by your scholarship and by your experience, by your ability, and I might also add, by your position you have succeeded in these troublous times to save the University and the rumours of which we heard so much proved to be unfounded (hear, hear). We are happy to find that we are meeting here to-day in the old way unaffected by the rumours and all that has happened. I have every hope that the student community to which you made an appeal will respond to and will realise that there is a great distinction between this University and the other Universities and by their conduct in this University they will justify the faith that you have in their loyalty and cooperation."

CHAPTER XXVII

YEARS OF CONSOLIDATION

कर्मणि व्यज्यते प्रज्ञा

The disturbances of August, 1942, did certainly affect the University's progress to a great extent. It delayed the working of the Committee appointed by the Chancellor, Maharaja Sir Ganga Singh of Bikaner under the Chairmanship of Sir Maurice Gwyer, to report about the requirements of the University. Besides Sir Maurice Gwyer, the Committee consisted of Dr. B. C. Roy, Vice-Chancellor of the Calcutta University, Sri K. Sanjiva Row, Member, Federal Public Service Commission and Dr. A. H. Pandya, Principal, Bengal Engineering College, Sibpur, as members. Sir T. S. Sankara Aiyar, Member, Railway Board was later appointed as a member of the Committee in place of Sri Sanjiva Row. The letters of appointment were sent to the members of the Committee by the Chancellor on the 2nd April, 1942. But even by the end of the year 1943 it was not known when the Committee would meet. Sometime in 1943 when the Vice-Chancellor had a talk with Sir Maurice Gwyer in this connection he told him that the Committee would come when times were more propitious.

Maharaja Sir Ganga Singh was also not there to see that things were expedited. He passed away in February, 1943 which caused a great loss to the University. He had taken an abiding interest in the growth and development of the University from the very beginning and had occupied the office of the Chancellor for over thirteen years.

In the same month the University sustained another great loss in the passing away of Pandit Rama Kant Malaviya, the Honorary Treasurer of the University. It was a terrible shock to Pandit Madan Mohan Malaviya also.

Pandit Ramakant Malaviya was first elected by the Court to the office of the Honorary Treasurer on the 22nd December, 1939, for a period of three years. He was re-elected on the 28th November, 1942, for another three years and the term was to expire on the 21st December, 1945. In the casual vacancy caused by his death, the Council appointed, on the 25th April, 1943, under Statute 13(2), Rai Govind Chandra as Honorary Treasurer of the University upto the 21st December, 1945.

Another important loss suffered by the University at this time was the demise of Pandit Baldevram Dave who passed away in January, 1943.

Despite all difficulties, the progress of the University continued under the guidance of Professor Radhakrishnan. The Pro. Vice-Chancellor, Pandit Iqbal Narain Gurtu carried out the work with exacting consciousness and selfless devotion. Every attempt was made to stabilise the existing departments and to put them on a sound basis. Provision was made to give some relief to the low paid teachers and others by giving them special increments. The increase in University's contribution to the Provident Fund of the employees from $3\frac{1}{2}$ to $6\frac{1}{2}$ per cent was made applicable to all the members of the staff with effect from 1-4-1942. With all this the Revenue Account for the year 1941-42 ended in a surplus of Rs. 68,234/-. In the year 1942-43 the surplus was Rs. 53,224/-. This was the result of the effective control of expenditure enforced in every conceivable way, of course, consistent with the urgent and essential requirements of the students and the teachers.

The offices of the Pro. Vice-Chancellor and the Registrar had been working in the Arts College building since 1921. In the year 1941 a separate building was constructed for housing all the administrative offices. The building was ready by the end of the year 1941 and it was used for accommodating the delegates and guests who came to the University for the Silver Jubilee function. In February, 1942, the offices of the Pro. Vice-Chancellor, the Registrar, the Estates Committee and the Public Works Department were shifted to this building.

With a view to have better banking facilities the University had entered into an agreement with the Imperial Bank of India, in the year 1940, for opening their Pay Office in the University campus. The Pay Office was opened on the 6th March, 1940 in one of the rooms of the Physics Building. This Pay Office of the Bank was also shifted to the new Administrative Offices building.

The housing of all the Administrative Offices and the Bank at one place provided better facilities for their efficient working. This also relieved the congestion in the Arts College Building where space was badly needed for the Commerce classes. The first batch of the I.Com. students passed out in 1942. The B.Com. classes were started in July 1942.

The Diploma course in Ayurveda for which the Maharaja of Darbhanga endowed a sum of Rs. two lakhs on the occasion of the Silver Jubilee was also started in the Ayurvedic College in July, 1942.

In the Library, a two months' course of Librarianship was conducted during the months of May and June, 1941, and this encouraged the starting

of a six months' Certificate Course in Librarianship in that year. In 1942, a Diploma Course in Librarianship was started.

The number of students which was 3603 during 1939-40 increased to 3945 in 1940-41 and to 4209 in 1941-42. But in 1942-43 there was a drop in the number on account of the disturbances and on the 31st March, 1943, it remained at 3894. The political disturbances and the closure of the University affected the normal extra-curricular activities of the students during the session 1942-43. The annual Convocation was also held on a modest scale on the 29th November, 1942. The Vice-Chancellor himself addressed the Convocation *extempore*.

When the University reopened after the Summer Vacation in July, 1943, the Council fixed the date for the annual meeting of the Court on the 27th November, 1943. The office of the Chancellor was lying vacant after the passing away of Maharaja Sir Ganga Singh of Bikaner. There was some trouble in finding a suitable successor. Ultimately it was decided that it would be in the best interest of the University to have Maharaja Sir Hari Singh of Jammu and Kashmir as the Chancellor. Maharaja Sir Hari Singh was an outstanding personality among the Hindu Princes and well known for his liberal and progressive views.

A special meeting of the Court held on the 21st August, 1943, elected Maharaja Sir Hari Singh of Jammu and Kashmir as the Chancellor of the University for a period of three years. Pandit Raghunandan Lal Dar who was His Highness' representative on the Court and was present at the meeting thanked the Court for this.

The Court of the University consisted, besides the ex-officio members and donors and their representatives, of one hundred and five elected members. Out of them ten were to be elected by the registered graduates, thirty by the registered donors, ten by the Senate, and the remaining sixty five by the Court itself—fifteen to represent the Hindu religion and Sanskrit Learning, ten to represent Jain and Sikh Communities, ten to represent the learned professions and twenty others as might be elected by the Court. The Council consisted of three Ex-Officio members, viz., the Vice-Chancellor, the Pro. Vice-Chancellor and the Treasurer, and thirty elected members—five by the Senate and the remaining by the Court. In fact the Court elected the Vice-Chancellor, the Pro. Vice-Chancellor and the Treasurer also. Thus the whole Council was an elected body. The Senate consisted of the Chancellor, the Pro. Chancellors, the Vice-Chancellor and the Pro. Vice-Chancellor, all elected by the Court, as Ex-Officio members; five





members nominated by the Visitor; and thirty elected members—five elected by the Court, five by the registered graduates, five representing Hindu religion and Samskrit learning elected by the Senate and fifteen others elected by the Senate from persons engaged in the teaching work of the University or its Colleges. The Syndicate which was the executive body of the Senate consisted of the Vice-Chancellor, the Pro. Vice-Chancellor and eighteen persons elected by the Senate of whom not less than ten were to be University Professors or Principals or Professors of Colleges. Other Bodies of the University, viz., Faculties, Board of Appointments, Standing Finance Committee, etc. had also elected members on them. Naturally the teachers of the University and others connected with it were attracted to become members of these bodies. The existence of some electioneering politics was therefore inevitable. People used to approach the Vice-Chancellor also to give indications about the persons to be elected to the various bodies. Professor Radhakrishnan refused to accede to such requests and while addressing the Court on the 28th November, 1942, he said :

“There has been loose talk about parties, official nominees etc. I wish to say here emphatically that the officials of the University have no interest in any individual or group. In this University there can only be one party, and it is the party of the University which works for the University. The officials of this University are prepared to work with any set of people because they feel that whoever comes to work for the University will keep the interests of the University higher than anything else. In the elections, I may tell you, you are at liberty to vote according to your conscience.”

The election tempo was at a high level in the next year. The term of the Pro. Vice Chancellor, Pandit Iqbal Narain Gurtu was to expire in November, 1943. He was persuaded to continue for another term. But some members proposed the name of Dr. Bhola Nath Singh for that office. Another proposal was brought forward that Pandit Radhakant Malaviya be elected Pro. Vice-Chancellor. An election now became inevitable. In a tense atmosphere the Court met on the 27th November, 1943. Pandit Madan Mohan Malaviya himself moved that Pandit Iqbal Narain Gurtu be re-elected Pro. Vice Chancellor for a period of three years from the 30th November, 1943. The name of Dr. Bhola Nath Singh was also duly moved but the gentleman who had given notice proposing the name of Pandit Radhakant Malaviya withdrew his proposal. Ballot took place and Pandit Gurtu was declared elected.

At the same meeting the Court appointed, on the proposal of Dr. B.N. Prasad, a Committee "to revise and modify the Statutes relating to the constitution of the Senate, the Syndicate and other academic bodies with a view to ensure proper and desirable representation of the various departments of the University on those bodies and to minimise the evils of the elections as far as possible."

The twenty-sixth Convocation was held on the next day of the Court meeting viz., on the 28th November, 1943. The Convocation Address was delivered by Dr. Hriday Nath Kunzru. The honorary degree of Doctor of Laws was conferred upon the Chancellor, Maharaja Sir Hari Singh of Jammu and Kashmir, *in absentia*.

The re-election of Pandit Gurtu as Pro. Vice-Chancellor enabled the continuation of the consolidation programme uninterruptedly.

Professor Radhakrishnan had been feeling from the very beginning that the employees of the University were much underpaid. There were sixty nine teachers who were getting a salary of Rs. 100/- or below per mensem ; seventy-three between Rs. 100/- to Rs. 150/- and sixtyseven between Rs. 151/- to Rs. 300/-. Teachers drawing more than Rs. 300/- p.m. were only about fifty. Then nearly half of the teaching staff was without any graded salary. On the administrative and ministerial staff there were only twenty nine persons on graded posts. The remaining 146 had no graded salary. The salaries were low even under the pre-war conditions and due to the rise in prices and abnormal economic conditions created by the War particularly after 1942, they became utterly inadequate. With a view to improve the conditions the Vice-Chancellor had been pressing for additional grants from the Government. But, unfortunately his hopes had not been fulfilled. He now decided that something should be done to give graded salaries to the staff even if it resulted in a slight deficit in the Budget. For the first time in the annals of the University, all the members of the staff were placed in graded salaries with effect from 1st April, 1944. In fixing the grades there were many difficulties as there was no definite plan adopted in the past while fixing salaries of the employees. Further the designations of certain persons were not clear. An attempt was made now to correlate the grades, as far as possible, with the posts rather than fixing them for individuals occupying the posts. All the details were decided by the Budget Committee at its meetings held on the 6th and 7th March, 1944 and they were finally accepted by the Council on the 25th and 26th March.

After finishing this work, Pandit Iqbal Narain Gurtu expressed his desire to be relieved of the office of the Pro. Vice-Chancellor on grounds of

health. At its meeting held on the 25th March, 1944 the Council accepted his resignation with much regret and passed a resolution placing on record its deep sense of gratitude and high appreciation of the devoted and selfless services rendered by him to the University.

As a crowning act to all his services to the University which were completely honorary, Pandit Gurtu donated, on the eve of his retirement from the Pro. Vice-Chancellorship, a sum of Rupees three thousand to the University for an endowment for awarding a scholarship to be called "Rai Pandit Kishan Narain Gurtu Scholarship". Later he increased the amount of the endowment by another five hundred rupees.

In view of the impending retirement of Pandit Gurtu, the Vice-Chancellor had taken steps to fill up the office of the Pro. Vice-Chancellor. Shri Rang Bihari Lal, Retired Accountant General, U.P. had agreed to accept it. This had the approval of the Chancellor and of the Visitor.

Shri Rang Bihari Lal joined his duties on the 4th April, 1944. He was then elected by the Court for a period of three years, on the 25th November, 1944.

While coming to Banaras after the Summer Vacation in July, 1944, Professor Radhakrishnan paid a visit to Hyderabad and with the help of the old students of the University there made collections of donations to the extent of over Rupees two lakhs. Raja Dhanrajgiri of Hyderabad gave a donation of Rs. one lakh for endowing a Chair in Indian Philosophy. The Council resolved to invest this amount in the construction of residences for staff. The Council also resolved to invest the principal amount of Rs. one lakh being the endowment for the Commerce Department, in the construction of new residences. Lala Man Mohan Das of Allahabad donated a sum of Rs. 25,000/- to be utilised with his previous family donation of Rs. 75,000/- for the construction of hostels. The Council decided on the 16th July, 1944 to construct a new hostel with this sum. Another donation accepted by the Council on the 16th July, 1944 was from His Holiness Kasivasi Arulnandi Tambiran for the endowment of a Chair in Saiva Siddhanta. The Old students of Bombay gave Rs. 16,000/ for establishing an internal telephone system. In November, 1944, Shri G. M. Modi donated a sum of Rs. one lakh for the construction of the Modi Chemical Research Laboratory.

The Chancellor's Committee assembled at the end of July, 1944, at Delhi and it visited the University on the 9th and 10th August, 1944. The University supplied all the financial and statistical information required

by the Committee regarding the working of the University. The Vice Chancellor and other officials also replied to all the enquiries which the Committee put to them. While awaiting the publication of the Committee's report, the University sent representations to the Government of India and the U P Government for recurring and non-recurring grants. The need for the improvement of public health and the sanitation of the University campus by means of increased water supply and drainage scheme, was emphasised.

The Health Survey and Development Sub-Committee visited the University in 1944. The University authorities expressed to them their concern for public health and desire to develop a Medical College on modern lines in the University.

The new Pro. Vice Chancellor, Shri Rang Bihari Lal was greatly interested in physical education of the students. Provision was made in the year 1944 for the compulsory teaching of physical exercise for boys and girls.

On the 30th November, 1940, the Court had passed a resolution moved by Munshi Iswar Saran recommending "to the authorities concerned (1) to raise the U.T.C. of the Benares Hindu University to the status of the O.T.C. at British Universities, (2) to give training to the U.T.C. of the Benares Hindu University in all arms of the Defence Forces and (3) to sanction the enlistment of a whole battahon of the U.T.C. at the Benares Hindu University".

The matter was forwarded to the Government of India but they regretted that owing to the war emergency it was not possible to sanction the University's request and "that apart from the questions of provision of funds difficulty was at present experienced in finding (i) suitable staff and (ii) arms and equipment for the U.T.C."

The Council then asked the Vice-Chancellor to make a representation to the Commander-in-Chief. The Court also was very emphatic on this point so that the education of our young men might be as complete as possible. The August 1942 disturbances, however, had an adverse effect. The University Training Corps was disbanded early in 1943. Then the U.T.C. was reorganised all over the country. It restarted as University Officers' Training Corps on the 1st January, 1944 with about a hundred members on its rolls.

An Air force training class was started on the 27th November, 1944 by Sir A. R. Mudaliar.

On the side of Religious Instruction, one of the central and essential aims of the University, the Gita lectures were becoming more and more popular. The Gita Committee, by its examination and prizes had been stimulating the study of religion. Professor Radhakrishnan, addressing the Court in 1943, said: "This University has a responsibility to the wider Hindu public. Many of us, Hindus, are swayed either by superstition or by scepticism and in a University like this, it is essential to train and give students sound and intensive training in the fundamental principles of Indian Philosophy and Religion which will enable them to expound and interpret Hinduism at its best in its scientific, comprehensive and universalist aspect. I have faith that the eternal aspects of Hinduism constitute the only spiritual foundation for a new world, a society of free nations animated by principles of right and justice instead of might and self-interest". With this end in view he was able to persuade the Birlas to make a grant of Rs. 15,000, a year for the provision of a M.A. course in Indian Philosophy and Religion. They sanctioned it for a period of three years to start with. This course was started in 1944. A new scheme of religious instruction was also started in 1944 in which not only teachers of Religion but teachers other subjects, as English, Philosophy, Sanskrit, etc., also participated in the instructional work.

The Convocation of 1944, the twenty-seventh Convocation, was held on the 26th November, 1944. Pandit Iqbal Narain Gurtu addressed the Convocation. The University honoured Pandit Gurtu and Professor Syama Charan De by conferring on them the honorary degree of Doctor of Letters. The honorary degree of Doctor of Laws was conferred on Pandit Kanhaiyalal and Maharajkumar Sri Vijayanand Gajapati of Vizianagaram.

The Engineering College completed twenty five years of useful existence, in July, 1944. The Silver Jubilee celebrations of the College were held from the 8th January to the 11th January, 1945.

The year 1945 indicated better conditions for the members of the staff of the University. The scales of pay which were fixed in 1944 were revised from the 1st April, 1945 so as to make them approximate to those which prevailed in neighbouring Universities. The rate of Dearness Allowance to the employees getting less than Rs. 150 was also raised with effect from 1st January, 1945.

In March, 1944, the Department of Mining and Metallurgy and the Institute of Agricultural Research were raised to the status of a College. Then as decided by the Senate on the 24th March, 1945 a three-year B.Sc. (Agriculture) course was started from July, 1945 along with the M.Sc. (Agriculture) course.

A scheme for compulsory physical education was also introduced in 1945 as an experimental measure. Under this scheme every student had to go through a systematic course of physical drill for a period of two years at least.

The year 1945 witnessed much agitation about the admission of a girl student to the College of Theology. The Regulations laid down that admission to the College of Theology shall be limited to the Hindus. From this it followed that all Hindus were eligible for such admission. There was, however, a clause which said that the course in "one of the *Paddhaties* allied to the Veda" shall be "open to those candidates only who, according to accepted Hindu usage, are qualified to officiate at Hindu religious ceremonies and rituals". As the course in the Veda in the College of Theology in all the three stages of Madhyama, Sastri and Acharya happened to include this part, namely *Paddhaties* and *Karma Kand*, the University was unable to admit the girl student to the College of Theology. At the same time it was desired that no student should be prevented from studying our scriptures. So the Board of Studies framed a course in Vedic literature under Sahitya in the College of Oriental Learning and it was approved by the Faculty of Oriental Learning. This was approved by Pandit Madan Mohan Malaviya also. The Senate accepted the new course on the 12th November, 1945. While doing so it also appointed a Committee with Pandit Madan Mohan Malaviya as Chairman to consider the question of admission to the College of Theology.

Another difficulty which the University had to face this year was the strike by the Class IV staff. Though the grades had been revised from April 1, 1945, it was not found by then, adequate to meet the increased cost of living. They went on a strike for six days from the 22nd to the 27th November, 1945. Owing to the hearty cooperation of the students and staff not much inconvenience was caused. Though the Vice Chancellor wanted to increase the emoluments of the staff the finances of the University did not permit this. The appointment of a University Grants Committee by the Government of India for the Central Universities of Aligarh, Delhi and Banaras with Sir Mirza Ismail as its Chairman, had, however, given fresh hopes to the University to receive more recurring and non-recurring grants from the Government and thus be relieved from the financial anxiety.

Sir Mirza Ismail was an old friend and well wisher of the University. On the invitation of Professor Radhakrishnan, Sir Mirza Ismail visited the University in December, 1945. And delivering the Convocation Address on the 2nd December, 1945, he said:

"I feel very deeply and shall always cherish in memory, the warmth of the invitation and welcome extended to me, a Muslim guest. That has been the spirit of this University from the very beginning. It has always sought to be in the broadest sense a national institution. In this, as in all else, this is truly a university and a shining example. It has been the function of this University to maintain and interpret, to its students and to the world, the whole tradition of Hindu thought and culture, and to bring it into relation with that of other peoples in India and beyond. The ancient sages of India, who meditated on life so deeply and penetrated so far into that truth which remains untouched by change and human adventure, have a message that appeals to every new age as a fresh revelation. The gifts of Hindu thought are shared here with students belonging to other religions, and the staff is by no means confined to Hindus. How admirable and significant it is that from the first this university has been generously supported by Muslims, just as Aligarh is still receiving lavish donations from Hindus! The more deeply one understands and feels the vital truth of one's own religion, the more responsive one is to the religion of others. The closer we are to the great heart of our country, the closer is our allegiance to each other."

Professor Sir Radhakrishnan's second term of Vice-Chancellorship was to end on the 1st December, 1945. The War had enabled him to carry on the work of the University without any interruption for over six years. He had obtained leave of absence from the Oxford University for the period of emergency. Now that the War was over, he had to go back to Oxford and so he felt that he could not take up the Vice-Chancellorship for another term. But Pandit Malaviya insisted that he should not sever his connection with the University. In deference to the wishes of Pandit Malaviya he agreed to his name being proposed for re-election. And the Court at its annual meeting held on the 1st December, 1945 unanimously re-elected him Vice-Chancellor for a period of three years. The Court also framed a Statute to be added as sub-clause (2)(b) of Statute 8 as follows :

"If the Vice-Chancellor so appointed is away from India for more than four months, he may nominate, in consultation with the Council, and with the approval of the Chancellor and the Visitor, a member of the Court to perform the duties of the Vice-Chancellor for the period of such absence :

"Provided that this sub-clause shall cease to operate when the term of office of the present Vice-Chancellor, Sir S. Radhakrishnan, expires".

The term of the Treasurer was to expire on the 21st December, 1945. The Court elected Pandit Iqbal Narain Gurtu as Treasurer of the University for a period of three years.

The approval of the Visitor to the re-election of Prof. Radhakrishnan as well as to the above Statute was received immediately

Professor Radhakrishnan left for Oxford in the third week of December, 1945. He had to be there from the beginning of January to the middle of March 1946 and then he had a programme to go to America from there. He was expected back only in July, 1946. So under the new Statute he proposed with the consent of the Rector and the whole of the Council that Dr. Syama Prasad Mookerjee or Munshi Iswar Saran might perform the duties of the Vice-Chancellor in his absence. The name of Dr. Syama Prasad Mookerjee was approved by the Visitor and the Chancellor. This necessity however did not arise.

While Professor Radhakrishnan was away in England, the long awaited Report of the Chancellor's Committee was received by the University in about the middle of February, 1946. The Report was not favourable to the University and several points contained in it required to be explained fully. In the absence of the Vice Chancellor, the Treasurer, Pandit Iqbal Narain Gurtu took very great pains in drafting a long memorandum explaining the University's position on all points. This was gone through by a Committee appointed by a joint meeting of the Council and the Syndicate, on the 30th March, 1946. The Memorandum was finally passed by the Council and the Syndicate on the 14th April, 1946 and it was submitted to the Chancellor, to the Government and to the University Grants Committee. The University Grants Committee made its recommendation to the Government of India.

Then, on the 19th July, 1946, the Government of India, Department of Education, addressed a letter to the University in regard to the financial help which they proposed to give to the University for immediate developments and revision of grades. The Government asked for information about a short term plan extending over the years 1946-47 and 1947-48 and a long term plan extending over a longer period of five years. In connection with the short term plan, they offered to give a sum of Rupees 8½ lakhs for construction of buildings for the expansion of the Engineering College, the

Teachers' Training College and the Women's College. The Government also desired "that the University should revise the grades of salaries of the Professors, Readers and Lecturers of the University" so as to "free them from serious financial anxiety". The Government indicated that they might be able to give a recurring grant upto Rupees four lakhs if the scales of pay of the teaching staff were revised and the standard of instruction raised.

The revision of the scales of salaries of the teaching staff had engaged the full attention of the Vice-Chancellor and he was of the opinion that they required revision, at least to an extent which might come near about the salaries prevalent in the other Universities, although it was not possible to give the scales recommended by the Central Advisory Board of Education.

A meeting of the Budget Committee was called on the 16th August, 1946. The Vice-Chancellor explained the matter, and the Committee made its recommendations regarding the scales of pay of the various categories of the teaching staff, etc.

Professor Radhakrishnan had been feeling that his other engagements did not allow him to spend sufficient time in Banaras to be able to do justice to the University work. He therefore pressed upon the Committee, to which they agreed, that a whole time paid Vice-Chancellor should be appointed with effect from the 1st January, 1947.

The Council then met on the 23rd and 24th August, 1946. The financial help offered by the Government was accepted with thanks. The nomenclature of the teaching staff (excluding that of the Colleges of Oriental Learning and Theology) was fixed as (a) University Professor, (b) Professor, (c) Assistant Professor, and (d) Tutors and Instructors. The scales of pay were fixed as follows:

University Professors :

| | |
|--------------------------|-----------------------------------|
| Engineering College : | Rs. 1000-50-1500 |
| Other Colleges : | Rs. 700-50-1000-E.B.-100,4-1200 |
| Professors : | Rs. 400-25-600-E.B.-25-700 |
| Assistant Professors : | Rs. 150-10-210-15-420-E.B.-20-500 |
| Tutors and Instructors : | Rs. 100-7½-175-10-225 |

It was decided to amalgamate the Colleges of Oriental Learning and Theology and name it as the Samskrit Mahavidyalaya. The scales of pay of the teachers of this College were revised as under :

| | |
|-------------------|-----------------------|
| Pradhanadhyapak : | Rs. 150-10-300 |
| Adhyapak : | Rs. 100-7½-160-10-200 |
| Upadhyapak : | Rs. 75-5-150 |

The scales of pay of the administrative and ministerial staff and also of the Class IV Staff (peons, etc.) were revised. The pay of every member of the staff was fixed in the revised scale and the revision was given effect to from the 1st July, 1946.

The expenditure during the year 1946-47 was estimated to be Rs. 1,52,000/- on the revision of salaries, Rs. 1,03,000/- on the increased Dearness Allowance and Rs. 66,000/- on the additional staff. The revision of grades relieved the strain of the staff to a great extent.

The position in the Government of India had now changed. The country had reached the gates of liberty. On the 2nd September, 1946, the all Indian National Interim Government was established. Jawaharlal Nehru took charge of the Government of India. Hearing the good news Malaviyaji was filled with joy. His face glowed and he said "Apne Desh men Apna Raj" (Our Government in our Country).

Professor Radhakrishnan had to go abroad in the last week of September. Just before that a Special Meeting of the Court was held on the 22nd September, 1946, to re-elect Maharaja Sir Hari Singhji of Jammu and Kashmir as Chancellor of the University for the next three years.

On the same day the Students Congress had arranged a meeting at the Gandhi Chabutra, Ruiya Hostel and requested Professor Radhakrishnan to speak on Mahatma Gandhi. In spite of his ill health and infirmity of age, Pandit Malaviyaji was present in that meeting. The dawn of India's freedom had produced a new energy in him.

However, the communal riots which soon took place in the country and particularly in Noakhali, shocked the ailing Mahamana. His condition became serious and on the 12th November, 1946 the great soul left its mortal body. The whole nation plunged into grief.

Gandhiji who was in East Bengal touring Noakhali villages wrote under the heading "Malaviyaji is Immortal":

"There is a saying in English, 'the king is dead, long live the king'. Perhaps it can be said with greater aptness though in a different setting, of the great and good Malaviyaji whom death has kindly delivered from physical pain and to whom his body had ceased for some time to give the work he would gladly have taken from it. Can we not say of him 'Malaviyaji the adored of Bharat-varsha is dead, long live Malaviyaji'?"

"His unremitting toil from his early youth to ripe old age has made him immortal. His services were many but the Benares

Hindu University, styled in Hindi as Kashi Vishwa Vidyalyaya must for all time be counted as his greatest and best creation. If it is more popularly known as the Benares Hindu University the fault was not his, or, if it was his, it was due to his magnanimous nature. He was a servant of his followers. He allowed them to do as they wished. I happen to know personally that this spirit of accommodation was part of his nature, so much so that at times it took the shape of weakness. Only he was a powerful man. And has not his own special favourite *Bhagavata* said that no fault accrues to the powerful ?

“But it is a defect which can easily be remedied now. Every stone of that majestic structure should be a reflection of true Hindu *dharma* or culture. The institution must not in any shape or form reflect the glory of materialism as of the West that we are familiar with, but it should be a true reflection of the glory that is spiritualism. Is every pupil a representative of pure undefiled religion ? If he is not, why not ? This university will be judged, as all universities should be, not by the number of pupils studying at it at a given time but by their quality, however few in numbers they may be.

“I know that this is easier said than done. Nevertheless, it is the foundation of this University. If it is not that, it is nothing. Hence it is the clear duty of the progeny of the deceased as also his followers to give it that shape. It is essentially the function of the university to assign Hindu religion its status in the body of the religions of the world, as it is its function to rid it of its defects and limitations. The devotees of the deceased should regard it as their special duty to shoulder this burden.

“Malaviyaji has left an imperishable memorial of himself in the Kashi Vishwa Vidyalyaya. To put it on a stable foundation, to secure its revolutionary growth, will surely be the most suitable memorial that can be erected by us to the memory of the great patriot. He spared no pains in making a big collection for his pet child. Everyone who reveres his memory can give a helping hand to the labour of continuing the collection.

“His internal life was purity exemplified. He was a repository of kindness and gentleness. His knowledge of religious scriptures was very great. He was by heredity a great religious preacher. He had a marvellous memory and his life was as clean as

it was simple. His politics I must leave alone as also his other manifold activities. He, whose life was singled out for selfless service and who had many gifts, would naturally stand for limitless activities. I have ventured to single out what has appealed to me as his most prominent service. And to give a real helping hand in making the institution a living example of true Hinduism will only be done by those who will try to imitate sincerely the purity and simplicity of his life."

The University remained closed from the 12th to the 16th November and again on the 21st November for the "*Daswan*" of the venerable Rector.

Professor Radhakrishnan returned from abroad in December. The annual meeting of the Court was held on the 14th December, 1946 and it adjourned to the 16th December after passing a resolution mourning the loss of Mahamana Malaviyaji.

The twenty-ninth annual Convocation was held the next day, viz., 15th December, 1946. The proceedings started with the recitation by the Vice-Chancellor of some verses from the second chapter of the *Gita*. The soul is eternal, all pervading, unchanging, immovable and everlasting. Knowing this as such, thou shouldst not grieve. We should not grieve over what is perishable.

The outstanding feature of this Convocation was the conferment of the honorary degree of Doctor of Letters on Shri Jawaharlal Nehru. Dr. Rajendra Prasad who was then the Minister for Food and Agriculture in the Interim Government of India delivered the Convocation Address, in Hindi.

Soon after this the Pro. Vice Chancellor, Shri Raug Bihari Lal resigned. In the course of the previous two years, he submitted his resignation three times and on all these occasions the Vice-Chancellor prevailed upon him to continue. This time, however, he wished to be relieved. The Vice-Chancellor therefore accepted his resignation and relieved him from the 9th January, 1947. According to the Statutes, the Vice-Chancellor could appoint a Pro. Vice Chancellor till the next meeting of the Court. But as the casual vacancy occurred in the beginning of the year, he did not think it desirable to use that power. A special meeting of the Court was therefore called on the 12th January, 1947 to elect a Pro. Vice Chancellor.

Two names were proposed for the Pro Vice Chancellorship, one of Dr. Syama Prasad Mookerjee and the other of Pandit Govind Malaviya. The Vice-Chancellor thought that the appointment of Dr. Syama Prasad Mooker-



Prof. B. B. Bhatt
Pro. Vice-Chancellor - 4th April 1944 to 8th January, 1947.

Portrait of a man



jee would add to the efficiency and reputation of the University and so he persuaded Dr Mookerjee to accept it. Dr. Mookerjee yielded to his pressure. Unfortunately, however, his nomination was contested. The ugly side of elections cropped up and a good deal of heat was produced.

Under a tense atmosphere the Court met on the 12th January, 1947. Addressing the Court the Vice-Chancellor said: "It is my earnest desire to avoid any kind of conflict. To elect responsible officers after contest is not a healthy tradition. So if we are to maintain healthy traditions in this University, the Pro. Vice-Chancellor should be elected without any contest or opposition. It is necessary that he should be elected with practical agreement of a large majority of the staff, students and the members of the Court. I find that it is not possible to have unanimous election at the present moment. The only way in which unanimity can be brought about is by the withdrawal of one candidate. If one candidate does not withdraw, then the other should withdraw. Therefore I should be allowed to withdraw the name of Dr. S. P. Mookerjee. I am not concerned about my personal prestige. It is just dust in the balance."

Some members suggested postponement of the election till the annual meeting of the Court. After discussion, the proposal "that the election of the Pro. Vice-Chancellor be taken up at the next Annual Meeting of the Court" was carried.

As the vacancy was considered to be a casual one, the Vice-Chancellor suggested the name of Dr. A. B. Misra for the Pro. Vice-Chancellorship and this was approved by the Council on the 30th March, 1947.

Professor Radhakrishnan also informed the Council on the 30th March, 1947 that in view of his engagements he was finding it impossible to continue to function as Vice Chancellor of the University. He requested for the election of another Vice-Chancellor as soon as possible.

The Council did not accept his request. Several members of the Council made it emphatically clear that "in the present stage of the University's development and in these momentous times" his guidance was needed more than ever before in the past. For the employees of the University it was impossible to imagine severance of his connection with the University. He had endeared himself so much to every class of employees of the University.

Naturally such a person has to receive constantly representations from the staff for the redress of their grievances. In December, 1946

the Benares Hindu University Mazdoor Sangh made a representation of their grievances to him. The entire correspondence between the Mazdoor Sangh and the Vice-Chancellor was placed before the Council on the 16th February, 1947 and a Committee under the Chairmanship of Acharya Narendra Deva was appointed to consider the representations and to make recommendations thereon. The other members of the Committee were Sri U. A. Asrani, Professor V. V. Narlikar, Pandit Govind Malaviya and Professor Mukut Behari Lal (Secretary). This Committee went into full details and made its comprehensive report on the 3rd July, 1947. The Council carried out many of the recommendations of the Committee and removed the long-standing grievances of the Benares Hindu University Mazdoor Sangh.

The political condition in the country was fast developing. A new and final phase opened in February, 1947 when the British Government made it clear that it was their definite intention to take necessary steps to effect the transference of power to responsible Indian hands by a date not later than June 1948. The war-time appointment of Lord Wavell as Viceroy of India was terminated and Lord Mountbatten was appointed to succeed him. Lord Mountbatten arrived in New Delhi on the 24th March, 1947. Immediately he made a declaration that the solution of the Indian problem must be reached within the next few months. A series of conferences between him and the Indian leaders followed and then in the middle of May, 1947 he flew to London. Political atmosphere was tense with expectations. The vivisection of India appeared inevitable. Lord Mountbatten returned towards the end of May. An announcement was made by His Majesty's Government on the 3rd June, 1947. It envisaged the creation of Pakistan, if demanded by the Muslim representatives in the Muslim majority provinces. Both the Congress and the Muslim League agreed to this. The Indian Independence Bill was then introduced in the British Parliament on the 4th July and was passed by it on the 18th July, 1947. The country was partitioned. Pakistan came into existence. The transfer of power was to be effected on the 15th August, 1947. The Indian Constituent Assembly was in session to assume power for the governance of India, at midnight of August 14-15. Jawaharlal Nehru moved the adoption of the text of the Pledge. Professor Radhakrishnan spoke seconding the resolution. At the stroke of twelve, Pandit Govind Malaviya blew a conch. Free India was born.

The attainment of the Independence of India was celebrated in the University on the 15th August, 1947. There were *Prabhat Phares* in the

morning. The flag salutation ceremony was held in the afternoon at the amphitheatre grounds. Shri Sampurnanand who was then the Minister of Education, U.P., took the salute and addressed the gathering.

Professor Radhakrishnan left for England early in October 1947. The annual meeting of the Senate was held during his absence, on the 11th October, 1947. An important decision taken at this meeting was relating to the introduction of Hindi as the medium of instruction. The University was committed to a policy of promoting the knowledge of Hindi with a view to its adoption as a medium of instruction. In 1932, the Senate had adopted a resolution that the medium of instruction in Sanskrit, History, Logic, Economics and Civics in the Intermediate classes be Hindi from the commencement of the session of 1933. The practice of delivering lectures in Hindi in some subjects at the Intermediate stage in the Arts College started since then. In 1939, the Senate passed another resolution expressing its opinion that steps should be taken to teach science subjects at the Intermediate stage through the medium of Hindi. In 1941, the Senate proposed to introduce an examination in Elementary Hindi for being passed by those students who were appearing for any University Examination in which an option of answering the question papers in Hindi had been allowed. Attempts were thus being made to popularise Hindi.

The Silver Jubilee Convocation Address of Mahatma Gandhi gave a new impetus to the need of introducing Hindi as the medium of instruction. The Senate considered on the 21st November, 1942, recommendations of the Faculty of Arts relating to the scheme "of giving Hindi a more prominent place in the Benares Hindu University and of making it a medium of instruction in higher classes in all the branches of education," and appointed a Committee to report on the question.

In his Address, Gandhiji had also referred to the inscription of the name of the University on its main gate. It was soon changed and the words "Kashi Hindu Vishwavidyalaya" in Devanagari script were inserted in place of "Benares Hindu University" in English.

The Committee appointed by the Senate made its report in February 1944. The Committee had recommended the institution of a certificate examination for non-Hindi speaking members of the University and of a diploma of proficiency in Hindi of the B.A. standard. It also recommended that the Hindi Publication Board be reorganised and that preparation of the text books upto the B.A. and B.Sc. standards and translation of works of the University standard in Hindi be undertaken. The recom-

mendations of the Committee implied that in its opinion the preparation of suitable text books and the study of Hindi by non-Hindi speaking students would be the proper steps towards making Hindi a medium of instruction. After discussing the report of the Committee, the Senate resolved on the 25th March, 1944 that a Diploma Examination in Hindi of the Admission standard be instituted for non-Hindi speaking students. The syllabus and Text Books for this examination were accepted by the Senate on the 24th March, 1945 and given effect to from the examination of 1947.

The introduction of Hindi as the medium of instruction continued to be a matter of general discussion but it was felt that the university could not rush to this goal at one jump.

Now that the country had attained Independence, fresh moves were made to introduce Hindi as a medium of instruction in all subjects as soon as possible and the matter came up before the Senate on the 11th October, 1947. The consensus of opinion was that Hindi should be the medium of instruction and examination and that the whole matter should be referred to the Faculties and the Boards of Studies. There was, however, a difference in regard to the date from which the medium of instruction was to be Hindi compulsorily. Some were in favour of introducing it from the year 1950 and others from 1952. After some discussions the Senate resolved that :

- “(i) Hindi should be made the medium of instruction and examination as soon as possible in this University in place of English,
- (ii) English should be made optional wherever it was compulsory,
- (iii) The date for this change be decided at the next meeting of the Senate,
- (iv) the opinions of the different Boards of Studies and Faculties and the Syndicate be invited about the manner in which the above decisions should be given effect to in the existing courses in vogue in the University as far as possible.”

A Committee was also appointed to consider the report of the different Faculties and Boards of Studies and to work out the necessary details and consequential changes including necessary changes in the Regulations. This Committee was required to submit its report to the Senate in March, 1948.

The annual meeting of the Court was fixed on the 13th of December, 1947. Professor Radhakrishnan returned from abroad before that date. The election of the Pro. Vice-Chancellor was the most important



Raja Baldevdas Birla

SOME OF THE DONORS

item on the agenda on which attention was focused from all sides. The names of Dr. A. B. Misra and Pandit Govind Malaviya were proposed. A contest was imminent.

The Court met at 12 noon on the 13th December, 1947. Presenting the annual statement the Vice-Chancellor, Professor Radhakrishnan said :

"This is the thirty-first annual meeting of the Court and the first in the new Free India. Foreign rule has come to an end. We have opened a new chapter. We in this University have contributed our little to the liberation movement. Pandit Malaviya saw the streaks of the early dawn and his services to the Freedom Movement were unrivalled. In memory of his great and selfless service to this University, the Council has decided to call the University campus the "Malaviya Nagar". It was a long and hard struggle which had its beginnings in the Rebellion of 1857 and which was put down by brute force and our own dissensions. Then started the Indian National Congress which struggled for nearly sixty years, achieving the present result, though our dissensions have continued and brought about the partition of the country.

"The tasks imposed by freedom may not be so dramatic as those demanded by the fight for freedom. But they are not less exciting. It is easy for us to assume that once the basic aim of independence is achieved, the other objectives in terms of which independence is interpreted are also achieved. Political independence is the beginning of a continuous revolution. It gives us power and opportunity but much depends on how we use that power, how we utilise that opportunity. Freedom is not a static condition. It is something dynamic and creative. We have to bring home to the masses of people the reality of freedom in terms of economic security and educational opportunity."

The Court unanimously elected Maharajadhiraj Sir George Jivaj. Rao Scindia of Gwalior as Pro. Chancellor for a period of three years, in the vacancy caused by the death of Maharaja Sir Umaid Singh of Jodhpur.

For the Pro. Vice-Chancellorship, the names of Dr. A. B. Misra and Pandit Govind Malaviya were duly proposed. Voting took place and Pandit Govind Malaviya was elected by a majority of three votes.

The Court also passed a resolution placing on record its deep appreciation of the valuable services that Dr. A. B. Misra had rendered to the University as its Pro. Vice-Chancellor for the last nine months.

On the next day of the Court meeting viz., on the 14th December, 1947, Professor Radhakrishnan sent in his resignation and requested that it may be accepted with effect from the 16th January, 1948.

The Thirtieth Convocation of the University was held on the 14th December 1947. This was the last Convocation presided over by Professor Radhakrishnan. Shrimati Sarojini Naidu, Governor of U P. and Visitor of the University delivered the Convocation Address. The honorary degree of Doctor of Letters was conferred upon her and on Dr. John Haynes Holmes of America who visited the University as the Watumall Foundation Professor. He delivered four interesting lectures at the University on (1) "India, Russia and America" (2) "Religion, Politics and Freedom", (3) "Success and Failures of American Democracy" and (4) "Gandhi as a World Leader."

The news of the resignation of Professor Radhakrishnan had become known to the students and they staged a demonstration at the end of the Convocation shouting: "We want Radhakrishnan."

The Council which met on the 15th December, 1947 considered the letter of resignation of Professor Radhakrishnan. Eloquent tributes were paid and feeling references were made by many members of the Council to the valuable services rendered by him as Vice-Chancellor. The following resolution was then unanimously adopted:

"The Council of the Benares Hindu University places on record its deep sense of gratitude and high appreciation of the eminent services rendered by Sir S. Radhakrishnan to the University. During his tenure of office as Vice-Chancellor of the University for more than eight years he raised its academic tone, the status and emoluments of its teachers and other officers and employees and helped to maintain and raise the University as an All-India Institution. In days when its existence was threatened, he, by his great prestige and influence, not only staved off the difficulties but put the institution on a sound foundation.

"The Council regrets that he is unable to continue as Vice-Chancellor and wishes him a long life, health, further glory and all prosperity."

The Council decided to convene a Special General Meeting of the Court on the 11th January, 1948 to elect a new Vice-Chancellor.

Pandit Iqbal Narain Gurtu who had continued as Honorary Treasurer from December, 1945, had also resigned. The Council appointed

on the 15th December, 1947, Shri Jyotibhushan Gupta as Hony. Treasurer of the University for the residue of the term of Pandit Gurtu which was to expire on the 30th November, 1948.

It was a matter of immense satisfaction to all that Dr. Amaranatha Jha agreed to take up the Vice-Chancellorship of the University for the residue of Professor Radhakrishnan's term.

The Special meeting of the Court was held at 12 noon on the 11th January, 1948 in the Arts College Hall. Dr. Hriday Nath Kunzru moved the resolution: "that the Court accepts with regret the resignation of Professor S. Radhakrishnan of the office of Vice-Chancellor of the University and places on record its grateful appreciation of the services rendered by him to the University during the past eight years" and said:

"It is with a heavy heart that I move this resolution. When the late revered Pandit Malaviyaji suggested to some of us that Professor Radhakrishnan was to be invited to accept the responsibility of administering this University, we were doubtful whether he would accept this responsibility. But when we came to know that he has agreed to come here in spite of his multifarious duties, our feeling was of joy. We felt that our choice could not have been better and we could not have selected a better Vice-Chancellor than Radhakrishnan, who, by his knowledge and understanding of the educational problems and the unique position which he occupies in the world of scholarship, will add to the efficiency of the University and will shed lustre on its name.

"During the last eight years and more, he has guided the destinies of this University. He has done his very best to place the University on a secure footing and raised its status in the world of scholarship. When he came here, there were many difficulties which faced him. I need not describe to you what these difficulties were, because I am sure they are well-known to you. He, by his tact, patience and ability of the highest order, solved those difficulties and improved the affairs of the University to such an extent as to delight the hearts of all its constituents.

"We know, Sir, that the Hindu University has throughout its life been faced with financial difficulties. When Sir Radhakrishnan became the Vice Chancellor of the University the financial stringency affected every department of the University and we were genuinely and seriously apprehensive about the future of this great

institution with which the name of Pandit Malaviyaji will remain enshrined for ever. But Radhakrishnan revealed a capacity of securing a financial help for the University which even his best admirers here did not suspect. He has, during the last eight years that he has been connected with the University, collected nearly eighty lakhs of rupees for the University. This is not the value of the cash collections made by him but if we include the capitalised value of the scholarships secured by him, there is not the slightest doubt, and I say it is perfectly accurate that he has collected between 70 and 80 lakhs. This shows that he was only next to Pandit Madan Mohan Malaviya in placing the University on a secure financial foundation.

"It was known to us that when you accepted the obligation of conducting the affairs of this University you had numerous engagements which you could not give up. It was known that you would be compelled to live for six months in England for the discharge of your duties as the holder of the Spalding Chair of Eastern Religions and Ethics at Oxford. Yet your appointment was welcomed, I believe, by every member of the University. Owing to your absence from time to time from the University we felt that the University would have been better benefited by your gifts if you stayed here longer. But though you were absent in person, your mind was working for the well being of the University. Though you did not stay longer in the University, nevertheless I do not see that any member of the Executive Council felt—I certainly did not feel it—that your grasp of the affairs of the University was not as firm as it should be because of your absence, or that on any crucial occasion the University suffered from your absence. You looked after the affairs of the University with such skill and devotion, showed such a profound grasp of University problems that it was an amazement to say how during the short time that you were here you could get such a hold on such essential problems of this University and took suitable steps to solve them satisfactorily.

"Friends, it is such a Vice-Chancellor we are losing to-day. It is known to you what his association meant internationally to this Institution. Wherever he had gone, he had spread the fame of the Benares Hindu University. If the Benares Hindu University is better known than it was before, if it is regarded to-day as one of the biggest Universities of the world, if scholars wish to come

here, it is solely due to the association of Sir S. Radhakrishnan (Cheers).

"I am sure every one of us keenly feels his parting to day. I have no doubt that every one of us would do what he can in order to persuade him to stay here so that the University might continue to get help of his wisdom and sound judgement. But circumstances compel him to sever his connection with this University. Our loss is great.

"We are alive to the distinguished services which you have rendered to the University during the last eight years. We are sorry to leave you but we feel at the same time that the time which you used to devote to the administrative affairs will now be given to those academic matters which are closest to your heart. You will now be free to undertake that work which is the life breath of your nostrils.

"Sir, we do not know how to thank you for the highmindedness, patience, and statesmanship which you have shown in dealing with the affairs of this University. We only hope that you will continue to think of the welfare of this University and that although you will not be formally connected with it as the Vice-Chancellor, you will do all that you can wherever you may be whether in England or in America or anywhere else to add to the fame and reputation of this University and to induce all those who hold the reins of power to realise the potentialities of this institution and to help it genuinely in order to develop it into a real Vishwa Vidyalaya. Sir, I thank you once more on behalf of the Court for the splendid work that you have done. We wish you every success in any work which you undertake hereafter (Cheers)."

Several members of the Court followed Dr Kunzru and paid glowing tributes to Professor Radhakrishnan, the last of whom was Dr. A. B. Misra who said :

"Several members have eulogised the valuable services rendered by Sir S. Radhakrishnan to this University. I am not going to repeat them again. Great as he is as a scholar, great as he is as a philosopher, great as he is as an administrator, he is greater still as a man. It is perhaps not realised by many of you that he is a unique kind of Homo sapiens a fact of which only a few of us have been aware. As a student of Zoology, I have tried to study him (laughter) in my own way and have even dissected him to bits in

order to make a correct estimate of him. My labours have been richly rewarded for I have found, to my astonishment, that instead of red blood, there flows in his arteries and veins the milk of human kindness (hear, hear and laughter). May I also tell you, as a student of Zoology, that the blood traverses the heart twice before reaching any organ and structure and there is no part of the body that is not permeated with blood. And so, in this case, every tissue and cell of his body is saturated and permeated with the milk of human kindness. Instead of the corpuscles, there float in that latex, in a dissolved state the hopes and ambitions of a whole race of mankind.

"I have made yet another discovery, and it is that he is all heart from head to foot (hear, hear). Such a specimen is rarely to be found and we were lucky in having him among us these few years. Sir Radhakrishnan represents all that is good and imperishable in our culture. He has been our unofficial and official ambassador in many lands and has travelled more widely than any one else in recent times. For that reason, he has been called a globe-trotter by one of the speakers to-day. May I point out that even as a globe-trotter he is —

"A type of the wise, who soar but never roam.

True to the kindred points of heaven and home." (Wordsworth)."

In reply Professor Radhakrishnan thanked all for their kind words of appreciation. He then moved that Dr Amaranatha Jha be elected Vice-Chancellor of the University and said :

"There are great difficulties in securing a Vice Chancellor for this University. He must be a Hindu. He must be a teacher. He must be an experienced administrator and there is one other qualification which he should possess and it is this that he should be able to speak fluently both in Hindi and English. Dr. Jha possesses these requisite qualifications and the Pandits will feel satisfaction on knowing that we have been able to secure the services of Dr. Amaranatha Jha who knows Hindi. Gentlemen, Dr. Amaranatha Jha is no stranger to us. He has been a Professor all his life and had been the Vice-Chancellor of the Allahabad University for nine years. A distinguished educationist, an able disciplinarian, and a lover of students, there could not have been any other suitable person for the Vice-Chancellorship and therefore, it is a

matter of immense satisfaction to me and to the members of the Court as also to the students and staff of the University that we have been able to get Professor Amaranatha Jha to act as the Vice-Chancellor in this University.

"There is a tinge of sorrow in my mind . I spoke to him and I wrote to him that it is essential that he should undertake the Vice-Chancellorship for at least a period of three years—a minimum period that will give us a sense of security that will allay all apprehensions. That will make him take interest in the affairs of the University. He assured me that if the affairs of the University were favourable, he would serve for a longer period. It is the duty of the members of the Court, the Council and students and teachers of this University to make his stay a success so that we may have a good fortune of having Dr. Jha as our Vice-Chancellor for many many years. With these words I move that Dr. Jha be elected the Vice-Chancellor of this University for the residue period of mine."

The proposal was carried unanimously.

A meeting of the Council was held in the afternoon on the same day Professor Radhakrishnan had assured the members of the Ministerial Staff, a couple of months before, that the minimum starting salary of a member of the ministerial staff would be Rs. 60/-p.m. Similarly he had announced that an Assistant Professor would not get less than Rs. 200/-p.m. to start with. He got these announcements recorded by the Council. This shows what an amount of interest he had in the welfare of the staff and how scrupulously he wanted to keep up the promise made by him.

A farewell meeting was arranged on the evening of the 12th January, in the Samskrit Mahavidyalaya Hall after which Professor Radhakrishnan left Banaras for England.

Thus came to an end the term of a Vice-Chancellor who can rightly be called the saviour of the University. Not only did he save the University but he also put it on a sound basis. The financial position improved. The overdraft which was Rs. 13,43,518/-on the 1st April, 1939, reduced to Rs. 7,54,495/-on the 1st April, 1947. The number of students also gradually increased and in 1947-48 it reached the figure of 5233.

The number of candidates admitted to the various degrees at the Convocations held between 1939 to 1947 was as follows :

| | Convocation held on | | | | | | | | |
|---|---------------------|---------|----------|----------|----------|----------|---------|----------|----------|
| | 23-12-39 | 1-12-40 | 30-11-41 | 29-11-42 | 28-11-43 | 26-11-44 | 2-12-45 | 15-12-46 | 14-12-47 |
| <i>Faculty of Theology :</i> | | | | | | | | | |
| Vedacharya | — | — | — | — | 2 | 2 | 6 | 3 | 2 |
| Dharmacharya | 1 | 1 | 1 | 2 | — | — | — | — | — |
| Veda Sastri | — | — | — | — | 5 | 3 | 3 | 3 | 3 |
| Dharma Sastri | 4 | 2 | 4 | 3 | — | — | — | — | — |
| Karma Kand Sastri | — | — | — | — | — | — | — | 8 | 3 |
| <i>Faculty of Oriental Learning :</i> | | | | | | | | | |
| Shastracharya | 20 | 22 | 15 | 12 | 15 | 16 | 16 | 12 | 18 |
| Sampurnacharya | — | — | — | — | — | 2 | — | 1 | — |
| Shastri | 27 | 41 | 24 | 25 | 19 | 26 | 31 | 27 | 25 |
| Shastri Sampurna | 4 | 4 | — | — | — | 1 | 2 | 2 | 1 |
| <i>Faculty of Arts :</i> | | | | | | | | | |
| D.Litt. | — | 1 | — | — | 1 | 4 | 3 | — | 3 |
| Ph.D. | — | — | — | — | — | — | — | 1 | — |
| M.A. | 66 | 82 | 90 | 114 | 86 | 70 | 94 | 106 | 105 |
| M.Com. | — | — | — | — | — | — | — | — | 15 |
| B.A. | 216 | 200 | 228 | 203 | 175 | 241 | 246 | 183 | 278 |
| B.Com. | — | — | — | — | — | 38 | 42 | 37 | 35 |
| B.T. (B.Ed.) | 84 | 82 | 84 | 88 | 86 | 87 | 84 | 87 | 88 |
| <i>Faculty of Science :</i> | | | | | | | | | |
| D.Sc. | 4 | 3 | 3 | 3 | 1 | — | 3 | 1 | 4 |
| Ph.D. | — | — | — | — | — | — | — | 1 | — |
| M.Sc. | 39 | 26 | 37 | 44 | 38 | 44 | 34 | 51 | 45 |
| B.Sc. | 61 | 68 | 103 | 107 | 106 | 128 | 91 | 143 | 131 |
| <i>Faculty of Technology</i> | | | | | | | | | |
| M.Sc. (Ind. Chem.) | 10 | 12 | 7 | 16 | 9 | 14 | 16 | 20 | 17 |
| M.Sc. (Agr. Botany) | 14 | 21 | 25 | 24 | 12 | 15 | 13 | 19 | 1 |
| M. Sc. (Agr.) | — | — | — | — | — | — | — | — | 25 |
| M.Pharm. | — | — | — | — | — | 3 | 2 | 4 | 1 |
| B.Sc. (Ind. Chem.) | 34 | 44 | 69 | 79 | 62 | 73 | 75 | 98 | 64 |
| B.Sc. (Glass Tech.) | 2 | 10 | 4 | 7 | 5 | 9 | 8 | 15 | 10 |
| B.Sc. (Ceramics Tech.) | — | — | — | — | 4 | 9 | 4 | 12 | 17 |
| B.Pharm. | 1 | 2 | 11 | 4 | 14 | 13 | 14 | 20 | 17 |
| B.Sc. (Engineering) | 85 | 49 | 48 | 87 | 65 | 52 | 101 | 107 | 127 |
| B.Sc. (Mining) | 6 | 2 | 13 | 4 | 6 | 14 | 7 | 5 | 6 |
| B.Sc. (Metallurgy) | 8 | 15 | 16 | 13 | 25 | 26 | 23 | 20 | 27 |
| <i>Faculty of Law :</i> | | | | | | | | | |
| LL.B. | 100 | 84 | 93 | 67 | 55 | 56 | 64 | 59 | 88 |
| <i>Faculty of Ayurveda (Medicine & Surgery)</i> | | | | | | | | | |
| Ayurvedacharya | 28 | 14 | 40 | 20 | 30 | 25 | 35 | 30 | 35 |

The recipients of the D.Litt. degree at the Convocations held during 1939 to 1947 were Sarva Shri Kesan Narain Shukla, Jagannath Prasad Sharma, Fateh Singh Arvind U. Vasavada, Ram Pratap Singh, Sant Lal Katre, Veermani Prasad Upadhyaya, P. Nataraja Rao, Ram Awadh Dwivedi, Hari Ram Mista, Sampson C. Shen and H. V. Trivedi. Those who received the D.Sc. degree were J. Bhingmuth Narayan Singh, R.S. Choudhuri, G. W. Chiplonkar, P. B. Mathur, S. N. Mehrotra, L. B. Kajale, Sad Gopal, A. Puri, Uttam, Shivam Kistore Vasistha, Prem. Das Srivastava, D. N. Solanki, Sarju Prasad, V. P. Rao, C. Dakshinamurti, B. Dayal, Nand Lal Singh, A. N. Roy, Ram Nagra Singh, P. G. Deo, K. Venkateswara Rao, P. Venkateswarulu and S. Rajaraman.

In the year 1945 the Senate decided to institute two Research degrees on par with those conferred in English Universities—one of the lower kind and the other of a higher one. The lower degree was to be Ph.D. and the higher D.Litt. or D.Sc. Two candidates—Miss Suptimoyee Sinha and Shri N. K. Ananta Rao—received the Ph.D. degree under the new regulation, at the Convocation held on the 15th December, 1946.

EARLY POST-INDEPENDENCE YEARS

विकारहेतौ सति विक्रियन्ते येषां न चेतसि त एव धीराः ।

Kumarasambhava I-59.

The approval of the Visitor to the election of Dr. Amaranatha Jha was received on the 13th January, 1948. But he was not in a position to take charge of the office immediately as he was holding the post of the Chairman, Public Service Commission, U.P. He requested the Government to grant him leave. Pandit Govind Malaviya carried on the work as Acting Vice-Chancellor.

Pandit Govind Malaviya was also a member of the Constituent Assembly and when he was at Delhi to attend its session he extended, on the 28th January, 1948, an invitation on behalf of the University to Their Excellencies Earl Mountbatten of Burma, Governor General of India and Ex-officio Lord Rector of the University and Countess Mountbatten to honour the University by a visit. In response to this invitation, Their Excellencies the Mountbattens were to visit the University on the 20th February, 1948. Dr. Amaranatha Jha arrived at Banaras on the 19th February, to attend the function arranged for welcoming the Lord Rector. The Pro. Chancellor, Maharaja Sir Kameshwar Singh of Darbhanga also came for the function. On behalf of the University, Dr. Amaranatha Jha presented a welcome address to the Lord Rector. Lord Mountbatten replied in a few gracious words. In a fine speech which had the glimpses of that of his father, Pandit Govind Malaviya proposed a hearty vote of thanks.

Dr. Amaranatha Jha left for Allahabad the next morning. He returned after a week and assumed charge of his office on the 27th February, 1948. The same afternoon he addressed the staff and the students of the University in the Sanskrit Mahav.dyalaya Hall.

Steps had already been taken by the Acting Vice-Chancellor, Pandit Govind Malaviya, to revise the scales of pay of the staff. On the 10th February, 1948 the Council approved his proposal to request the Government of India for additional grant for this purpose. He approached the Government for a grant to enable the University to wipe off its overdraft, besides financial assistance for other items. He met Sri V. Narahari Rao, Secret-

ary, Finance Department on the 9th March, 1948, and had very useful conversation with him in this connection. He requested the Government to depute one of its best Finance Department Officers to come to the University to review in collaboration with the University authorities, the entire financial position and accounts system of the University and to report to the Vice-Chancellor about the same, suggesting improvements, if any, in the financial administration and the system of accounts, and stating what further financial assistance the University required on the basis of its existing activities and revenue, to carry on its activities efficiently and satisfactorily, without constant financial deficit, worry and anxiety.

During the month of March, 1948, the Government sanctioned recurring and non-recurring grants for the Development of the Colleges of Engineering and Mining and Metallurgy under the All-India Council for Technical Education Scheme. Payment of a grant of over Rs. 16 lakhs on various accounts was received before the close of the financial year on the 31st March, 1948.

During 1947-48 the Maharaja of Nepal donated a lac of rupees which was kept as an endowment for promoting higher studies in Samskrit and Research publications.

The question of revision of the scales of pay of the staff of the University was taken up by the Council when it met on the 24th March, 1948. After some discussion it was decided to fix the grades as follows :

- I. Colleges of Arts, Science, Law, Agriculture, Oriental Learning, Theology, Ayurveda, Teachers' Training College and Women's College :

| | |
|---|-----------------------|
| University Professors : | Rs. 800-50-1250 |
| Professors and Principal, Samskrit Mahavidyalaya : | Rs. 500-25-800 |
| Assistant Professors and Pradhan Adhyapakas of the Samskrit Mahavidyalaya : | Rs. 250-15-400-20-600 |
| Tutors, Demonstrators, etc. and Adhyapakas of the Samskrit Mahavidyalaya : | Rs. 150-10-350 |
- II. Colleges of Engineering, Mining & Metallurgy and Technology :

| | |
|--|------------------|
| University Professors : | Rs. 1000-50-1750 |
| Professors and Superintendent Work-shops : | Rs. 600-40-1000 |
| Assistant Professors and Foreman | Rs. 300-20-600 |
| Assistant Foreman | Rs. 150-10-350 |

The scales of pay of the members of the Administrative and ministerial staff were also revised. The salary of every employee in the revised grade was calculated and fixed in accordance with a formula laid down by the Council.

The revised grades and salaries were brought into force with effect from the 1st April, 1948 for all with the exception of the University Professors and Professors of the non technological Colleges and similar posts on the Administrative side.

Several new posts were also created with a view to raise the standard of instruction besides making provision for Research Scholarships.

The Class IV staff (Peons, servants, Laboratory Bearers, etc.) did not receive any revision in their pay scales. But it was decided that they should get two increments in their existing grades. Soon after the announcement of the Council's decision, the B.H.U. Mazdoor Sangh gave a notice on the 7th April, 1948 that unless their demands were acceded to by the 20th April, 1948, the labourers of the University would go on strike from the 21st April, 1948. The notice contained several demands which had already been settled by the Committee appointed under the Chairmanship of Acharya Narendra Deva. The Council had accepted most of the recommendations of the Committee but they had not yet been given effect to. The Mazdoor Sangh now demanded the appointment of a Conciliation Committee to settle down the dispute between the Sangh and the University authorities.

The Council considered the matter on the 14th April, 1948 and resolved that the Sangh might be informed of the resolutions which had already been adopted by the Council on the recommendations of the Narendra Deva Committee. The Council expressed its inability to accept the demand for the appointment of a Conciliation Committee.

The Vice-Chancellor issued an order on the 14th April that "if any member of the University—staff or student—takes any part in the strike calculated to bring the work of the University to a standstill, he will be considered to have committed a serious breach of University discipline and will be treated severely."

A circular was also issued to the members of the University, staff and students, stating the concessions that had already been made to the Class IV staff on the recommendations of the Narendra Deva Committee and trusting that the staff and students would help to maintain the normal working of the University and be of real assistance to it, should an emergency arise.

The Vice-Chancellor, Dr. Amaranatha Jha left on the evening of the 14th April for Allahabad en route to Canada for attending the Rotary International. He was expected back on the 10th May, 1948. The whole burden of meeting the situation, therefore, fell upon Pandit Govind Malaviya alone.

The Mazdoor Sangh was informed of the action taken by the University on the report of the Narendra Deva Committee and was asked to weigh the matter very carefully before resorting to any strike.

The Council further decided on the 20th April, that "those Mazdoors who go on strike and do not attend to their duties on Wednesday, the 21st April, 1948, will be treated as having been dismissed from the University services." The 21st of April, 1948 was a holiday for the University but it was cancelled.

The Mazdoor Sangh did not pay heed to any of these things and went on strike as announced.

Arrangements had been made to carry on the work in the emergency. But on the morning of the 23rd April, 1948 a major breakdown occurred in the electric plant in the University Power House in the Engineering College as a result of which both electricity and water supply stopped. A difficult situation was created but Pandit Govind Malaviya took up the challenge. He made arrangements for adequate supply of water from the city to the hostels and residences of the University town and for Petromax lights. He also obtained emergent permission of the U.P. Government over the telephone for the Benares Electric Supply Co. Ltd. to supply electric current to the University. The work of laying cables was started immediately by the Benares Electric Supply Co. Ltd. It was a scene when about one thousand members of the Mazdoor Sangh stood on the road between the University gate and Lanka watching the progress of this work. The purpose of the strike was completely defeated. Many of the employees returned to their duties but some still hoped to succeed and so the strike continued. Those who returned for duty were reappointed and on the 20th May, 1948 the Council finally decided to employ fresh hands if a substantial number of ex-employees did not apply for re-employment by the 27th May, 1948. This was notified, several persons applied for re-employment and they were re-appointed. The strike was not, however, officially withdrawn by the Mazdoor Sangh. A move was made by outside leaders for conciliation but the Council did not budge an inch from its original stand. The Mazdoor Sangh became extinct for all practical purposes.

The University started well when it reopened after the Summer Vacation in July, 1948. But its work was affected for sometime in August and September on account of the heavy floods in the Ganges. The main roads leading to the University were waist-deep in water. The students went round the adjoining villages and rendered social services to the suffering people.

In response to the request of the University, the Government of India, Ministry of Finance, decided to depute Sri S. Ramayya, Deputy Secretary, Ministry of Finance to go exhaustively into the financial position of the University with the cooperation of the University authorities and submit his report. He was also requested to review the methods of budgeting, control, disbursement and accounts and suggest improvements if any. Sri Ramayya arrived at Banaras on the 23rd September, 1948 accompanied by Sri H. S. Verma, Assistant Secretary, Ministry of Education. After a stay for eleven days, during which they scrutinised the requirements of the University, they left for Delhi on the evening of the 2nd October, 1948. Shri Ramayya had some further discussion with the Pro. Vice-Chancellor and some officials of the University at Delhi from the 21st to the 23rd October, 1948. While a substantial grant was expected from the Government of India on the basis of his report, the U.P. Government also sanctioned a non-recurring grant of Rs. two lakhs which was utilised towards the repayment of the overdraft.

One of the important decisions taken at this time concerned the welfare of the students of the University. A mock Parliament of the students existed from the beginning. It was now decided to have a University Union also with the following objects :

- (1) To promote patriotism, public spirit, education in citizenship and the growth of a disciplined corporate life among the students of the University ;
- (2) To promote the academic, social and cultural welfare of the students of the University ;
- (3) To promote the growth of a sense of responsibility among the students and thus to afford them opportunities for training in public life.

The Union was to function under the direction and guidance of the Speaker of the Parliament who was to be a member of the teaching staff. The Speaker was to be responsible for co-ordination and harmonious working of the Union and the Parliament. The President of the Union was to

be the Premier of the Parliament and he was to be elected in the manner prescribed by the Constitution of the Parliament. The General Secretary of the Union was to be elected by the members of the Parliament. The Privy Council of the Parliament was to be the General Council of the Union.

The Vice-Chancellor appointed Professor P. S. Verma as the Speaker of the Parliament for the session 1948-49.

The term of the Vice-Chancellorship of Dr. Amaranatha Jha was to expire in December, 1948. He made it clear that he would not be able to continue on the expiry of that term. The Senate, however, passed a resolution unanimously on the 18th November, 1948, requesting the U.P. Government to allow him to continue as the Honorary Vice-Chancellor of the University for a further period of three years and also requesting Dr. Amaranatha Jha to allow his name to be proposed for election as the Vice-Chancellor at the forthcoming meeting of the Court which was to be held on the 5th December, 1948.

At the same meeting of the Senate, Shri U. A. Asram moved the following proposal :

"That the Senate should appoint Committees to look into the ways and means of toning up the academic life of the University. The different committees should deal respectively with various aspects of the question, e.g. limiting the number of students in the classes, provision of library and laboratory facilities, improving the study atmosphere and general discipline in Colleges, hostels, etc. These committees should report before the meeting of the Senate to be held on March next and also to the Council regarding the financial implications of their proposals."

Just at this time, on the 4th November, 1948, the Government of India, had appointed a Commission under the Chairmanship of Dr. Radhakrishnan "to report on Indian University Education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country." The terms of reference of this Commission were to consider and make recommendations in regard to :

- (i) The aims and objects of university education and research in India.
- (ii) The changes considered necessary and desirable in the constitution, control, functions and jurisdiction of universities in India and their relations with Governments, Central and Provincial.

- (iii) The Finance of universities.
- (iv) The maintenance of the highest standards of teaching and examination in the universities and colleges under their control.
- (v) The courses of study in the universities with special reference to the maintenance of a sound balance between the Humanities and the Sciences and between pure science and technological training and the duration of such courses
- (vi) The standards of admission to university courses of study with reference to the desirability of an independent university entrance examination and the avoidance of unfair discriminations which militate against Fundamental Right 23(2).
- (vii) The medium of instruction in the universities.
- (viii) The provision for advanced study in Indian culture, history, literatures, languages, philosophy and fine arts
- (ix) The need for more universities on a regional or other basis
- (x) The organisation of advanced research in all branches of knowledge in the universities and Institutes of higher research in a well co ordinated fashion avoiding waste of effort and resources.
- (xi) Religious instruction in the universities.
- (xii) The special problems of the Banar's Hindu University, the Aligarh Muslim University, the Delhi University and other institutions of an All-India character.
- (xiii) The qualifications, conditions of service, salaries, privileges and functions of teachers and the encouragement of original research by teachers.
- (xiv) The discipline of students, hostels and the organisation of tutorial work and any other matter which is germane and essential to a complete and comprehensive enquiry into all aspects of university education and advanced research in India.

The Commission was primarily concerned with principles of University reform rather than with the detailed application of these principles to individual Universities. The terms of reference, however, included the consideration of special problems of the Banaras Hindu University and other institutions of All-India Character.

As the report of the Commission was expected soon, some members of the Senate felt that it was unnecessary to appoint a Committee as proposed by Shri U. A. Asrani, at that stage. However, after some discussion, the Senate decided to appoint a Committee to consider the proposal, and



Dr. E. J. H. H. H. H.



Pandit Govind M. D. S.



MISS MARY
HOLKAR



Holkar of Indore



Major-General
Sir John D. D. D.



of Dholpur









WILLIAM H. HARRIS



Kasivasi Arulnandi Tambiran



of Patiala

to make suitable recommendations. The Committee included besides the Vice-Chancellor, Pro. Vice-Chancellor and some other members, the Principals of all Colleges, Chief Wardens of hostels and the Librarian.

On the 18th November, 1948, the Senate further decided to confer the degree of Doctor of Laws *Honoris Causa* on Sri C. Rajagopalachari, Sardar Vallabhbhai Patel, Pandit Govind Ballabh Pant and Sri Purushottam Das Tandon; and the degree of Doctor of Letters *Honoris Causa* on Maulana Abul Kalam Azad, Mrs. Vijaya Lakshmi Pandit, Dr. Sachchidanand Sinha and Dr. Hu Shih, President of the National Peking University, China.

A Special Convocation was held on the 25th November, 1948 to honour Sardar Vallabhbhai Patel, Deputy Prime Minister of India. The degree of Doctor of Laws *Honoris Causa* was conferred on him.

A week later, on the 2nd December, 1948, another Special Convocation was held for conferring the degree of Doctor of Laws *Honoris Causa* on Sri C. Rajagopalachari, who was then the Governor-General of India and Lord Rector of the University.

The Thirty first annual Convocation was held on the same day just after the Special Convocation. The honorary degree of Doctor of Laws was conferred on Pandit Govind Ballabh Pant and Shri Purushottam Das Tandon. The Lord Rector, Shri. C. Rajagopalachari delivered the Convocation Address *extempore*.

The fine arrangements made for the Special and Annual Convocation were so thorough as to evoke high appreciation of the Lord Rector. Both the functions were very impressive.

The annual meeting of the Court was held on the 5th. December, 1948. The election of the Vice Chancellor was an important item. The names of Dr. Amaranatha Jha and Pandit Govind Malaviya were tabled on the Agenda paper for election as the Vice Chancellor for a period of three years.

Addressing the Court, Dr. Amaranatha Jha said :

"This is the last occasion as it is the first on which I shall address you as Vice-Chancellor, perhaps you will let me make a few general observations. First, I shall quote to you a passage from the valedictory address of Sir Richard Livingstone delivered a few months ago on retirement from the Vice-Chancellorship of Oxford University. His words have a significance for us which you will not miss. "Some anxiety may be felt," he said, "that the increase in the proportion of total University Expenditure met from Government Grant may

bring with it a degree of Government Control from which Universities have hitherto been free. Such freedom is the palladium of Universities, to be preserved at all costs. A watchful eye should be kept on earmarked grants. It is clear that the amount of earmarked money which can be absorbed by any institution without loss of independence depends largely upon how much free money there is to balance it." I hope the words of this experienced Educational Administrator will be heeded, and that the University will in future examine with great care and circumspection offers of earmarked grants.

"Secondly, even at the risk of being considered old-fashioned may I suggest that more stress should be placed on merit and quality than merely on numbers. There has been a tendency to expand, to admit more students, to start new courses of study, to open new departments, without any corresponding measures to ensure efficiency in teaching, providing equipment, adding to the Library, arranging for residential and even class room accommodation. Too many students flock with only low vocational ends; they come in search of a diploma which has an economic value, and which they would willingly purchase for a few rupees without wasting time in the University.

"Thirdly, we shall find in increasing measure that the public and the legislature will be more responsive to the development of utilitarian courses than to those relating to the humanities and basic sciences. General culture will be no one's concern. One need not decry the value of professional and vocational studies in order to emphasise the importance of humane studies. It is recognised that professional studies for medicine, law and education fall appropriately within the province of a University. Why not also the builder and the architect and the agriculturist. Physical science in its application to machinery must receive more and more attention. More and more should be done to encourage education which enables a knowledge of science to advance agriculture, industry and commerce. In this University, we should develop and strengthen the Engineering College, the College of Technology, the College of Mining and Metallurgy, the Ayurvedic College, the College of Agriculture and the Departments of Geology and Geography. These have been our distinctive branches that have won wide recognition. Teachers of technical subjects should have some

industrial experience and their contact with the workshops should be periodically renewed. Every technical course should include some study of social and economic relationships. The general problems of citizenship are not the concern only of politicians and civil servants. It is necessary, therefore, that the cry of utilitarian studies should not lead us to a neglect of the wider background which is desirable even for training in highly specialised skills.

"No University education can be considered to be satisfactory which does not give to students some view of human values and a philosophy of life. As Bosanquet put it: "Leisure- the word from which our word 'School' is derived- was for the Greek the expression of the highest moments of the mind. It was not labour; far less was it recreation. It was that employment of the mind in which by great thoughts, by art and poetry which lift us above ourselves, by the highest exertion of the intelligence, as we should add, by religion, we obtain occasionally a sense of something that cannot be taken from us, a real oneness and centre in the universe, and which makes us feel that whatever happens to the present form of our little ephemeral personality, life is yet worth living because it has a real and sensible contact with something of eternal value." That is also what Toynbee has said in his recent book in which he advocates that the secular super-structure should be put back on to religious foundations. "Our precept" he says, "in studying History as a whole, should be to relegate economic and political history to a subordinate place and give religious history the primacy. For religion, after all, is the serious business of the human race." In this University in particular, we must not lose sight of this. Writing in *Harper's* in 1937, Mahatma Gandhi described what he called the square of Swaraj with four right angles, viz., political independence and economic independence on one side, and morality and religion on the other. Sir George Das Banerjee, in supporting the Hindu University Scheme, said that Hindu ideals "rise above ritual and dogma and concern the spirit in man. They are, on the theoretical side, a firm living faith that life is not a scramble for the transitory good things of the earth, but it is a struggle for the attainment of spiritual good; and, on the practical side, the leading of a life of cheerful self-negation and devotion to the performance of duty, regardless of reward, for the service of humanity." When he laid the Foundation Stone of the University, in 1916, Lord Hardinge said "Educa-

tion with it religion is of little worth. Here, if anywhere, should be found that religious atmosphere which seems to me so essential to the formation of character, and here, if anywhere, the genius of modern progress will be purified by the spirit of ancient culture." So, ladies and gentlemen, while we should do all in our power to develop the technical and scientific branches of knowledge, I trust we shall not overlook the claims of those studies which familiarise us with the lofty spirituality and high moral tone of our culture.

"Inspired by the thoughts and achievements of those who are gone, let the University advance. Let us say to our critics: "Applaud us when we run; console us when we fall; cheer us when we recover, but let us pass on for God's sake, let us pass on" (Cheers).

After the annual statement of the Vice-Chancellor, the Court re-elected Maharajadhiraja Dr. Sir Kameswar Singh as the Pro. Chancellor of the University for a period of three years. Shri Jyotibhushan Gupta was elected Treasurer for a period of three years.

When the election of the Vice-Chancellor was taken up, Dr. Amaranatha Jha said:

".....I deeply value the wish of the Pro. Vice-Chancellor, the members of the Senate and the students and the eminent persons who have been here recently that I should stay on. I regret to have to say "No".

"I came almost as a stranger. But the professors and students have treated me with great generosity, the memory of which I shall cherish.

"I came in an emergency. Now I depart. May I convey to you and through you to all sections of the University my warm thanks for their great kindness to me and my cordial wishes for their well being. When Socrates and Placitus were returning homeward in the afternoon, Socrates remarked that one should not leave the haunt of Pan without a prayer. I repeat the prayer. May the deity of the place grant that you may become beautiful inwardly, and that all your outward goods may prosper your inner soul."

Dr. Amaranatha Jha having withdrawn, the only other name proposed for the Vice-Chancellorship was that of Pandit Govind Malaviya and he was declared elected.

The students of the University desired that Dr. Amaranatha Jha should continue as the Vice-Chancellor. They had been staging demon-

strations ventilating their support for him and they hoped that he would accede to their request. A large number of students had come to witness the proceedings of the Court. And when Pandit Govind Malaviya was declared elected, they started shouting and creating great disturbance. The Vice Chancellor adjourned the meeting and ordered the Proctors to clear off the galleries. The Court resumed its proceedings after half an hour.

One of the proposals considered by the Court at this meeting was regarding the name of the University. The Government of India had proposed an amendment of the Benares Hindu University Act to remove the word "Hindu" from the name of the University and also to delete Section 9(2) of the Act which said :

"No person not being a Hindu shall become or be appointed a member of any Court other than the First Court unless he has been a member of the First Court."

The matter was considered by the Council in July, 1948. Even in the altered circumstances in the country, the Council was not satisfied that there was any need for legislation involving a change in the name of the University, but if the Government decided to introduce legislation, the Indian equivalent *Kashi Vishwa Vidyalyaya* should be adopted. As this was a matter vitally affecting the University, the Council urged upon the Government the desirability of not undertaking any legislation until the Court of the University had had an opportunity of expressing its opinion on the amending Bill. The views of the Council were communicated to the Government and they were requested to drop the bill. The Government of India then issued a statement saying that no action would be taken in the matter until the Court considered it.

Many members of the Court expressed strong opposition to the change of the name and finally the Court adopted a resolution "that the Court is not in favour of the deletion of the word "Hindu" from the name of the Benares Hindu University,"

It will be remembered that the Court had appointed a Committee on the 27th November, 1943 to revise and modify the Statutes relating to the constitutions of the Senate, the Syndicate and other academic bodies with a view to ensure proper and desirable representations of the various departments of the University on those bodies and to minimise the evils of elections as far as possible. The recommendations of this Committee were considered by the Court at its next meeting held on the 25th November, 1944 and they were referred to the Senate and if necessary to the Syndicate and to the Faculties through the Senate, for eliciting opinion.

his State with the U.P. he donated on the 14th October, 1949, a sum of Rupees twelve lakhs in cash to the University for the following purposes :

- (i) Rupees eight lakhs to serve as an endowment for meeting the expenses or part of the expenses of a College of Indology including a Kashiraj Chair of Indology at it .
- (ii) Rupees two lakhs as an endowment for the College of Music and Fine Arts ;
- (iii) Rupees one lakh as an endowment for award of scholarships to the students of the Sanskrit Mahavidyalaya ;
- (iv) Rupees one lakh towards the construction of the temple.

Besides this cash donation, he gifted to the University the well-equipped up-to-date State Hospital which was being run at Ramnagar. He also gifted one big portion of the military barracks of the Banaras State, which used to house the army and its officers and which could, practically without any addition or any change, serve excellently as a hostel for the students of the University.

The University received great help in this connection from the U.P. Government and the States' Ministry of the Government of India. Sardar Vallabhbhai Patel and Pandit G.B. Pant enabled the Maharaja to make the donation and gift of the properties to the University.

Maharaja Shri Vibhuti Narayan Singh desired that the University should as far as possible set up a Medical College at Ramnagar. The U.P. Government had a plan for setting up Medical Colleges in some centres in the State. Negotiations were therefore carried on between the U. P. Government, the Maharaja and the University, and as a result the hospital at Ramnagar and the block of buildings were handed over by the University to the U.P. Government for being utilised as the nucleus for the establishment of a full-fledged up-to-date Medical College. The arrangement was that the Medical College after its completion should be handed over to the University. If, however, for any reasons, the U.P. Government were unable to decide upon the establishment of a Medical College at Ramnagar with the Hospital as its nucleus, the hospital and the buildings were to revert to the University for being run as an adjunct to its Ayurvedic College.

The month of November, 1949 was full of important events. On the 9th November, 1949, Pandit Govind Ballabh Pant who was then the Premier of U. P. paid a visit to the University and presided over the death anniversary of Mahamana Malaviyaji. He spoke in very high terms about the achievements of the University and described it as one of the best in Asia.





श्री भारती कृष्ण तीर्था

Sri Bharati Krishna Tirtha



George-Jeffrey Ben Schiff

December-20 November 1949

Sri Bhim Singh of Kotah



A week later started the memorable Convocation week. The various Colleges of the University held their annual functions every year on different dates. Pandit Govind Malaviya felt that all these functions should be organised together and held at one time and at one place. Besides saving time, energy and money, this was expected to bring closer contact and unity among the students of the different colleges of the University. A Convocation Week programme was arranged with this idea from the 16th to 24th November, 1949.

The celebrations started at seven in the morning of the 16th November with *Puja* and *Haran* at the temple grounds and inauguration of the Convocation Week by Maharaja Shri Vibhuti Narayan Singh of Banaras at a function held at eight in the morning in the special pandal at the Arts College quadrangle. This was followed by the inauguration of the School of Music and Fine Arts by Pandit Omkar Nath Thakur.

In the afternoon of the 16th, was held the Annual Day of the Samskrit Mahavidyalaya. It was the first time that this College was celebrating its Annual Day. More important than this was that the function was presided over by His Holiness Jagadguru Sankaracharya Sri Bharati Krishna Tirtha of Govardhana Pitha, Puri, a great philosopher, an erudite scholar and a great mathematician well known for his researches in Vedic Mathematics. His Holiness delivered two lectures on Ancient Mathematics. He showed how highly developed was Mathematics in Ancient India and how even the most difficult mathematical problems could easily be solved by applying the *Sutras* (formulae) that existed in Veda-Sastras. The lectures were very interesting. At the request of the Vice-Chancellor and others, His Holiness agreed to stay in the University during the next *Chaturmasya* (in the first term of the session 1950-51) and deliver a series of lectures on the subject. His Holiness also delivered a discourse on *Gita*.

The programme of the Convocation week was a crowded one and included variety shows, dramas, music, lectures, kavi-sammelan, etc. The nine days were full of festivities. The University had the pleasure of welcoming several distinguished scholars and leaders on this occasion and of listening to them. Prominent among them were. Dr. S. S. Bhatnagar, Shri K. M. Munshi, Acharya Narendra Deva, Shri Jairam Das Daulatram, Dr. Carsun Chang of China, Shrimati Hansa Mehta, Shri Ravi Shankar Shukla, Shri N. R. Sarkar and Manamahopadhyaya Pandit Girdhar Sharma Chaturvedi.

Another highlight of the programme was the instrumental music performance on sarod and violin given by Shri Allauddin Khan.

One of the functions held during this week was the naming of a new hostel as Professor Syama Charan De Hostel. This was done by Dr. Bhagavan Das on the 18th November, 1949.

The Convocation was held on the 20th November, 1949. The honorary degree of Doctor of Laws was conferred on Sir Homi Modi, Pandit Ravi Shankar Shukla and Shri V. T. Krishnamachari; the honorary degree of Doctor of Letters on Acharya Narendra Deva and Shri K. M. Munshi and the honorary degree of Doctor of Science on Dr. S. S. Bhatnagar. The honorary degree of Vachaspati was conferred on Mahamahopadhyaya Pandit Giridhar Sharma Chaturvedi. The Convocation Address was delivered by Shri K. M. Munshi. The melodious music of Pandit Omkar Nath Thakur that evening delighted the audience.

The Annual meeting of the Court was also held during the Convocation week at 12 noon on the 19th November, 1949. The term of the Chancellor had expired. The Court elected Maharaja Sir George Jivaji Rao Scindia of Gwalior as Chancellor for the full term of three years. And in his place the Maharao Sri Bhim Singhji of Kotah was elected as Pro. Chancellor for the next three years. Dr. P. Parija was elected Pro. Vice-Chancellor for a period of three years on such conditions as the Council might fix.

Dr. Parija had joined the University as University Professor and the Pro. Vice-Chancellor. His salary was being paid as University Professor of Botany. As Pro. Vice-Chancellor he was provided with free accommodation and travelling expenses only. Now Dr. Parija expressed his desire to be relieved of his duties as the University Professor of Botany. The Council accepted this on the 18th December, 1949 and appointed him as Honorary University Professor of Botany for a period of three years. The Council also decided that he be paid an honorarium of Rs. 1500/- per mensem plus free house and car as Pro. Vice-Chancellor of the University.

It will be recalled that in 1939 His Exalted Highness the Nizam of Hyderabad had donated a sum of Rupees one lakh for a Chair of Indian Culture with the object of promoting Hindu Muslim harmony. This money was invested in residential quarters. The yield was however, not sufficient to maintain a Chair. Then in 1946, the Nizam donated a sum of Rupees five lakhs for the construction of a hostel. The work had not yet been started. The Hyderabad Government was approached to permit the University to utilise their total donation of Rupees six lakhs, on the construction of the building for the College of Indology. This was allowed.

The Silver Jubilee session of the Inter-University Board was held at the Banaras Hindu University from the 27th February to the 2nd March, 1950 under the Presidentship of Dr. Sir Ivor Jennings, Vice-Chancellor of Ceylon University, Colombo.

The main Session was inaugurated by Dr. Rajendra Prasad, First President of the Indian Republic, on the 28th February, 1950, at the Sayaji Rao Gaekwad Library. This was the first place outside Delhi which was visited by Dr. Rajendra Prasad after assumption of the high office of the President.

At a Special Convocation held in the afternoon of the 28th February, the University conferred the honorary degree of Doctor of Laws on Dr. Rajendra Prasad.

Then on the 1st March, 1950, Dr. Rajendra Prasad laid the Foundation-stone of the *Bharati Mahavidyalaya* -the College of Indology.

Dr. R. C. Majumdar was appointed Principal of the College of Indology and with his joining the University on the 23rd February, 1950, the College formally came into existence from that date. The first batch of students was admitted to this College in July, 1950.

The donation of the Maharaja of Banaras provided necessary funds for the College of Music and Fine Arts also. So the Senate resolved on the 5th May, 1950 that "The School of Music and Fine Arts be henceforward designated as the College of Music and Fine Arts". Pandit Omkar Nath Thakur was appointed Principal of the College.

Another important event that took place at this time was the acquisition of the Bharat Kala Bhavan by the University. This institution was founded in the year 1920 as an integral part of the Bharat Kala Parishad of which Rabindra Nath Tagore was the life President. The Kala Bhavan had a very useful collection of Indian Paintings of all periods, of coins of the Gupta and other periods and of Textiles, Sculptures, Terracottas, etc. They were housed in the premises of the Nagari Pracharini Sabha, Banaras. In the year 1928 itself an offer was made by Rai Krishna Dasa, Secretary of the Bharat Kala Parishad to transfer the collections of the body to the University. The offer was accepted by the Council and it resolved that the collection be called the Bharat Kala Parishad Collection and be kept as a separate section of the University Museum of Art and Archaeology. It was decided to house the collection in the Central Hindu College building at Kamachha pending arrangements for the housing of the section on the University grounds. But the proposal did not materialise.

In June 1950 an arrangement was entered into by the Vice Chancellor for taking over the Bharat Kala Bhavan by the University and this was approved by the Council on the 9th July, 1950. Out of the funds earmarked for Indology buildings a sum of Rupees two lakhs was sanctioned for the construction of a building for the Bharat Kala Bhavan in the University campus.

The foundation-stone of the Kala Bhavan was laid by Shri Jawaharlal Nehru on the 17th July, 1950. Earlier on the same day, he inaugurated the academic session 1950-51. Addressing the students he laid great emphasis and stress on the need of character and discipline the main pillars of the foundation of their future life, career and citizenship.

At the annual meeting of the Court held on the 19th November, 1949, a Committee was appointed "to consider the question of necessary and desirable changes, if any, in the Act and Statutes of the University and to submit their report with their recommendations to the Council at as early a date as possible." This Committee held its sittings between the 26th March, 1950 and the 9th July, 1950. The Council, after going through the recommendations of the Committee in detail, arrived at its decision on the 20th August, 1950.

In the meantime, towards the end of the year 1949, the report of the University Education Commission was published by the Government of India. The recommendations of the Commission so far as the Banaras Hindu University was concerned in particular were :

- (1) that the denominational character of the University Court be eliminated and people of all castes and creeds be eligible for membership; and provision for religious education be made along the lines suggested by them for all the Universities, viz.,
 - (a) that all educational institutions start work with a few minutes for silent meditation;
 - (b) that in the first year of the Degree course lives of the great religious leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Samkara, Ramanuja, Madhva, Mohammad, Kabir, Nanak, Gandhi, be taught;
 - (c) that in the second year some selections of a universalist character from the Scriptures of the world be studied; that in the third year, the central problems of the philosophy of religion be considered.



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- (2) that the composition of the Court and the other University authorities follow their recommendations in this respect for all the Universities ;
- (3) that the All India character of the University be maintained in all Colleges ;
- (4) that where the College caters mainly to the need of one province its requirements be considered along with those of other universities of the province ;
- (5) that the Intermediate classes be separated and form an independent institution with the two highest classes of the Central Hindu School ;
- (6) that efforts be made to combine the College of Oriental Learning and the Government Sanskrit College in a strong institution ;
- (7) that more generous block grants be provided for the Colleges of Engineering, Technology, Mining and Metallurgy and Agriculture as also for the Science College and the Central Hindu College after a proper scrutiny of all expenditure ;
- (8) that the possibilities of establishing a Medical College be investigated ;
- (9) that the courses be remodelled according to their recommendations in Chapters V and VII of their report and provision made for General Education in all Faculties ; (Chapter V of their report contained their recommendation on the courses of study in Arts and Science ; and Chapter VII on Professional education, viz., Agriculture, Commerce, Education, Engineering and Technology, law, Medicine, etc.)
- (10) that research work be encouraged in all Faculties through the appointment of the best men as teachers, through better provision of Library and Laboratory facilities and through the award of generous Fellowships ;
- (11) that the Standing Finance Committee be composed of men with financial experience who may not necessarily be members of the Council and that it be empowered to exercise rigid supervision of the expenditure.

The recommendations of the University Education Commission led the Government to move an amendment of the Benares Hindu University Act and they wrote to the University on the 1st May, 1950 saying that as "the Government of India proposed to promote legislation in the next session of the Parliament to amend the Banaras University Act suitably,

the views and suggestions of the University may be intimated to this (Education) Ministry at an early date, and in any case, not later than the 31st July, 1950."

The changes recommended in the Act and Statutes as approved by the Council on the 20th August, 1950 were forwarded to the Government on the 25th August, 1950.

The Government of India was giving grants to the Central Universities for various purposes. In June, 1950, the Government decided that the question of fixing normal (block) grant to these Universities should be settled in the light of the requirements of these Universities. A Reviewing Committee consisting of Syed Ashfaq Husain, Deputy Secretary, Ministry of Education and Shri P. K. Basu, Deputy Secretary, Ministry of Finance visited the University in this connection on the 29th August, 1950, and spent four days in discussing the problems and difficulties of the University in order to suggest the best way in which the Government of India should assist the University.

Pandit Govind Malaviya had not been keeping good health for a considerable length of time. Every type of treatment suggested to him was gone through, but he had not been able to get over his illness. He was advised by the Doctors to leave Banaras and take complete rest for some months. He, therefore, resigned on the 20th August, 1950 and requested the Council to allow him to hand over charge of his office by the 10th September, 1950.

In spite of his illness, he was attending to his duties. On the 19th of August, 1950, he was not only present at the inauguration ceremony of the College of Music and Fine Arts but he also delivered a very lucid speech. When Syed Ashfaq Husain and Shri P. K. Basu visited the University towards the end of August, he spent long hours in looking into every detail and in discussing the University's problems with them. On the last day of their stay he went on talking continuously, even in that weak state of his health, for the whole day till about eight in the evening and strongly presenting the University's case before them.

The resignation of Pandit Govind Malaviya was considered by the Council on the 10th September, 1950. There was a feeling of concern over his illness. Every one said that instead of resigning, he should be persuaded to withdraw his resignation and to go on leave. Owing to his physical inability Pandit Govind Malaviya could not be present at the meeting. The feeling of the Council was communicated to him and he agreed to

obey the decision of the Council. The Council then granted him six months' leave with freedom to return to duty earlier whenever he could. The Council further resolved that in his absence Dr. P. Parija would perform the duties of the Vice-Chancellor. Pandit Govind Malaviya proceeded on leave on the 20th September, 1950 after handing over charge of his office to Dr. P. Parija.

The Convocation was fixed for the 26th November, 1950. Dr. M. R. Jayakar had been invited to deliver the Convocation Address. And so Pandit Govind Malaviya returned from leave and resumed his duties on the 24th November, 1950 though he was still not fully well.

Like the previous year, a nine days' programme of Convocation week was arranged in 1950 also from the 25th November to the 3rd December. The 33rd Convocation was held on the 26th November, 1950. The honorary degree of Doctor of Laws was conferred on Dr. M. R. Jayakar, Shri K.N. Katju and Shri M. S. Aney ; the honorary degree of Doctor of Science on Dr. H. J. Bhabha ; the honorary degree of Doctor of Letters on Shri Nand Lal Bose, Shri Sukhdeo Behari Mishra and Shri Keshav Prasad Mishra ; and the honorary degree of Vachaspati on Vaidya Shri Yadavji Trikamji Acharya. Dr. M. R. Jayakar delivered the Convocation Address.

The Annual meeting of the Court was also held during the Convocation week on the 25th November, 1950. A controversy was raised at this meeting with regard to the report of the Committee appointed by the Court at its previous meeting held on the 19th November, 1949, to consider the question of necessary and desirable changes, if any, in the Act and Statutes of the University. The report as adopted by the Council had already been forwarded to the Government of India. Many members felt that the Court had not delegated its powers to the Council and that the decision of the Council must have been placed before the Court. It was finally agreed that the proceedings of the meeting of the Committee as accepted by the Council should be sent to the members of the Court and if the members of the Court then felt so, a special meeting of the Court should be convened to consider the recommendations.

When the report of the Committee was circulated to the members of the Court, a sufficiently large number of them expressed the desire that a special meeting should be convened to consider it. This was done. A special meeting of the Court was held on the 10th and 11th March, 1951 and its decisions were communicated to the Government.

One of the recommendations adopted by the Court on the 10th and 11th March, 1951 was that the Vice Chancellor of the University should be a person of high academic repute and should have administrative and teaching experience of at least fifteen years. This was only a suggestion for the consideration of the Government of India while amending the Act and Statutes of the University and there was hardly any chance of its acceptance. But Pandit Govind Malaviya felt that it was an indirect reflection on him. And, though many of the members of the Court who voted for this proposition assured him that their recommendation was intended to apply only to the future Vice-Chancellors and not to him, he decided to tender his resignation and to let the Court itself decide if it wanted him to continue as the Vice Chancellor. He sent in his letter of resignation to the Secretary to the Court on the 23rd April 1951 and issued a notice the same day convening a meeting of the Court on the 27th May, 1951 to elect a Vice-Chancellor in the vacancy caused by his resignation. He further clarified that he would continue in his office till he handed over charge of the same to his successor after his election. The usual procedure of placing the resignation before the Council and of asking it to convene a meeting of the Court, was not followed.

This action of Pandit Govind Malaviya created a very grave crisis in the University. A rift had already taken place between him and some of the members of the Council, who were earlier his supporters, due to various reasons. Then there were other senior members to whom the rapidly changing financial position of the University was causing great anxiety. They felt that the over-all financial set up of the University was dangerously dynamic and that it was not easy to stabilise it without clipping the wings.

At an emergent meeting held on the 30th March, 1951, the Council appointed a Committee to examine the financial position of the University and to report thereon within a month. Subsequently, on the 9th April, 1951 the Honorary Treasurer, placed before the Council a statement on the financial position of the University in order to make it clear that the actual financial situation was better than probably at any time before and that it was free from any anxiety. The Council was happy to receive and record the statement but at the same time it was decided that the Committee appointed on the 30th March, 1951, should continue to function and give its report. The Vice Chancellor, the Pro. Vice Chancellor and the Honorary Treasurer were added to the Committee as members and the Vice-Chancellor was appointed Chairman of the Committee.

It was hoped that after this, work would proceed smoothly and that the tension would considerably be removed. But instead of tackling the situation with perseverance and allowing things to take its usual course, Pandit Govind Malaviya resigned on the ground of the Court's resolution that the Vice-Chancellor should be a teacher and administrator of at least fifteen years' experience. This aggravated the situation.

In this tense atmosphere, the Court met on the 27th May, 1951 at six in the evening. It was one of the hottest days of the year but in spite of the hot weather, the attendance was good. The number of members present was exactly one hundred. The Court carried the following resolution, 41 voting for and 17 against it :

"This meeting of the Court of the Benares Hindu University places on record its deep sense of appreciation of the valuable and devoted services rendered by Pandit Govind Malaviya during his brief tenure of office as the Vice-Chancellor of the University. He has brought into existence new Colleges, created new Faculties, built more Hostels and residences, brought large amount of contributions for the University, created a sense of discipline among the students, considerably improved the standard of academic life and has revitalised the whole atmosphere. His devotion to the University has been unique and in short, he has maintained the noble traditions of his father, the revered Founder of the University, and has brought about an all round progress in every aspect of University life.

"In deference to his wishes, this meeting of the Court of the Benares Hindu University regretfully accepts his resignation with effect from such date as he may deem suitable for handing over charge to his successor."

Another resolution disapproving "of the action of Pandit Govind Malaviya in resigning and seeking re-election at the same time, thereby introducing into the University, an honoured seat of learning, the practices and methods of political organisations," was lost, 34 voting for and 54 against it.

The question of election of the Vice Chancellor was then taken up. A proposal was made "that till the next Annual General meeting of the Court or till the new Benares Hindu University Act and Statutes came into force, whichever be earlier, the Pro. Vice-Chancellor shall perform the duties of the Vice-Chancellor under Statute 8(3) of the University."

On votes being taken by ballot, the proposal was declared lost, 45 voting for and 51 against it.

There were now two proposals before the Court which were formally moved. One was that Pandit Govind Malaviya be re-elected Vice-Chancellor for the full term of three years and the other was that Professor Mukut Behari Lal be elected Vice-Chancellor. Pandit Govind Malaviya secured 58 votes as against 37 secured by Professor Mukut Behari Lal and was declared elected. The approval of the Visitor to the re-election of Pandit Govind Malaviya was immediately sought for. All the information required by the Visitor was supplied. Correspondence continued for about five months. An unhealthy public controversy also went on. Finally the Visitor expressed his inability to accord his approval to the election of Pandit Govind Malaviya. In his letter dated the 1st November, 1951 addressed to the Pro. Vice-Chancellor he wrote: "Every circumstance connected with the election has been weighed and it is only after a thorough study of all the materials before me that I have come to the decision which I am communicating to you."

In the meantime the Benares Hindu University (Amendment) Act, 1951 (No. LV of 1951) was passed by the Parliament and it received the assent of the President on the 20th October, 1951. It was published in the Gazette of India, Extraordinary, dated the 22nd October, 1951 Part II Section 1. The main changes made in the Act were:

1. The word "Benares" wherever it occurred in the Act was to be spelt as "Banaras".

2. Section 4 of the principal Act which laid down that "the University shall subject to the Regulations, be open to persons of all classes, castes and creeds, but provision shall be made for religious instruction and examination in Hindu religion only" and which also gave power to the Court to make instruction in Hindu religion compulsory in the case of Hindu students, and to make special arrangements for the religious instruction of Jain or Sikh students, was substituted by the following new Section:

"4. *University open to all classes, castes and creeds* - The University shall be open to persons of either sex and of whatever race, creed, caste or class, and it shall not be lawful for the University to adopt or impose on any person any test whatsoever of religious belief or profession in order to entitle him to be admitted therein, as a teacher or student, or to hold any office therein,

or to graduate thereat, or to enjoy or exercise any privilege thereof, except in respect of any particular benefaction accepted by the University, where such test is made a condition thereof by any testamentary or other instrument creating such benefaction :

Provided that nothing in this section shall be deemed to prevent religious instruction being given in the manner prescribed by the Ordinances to those who have consented to receive it."

3. The following new Section defining the powers of the University was added as Section 4 A.

"4. A. *Powers of the University* The University shall have the following powers, namely :

- (1) to provide for instruction in such branches of learning as the University may think fit, and to make provision for research and for the advancement and dissemination of knowledge ;
- (2) to promote Oriental studies, and in particular Vedic, Hindu, Buddhist and Jain studies, and to give instruction in Hindu religion and to impart moral and physical training ;
- (3) to hold examinations and to grant and confer degrees and other academic distinctions to and on persons who—
 - (a) shall have pursued a course of study in the University or in an institution maintained under sub-section (1) of section 15 or admitted to the privileges of the University under sub section (2) of that section, or
 - (b) are teachers in educational institutions, under conditions laid down in the Statutes and the Ordinances, and shall have passed the examinations of the University under like conditions, or
 - (c) being women, shall have pursued a course of private study and shall have passed the examinations of the University under conditions laid down in the Ordinances ;
- (4) to confer honorary degrees or other distinctions in the manner laid down in the Statutes ,

- (5) to grant such diplomas to, and to provide such lectures and instruction for, persons not being members of the University, as the University may determine ;
- (6) to co operate with other Universities and authorities in such manner and for such purposes as the University may determine ;
- (7) to institute professorships, readerships, lectureships and other teaching posts required by the University and to appoint persons to such professorships, readerships, lectureships and other posts ;
- (8) to institute and award fellowships (including travelling fellowships), scholarships, studentships, exhibitions and prizes in accordance with the Statutes and the Ordinances ;
- (9) to institute and maintain Halls and hostels and to recognise places of residence for students of the University ;
- (10) to demand and receive such fees and other charges as may be prescribed by the Ordinances ;
- (11) to supervise and control the residence and to regulate the discipline of students of the University, and to make arrangements for promoting their health ;
- (12) to make special arrangements in respect of the residence, discipline, and teaching of women students ;
- (13) to create administrative, ministerial and other necessary posts and to make appointments thereto ; and
- (14) to do all such other acts and things whether incidental to the powers aforesaid or not, as may be requisite in order to further the objects of the University."

4. Section 5 of the principal Act, provided that "the Governor-General of India will be the Lord Rector of the University, and such persons as may be specified in the Statutes shall be the Patrons and Vice-Patrons." Section 6 laid down that "the Governor of U.P. shall be the Visitor of the University". These Sections were now changed. The President of India was made the Visitor, and the Governor of Uttar Pradesh, the Chief Rector. Patrons and Vice-Patrons were dropped. For Sections 5 and 6 of the principal Act, the following new sections were substituted :

"5. *Visitor* :—

- (1) The President of India shall be the Visitor of the University.

- (2) The Visitor shall have the right to cause an inspection to be made by such person or persons as he may direct, of the University, its buildings, laboratories and equipment and of any institution maintained by the University, and also of the examinations, teaching and other work conducted or done by the University and to cause an inquiry to be made in like manner in respect of any matter connected with the University.
- (3) The Visitor shall in every case give notice to the University of his intention to cause an inspection or inquiry to be made, and the University shall be entitled to appoint a representative who shall have the right to be present and be heard at such inspection or inquiry.
- (4) The Visitor may address the Vice-Chancellor with reference to the result of such inspection and inquiry, and the Vice-Chancellor shall communicate to the Executive Council the views of the Visitor with such advice as the Visitor may offer upon the action to be taken thereon.
- (5) The Executive Council shall communicate through the Vice-Chancellor to the Visitor such action, if any, as it is proposed to take or has been taken upon the result of such inspection or inquiry.
- (6) Where the Executive Council does not, within a reasonable time, take action to the satisfaction of the Visitor, the Visitor may, after considering any explanation furnished or representation made by the Executive Council issue such directions as he may think fit and the Executive Council shall be bound to comply with such directions.
- (7) Without prejudice to the foregoing provisions of this section the Visitor may, by order in writing, annul any proceeding of the University which is not in conformity with this Act, the Statutes or the Ordinances :

Provided that before making any such order, he shall call upon the University to show cause why such an order should not be made and if any cause is shown within a reasonable time, shall consider the same.

"6. Chief Rector and Rectors—"

- (1) The Governor of the State of Uttar Pradesh shall be the Chief Rector of the University.

- (2) Such persons, as may be appointed in this behalf in accordance with the Statutes, shall be the Rectors of the University."

5. The number of Pro. Chancellors was reduced from two to one. The "Council" was now called the "Executive Council"; the "Senate", the "Academic Council"; the "Syndicate", "Standing Committee of the Academic Council"; and the "Standing Finance Committee", the "Finance Committee".

Section 7 of the principal Act was amended as follows.

- "7. *Officers and authorities of the University:* The following shall be the officers and authorities of the University:

OFFICERS OF THE UNIVERSITY

- (i) The Chancellor,
- (ii) The Pro-Chancellor,

Provided that until one of the two Pro. Chancellors holding office at the commencement of the Benares Hindu University (Amendment) Act, 1951, ceases to hold office, there shall be two Pro-Chancellors,

- (iii) The Vice Chancellor,
- (iv) The Pro- Vice-Chancellor,
- (v) The Treasurer,
- (vi) The Registrar,
- (vii) The Deans of the Faculties, and
- (viii) Such other persons in the service of the University as may be declared by the Statutes to be the officers of the University.

AUTHORITIES OF THE UNIVERSITY

- (i) The Court,
- (ii) The Executive Council,
- (iii) The Academic Council,
- (iv) The Standing Committee of the Academic Council,
- (v) The Finance Committee,
- (vi) The Faculties, and
- (vii) Such other authorities as may be declared by the Statutes to be authorities of the University."

6. Section 9(1) of the principal Act said that "the Court shall be the supreme governing body of the University in administrative matters and shall have powers to review the acts of the Senate (save when the Senate has acted in accordance with powers conferred on it under this Act, the Statutes or the Regulations), and shall exercise all the powers of the University not otherwise provided for by this Act or the Statutes" The words "in administrative matters" were now omitted. The Court was also given power to review the acts of the Executive Council and the Standing Committee of the Academic Council. The amended Section 9(1) read as follows:

"9(1) *The Court* The Court shall be the Supreme governing body of the University and shall have power to review the acts of the Executive Council, the Academic Council and the Standing Committee of the Academic Council (save when these authorities have acted in accordance with powers conferred upon them under this Act, the Statutes or the Ordinances) and shall exercise all the powers of the University not otherwise provided for by this Act or the Statutes.

7. Section 9(2) of the principal Act which laid down that "no person not being a Hindu shall become or be appointed a member of any Court other than the First Court unless he has been a member of the First Court", was omitted.

8. Section 10(1) of the principal Act which said that "the Council shall be the executive body of the Court, and shall, in addition to ex-officio members consist of not more than thirty elected members: Provided that five members, other than ex-officio members shall be members of the Senate elected by the Senate," was amended as follows:

"10(1) The Executive Council shall be the executive body of the University."

9. Under Section 11(1) of the principal Act the Senate had "the entire charge of the organization of instruction in the University and the Colleges, the courses of study and the examination and discipline of students and the conferment of ordinary and honorary degrees" The word "entire" was now omitted. Section 11(2) which laid down the membership of the Senate as not less than fifty, was also omitted.

10. For Section 12 of the principal Act relating to the Syndicate, the following section was substituted:

"12. *The Standing Committee of the Academic Council*—There shall be a Standing Committee of the Academic Council which shall

exercise such powers and perform such duties as may be vested in it by the Statutes."

11. Section 13 of the principal Act laid down that the accounts of the University shall be audited by auditors appointed by the Court. No person who was not qualified in accordance with the provisions of the Indian Companies Act 1913 to audit accounts of Companies, could be appointed an auditor by the Court. This section was now amended to provide for the audit of the accounts by the Comptroller and Auditor-General of India.

12. Under Section 15 of the principal Act, the University had the power to found and maintain Colleges and institutions in Benares for the purposes of carrying out instruction and research and also to admit, with the approval of the Visitor, Colleges and institutions in Benares to such privileges of the University subject to such conditions, as it thinks fit. The words "institutions in Benares" were now substituted by the words "institutions including High Schools, within a radius of fifteen miles from the main temple of the University."

13. In Section 16 A of the principal Act which provided for the constitution of pension or provident fund for the benefit of the employees of the University, the words "or provide such insurance scheme" were added.

14. In Section 17 of the principal Act, the provision relating to the instruction and examination of Hindu students in Hindu religion was omitted. The amended Section 17 read as follows :

"17. Statutes :

- (1) Subject to the provisions of this Act, the Statutes may provide for all or any of the following matters, namely :
 - (a) the constitution, powers and duties of the Court, the Executive Council, the Academic Council, the Standing Committee of the Academic Council, the Finance Committee and such other bodies, as may be deemed necessary to constitute from time to time ;
 - (b) the election and continuance in office of the members of the said bodies, including the continuance in office of the first members, and the filling of vacancies of members, and all other matters relative to those bodies for which it may be necessary or desirable to provide ;
 - (c) the appointment, powers and duties of the officers of the University ;



- (d) the constitution of a pension or provident fund and the establishment of an insurance scheme for the benefit of the officers, teachers and other employees of the University ;
 - (e) the conferment of honorary degrees ;
 - (f) the withdrawal of degrees, diplomas, certificates and other academic distinctions ;
 - (g) the establishment and abolition of Faculties, Departments, Halls, Colleges and institutions ;
 - (h) the conditions under which colleges and other institutions may be admitted to the privileges of the University and the withdrawal of such privileges ;
 - (i) the institution of fellowships, scholarships, studentships, exhibitions, medals and prizes ; and
 - (j) all other matters which by this Act are to be or may be provided by the Statutes."
- (2) The first Statute shall be those set out in Schedule I.
 - (3) The Court may, from time to time, make new or additional Statutes or may amend or repeal the Statutes in the manner hereinafter in this section provided.
 - (4) The Executive Council may propose to the Court the draft of any Statute to be passed by the Court, and such draft shall be considered by the Court at its next meeting.
 - (5) The Court may approve any such draft as is referred to in subsection (4) and pass the Statute or reject it or return it to the Executive Council for reconsideration, either in whole or in part, together with any amendments which the Court may suggest ;
Provided that the Executive Council shall not propose the draft of any Statute or of any amendment of a Statute affecting the status, powers or constitution of any existing authority of the University until such authority has been given an opportunity of expressing an opinion upon the proposal, and any opinion so expressed shall be in writing and shall be considered by the Court.
 - (6) Any member of the Court may propose to the Court the draft of any Statute and the Court may either reject the proposal or refer such draft for consideration to the Executive Council, which may either reject the proposal or submit the draft to the Court in such form as the Executive Council may approve,

and the provisions of this section shall apply in the case of any draft so submitted as they apply in the case of a draft proposed to the Court by the Executive Council.

- (7) Every new Statute or addition to the Statutes or any amendment or repeal of a Statute shall require the previous approval of the Visitor who may sanction, disallow or remit it for further consideration."

15. Section 18 of the principal Act related to Regulations. The expression "Regulations" was substituted by "Ordinances" and Section 3 was amended as follows :

"18. *Ordinances* :—

- (1) Subject to the provisions of this Act and the Statutes, the Ordinances may provide for all or any of the following matters, namely :
 - (a) the admission of students to the University and their enrolment as such ;
 - (b) the courses of study to be laid down for all degrees, diplomas and certificates of the University ;
 - (c) the degrees, diplomas, certificates and other academic distinctions to be awarded by the University, the qualifications for the same, and the means to be taken relating to the granting and obtaining the same ;
 - (d) the fees to be charged for courses of study in the University and for admission to the examinations, degrees and diplomas of the University ;
 - (e) the conditions of the award of fellowships, scholarships, studentships, exhibitions, medals and prizes ;
 - (f) the conduct of examinations, including the terms of office and manner of appointment and the duties of examining bodies, examiners and moderators ;
 - (g) the maintenance of discipline among the students of the University ;
 - (h) the conditions of residence of students at the University ;
 - (i) the special arrangements, if any, which may be made for the residence, discipline and teaching of women students, and the prescribing for them of special courses of study ;
 - (j) the giving of religious instruction ;
 - (k) the emoluments and the terms and conditions of service of teachers of the University ;

- (l) the management of Colleges and other institutions founded or maintained under sub-section (1) of section 15 ;
 - (m) the supervision and inspection of Colleges and other institutions admitted to privileges of the University under sub-section (2) of section 15 ; and
 - (n) all other matters which by this Act or the Statutes are to be or may be provided for by the Ordinances.
- (2) The Regulations of the University as in force immediately before the commencement of the Benares Hindu University (Amendment) Act, 1951, shall be deemed to be the first Ordinances made under this section.
- (3) The said Ordinances may be amended, repealed or added to at any time by the Executive Council :

Provided that—

- (i) no Ordinance shall be made affecting the conditions of residence or discipline of students, except after consultation with the Academic Council ;
- (ii) No Ordinance shall be made—
 - (a) affecting the admission or enrolment of students or, prescribing examinations to be recognised as equivalent to the University examinations, or
 - (b) affecting the conditions, mode of appointment or duties of examiners or the conduct or standard of examinations or any course of study,

Unless a draft of such Ordinance has been proposed by the Academic Council.

- (4) The Executive Council shall not have power to amend any draft proposed by the Academic Council under the provisions of sub-section (3) but may reject the proposal or return the draft to the Academic Council for reconsideration ; either in whole or in part, together with any amendments which the Executive Council may suggest.
- (5) Where the Executive Council has rejected the draft of an Ordinance proposed by the Academic Council, the Academic Council may appeal to the Central Government and the Central Government may, by order, direct that the proposed Ordinance shall be laid before the next meeting of the Court for its approval and that pending such approval it shall have effect from such date as may be specified in the order :

Provided that if the Ordinance is not approved by the Court at such meeting, it shall cease to have effect.

- (6) All Ordinances made by the Executive Council shall be submitted, as soon as may be, to the Visitor and the Court, and shall be considered by the Court at its next meeting and the Court shall have power, by a resolution passed by a majority of not less than two-thirds of the members voting, to cancel any Ordinance made by the Executive Council, and such Ordinance shall from the date of such resolution cease to have effect.
- (7) The Visitor may, by order, direct that the operation of any Ordinance shall be suspended until he has had an opportunity of exercising his power of disallowance and any order of suspension under this sub-section shall cease to have effect on the expiration of one month from the date of such order or on the expiration of fifteen days from the date of consideration of the Ordinance by the Court, whichever period expires later.
- (8) The Visitor may, at any time, after an Ordinance has been considered by the Court, signify to the Executive Council his disallowance of such Ordinance, and from the date of receipt by the Executive Council of intimation of such disallowance, such Ordinance shall cease to have effect.

16. Section 19 of the principal Act relating to the "emergency powers of the Governor-General in Council" was omitted. The following new section was substituted in its place.

"19. Power to make Regulations :—

- (1) The authorities of the University may make Regulations consistent with this Act, the Statutes and the Ordinances :—
 - (a) laying down the procedure to be observed at their meetings and the number of members required to form a quorum ;
 - (b) Providing for all matters which by this Act, the Statutes or the Ordinances are to be prescribed by Regulations ; and
 - (c) providing for all matters solely concerning such authorities or committees appointed by them and not provided for by this Act, the Statutes or the Ordinances.
- (2) Every authority of the University shall make Regulations providing for the giving of notice to the members of such authority of the dates of meetings and of the business to be considered

at meetings and for the keeping of a record of the proceedings of meetings.

- (3) The Executive Council may direct the amendment, in such manner as it may specify, of any Regulation made under this section or the annulment of any such Regulation :

Provided that any authority of the University which is dissatisfied with any such direction may appeal to the Court, whose decision in the matter shall be final."

17. A new Section 19 A was added as follows :

"19 A Conditions of service of officers and teachers :

- (1) Every salaried officer and teacher of the University shall be appointed under a written contract, which shall be lodged with the University and a copy of which shall be furnished to the officer or teacher concerned.
- (2) Any dispute arising out of a contract between the University and any of its officers or teachers shall, at the request of the officer or teacher concerned or at the instance of the University, be referred to a Tribunal of Arbitration consisting of one member appointed by the Executive Council, one member nominated by the officer or teacher concerned and an umpire appointed by the Visitor, and the decision of the Tribunal shall be final."

The Benares Hindu University (Amendment) Act, 1951 contained sixteen Sections in all. Sections 1 to 14 provided for the above-mentioned changes. Section 15 contained a temporary provision for amendment of Statutes empowering the Central Government for a period of three months from the commencement of the Amendment Act, to make, by notification in the Official Gazette, "such adaptations and modifications in the Statutes in force immediately before the commencement of this Act as in its opinion may be necessary or expedient to bring the provisions of the Statutes into accord with the provisions of the principal Act as amended by this Act." Section 16 stated that "any officer or authority of the University exercising any functions under the principal Act, immediately before the commencement of this Act, shall continue to exercise such functions until the corresponding new officer or authority is appointed, elected or constituted in accordance with the provisions of the principal Act as amended by this Act or the Statutes as adapted or modified under this Act."

Sections 15 and 16 came into force on the 20th October, 1951. The remaining fourteen Sections were to come into force on a date to be

appointed by the Central Government by notification in the Official Gazette. In exercise of this power, the Central Government, by their Notification No. F. 27-1/51—G.3. dated the 3rd November, 1951, in the *Gazette of India* brought Sections 1 to 14 into force on the 3rd November, 1951.

In the *Gazette of India* of the same date, the Central Government notified the adaptations and modifications made in the Statutes by them in exercise of the powers conferred by Sections 15 of the Benares Hindu University (Amendment) Act, 1951. The new statutes changed the constitution of the Court, Council and other Bodies of the University. The main changes were :—

Court

1. The Treasurer, all ex-Vice-Chancellors, the Librarian, the Chief Warden (subsequently changed as Provost) and the Chief Proctor were added as *Ex-Officio* members besides the Chancellor, Pro-Chancellor, Vice-Chancellor and the Pro. Vice-Chancellor.
2. All the Heads of Teaching Departments, Principals of Colleges and Professors who were not Heads of Teaching Departments were made members.
3. Five representatives of University teachers other than Professors—two Readers and three lecturers—were to be members by rotation according to seniority.
4. The number of representatives to be elected to the Court by the registered graduates, was reduced from twenty to fifteen. (Originally it was ten and raised to twenty in 1946).
5. Representatives of Donors :—

The old statutes provided that every Indian Prince or Chief contributing a donation of Rupees three lakhs or upwards shall be a life member of the Court and after his decease his successor for the time being holding his position shall be a life-member. This was deleted. Similarly the clauses providing that persons donating Rs. 25,000/- or upwards shall be a member of the Court for twenty years and that persons donating Rs. 10,000/- or upwards shall be a member for ten years were dropped. Of course the existing members under these clauses were continued for the unexpired portion of their term. The representation of the donors was now provided as follows :—

- (a) Every person making a donation of Rupees one lakh or upwards to be a life member ;

- (b) One representative for every ten donors of Rs. 25,000/- or upwards but below Rupees one lakh, subject to a maximum of two representatives, to be elected from among themselves ;
 - (c) One representative for every twenty donors of Rs. 10,000, - or upwards but below Rs. 25,000, , subject to a maximum of three representatives, to be elected from among themselves ;
 - (d) One representative for every fifty donors of Rs. 1,000/- or upwards but below Rs. 10,000, , subject to a maximum of ten representatives, to be elected from among themselves. All persons who were already Registered Donors by having made a donation of Rs. 500,- could participate in the election of the representatives under this item.
6. Representatives of Parliament :— Three representatives of Parliament, two to be elected by the House of the People and one to be elected by the Council of States, were to be members of the Court.
7. Elected members :—Twenty-three persons were to be elected by the Court as follows :—
- (a) Ten persons representing the learned profession of whom at least five were to be from outside the State of Uttar Pradesh ;
 - (b) Five persons representing Industry and Commerce ;
 - (c) Five persons representing Hindu Culture and learning ;
 - (d) Three persons, one each to represent the Buddhist, Sikh and Jain Culture and learning respectively.
8. *Nominated members ;—*

There were no nominated members under the old Statutes. The amended Statutes provided for nomination of five members by the Visitor, two by the Chief Rector and three by the Chancellor. It was further laid down that in making nominations due regard shall be had to the representation of the different areas of the country, in view of the All India character of the University.

- 9. No employee of the University could be elected or nominated as a member of a Court.
- 10. The term of office of the members mentioned in paragraphs 3 to 9 above (except donors of Rupees one lakh or upwards) was fixed as five years.

Executive Council (previously called Council) :—

1. The number of members of the Executive Council was reduced from 33 to 21. There was no change in the *ex-officio* membership. The Vice-Chancellor, the Pro. Vice-Chancellor and the Treasurer continued as *Ex-Officio* members. The remaining 18 included :—
 - (a) Two Deans of Faculties by rotation ;
 - (b) Principals of four Colleges, other than the Principal of the Women's College, to be members in rotation ;
 - (c) Principal of the Women's College ;
 - (d) Chief Warden (subsequently changed as Provost) ;
 - (e) Chief Proctor ;
 - (f) Five persons elected by the Court from among its members, of whom at least three were to be persons residing outside the State of Uttar Pradesh. None of them could be an employee of the University ;
 - (g) Two persons nominated by the Visitor ;
 - (h) One person nominated by the Chief Rector ;
 - (i) One person nominated by the Chancellor.
2. The term of office of all members of the Executive Council, other than *Ex-Officio* members was fixed as three years.

Academic Council (previously called Senate) :—

1. The Chancellor and the Pro. Chancellor were excluded from the membership of the Academic Council which now consisted of :—
 - (a) Vice-Chancellor ;
 - (b) Pro. Vice-Chancellor ;
 - (c) Deans of Faculties ;
 - (d) All Heads of Teaching Departments ;
 - (e) Not more than four University Professors who are not Heads of Teaching Departments, to be members in rotation ;
 - (f) All Principals of Colleges ;
 - (g) Chief Warden (subsequently changed as Provost) ;
 - (h) Chief Proctor
 - (i) Librarian ;
 - (j) Four teachers other than Heads of Departments elected from among themselves by the teachers. One such teacher was to be a Professor and one an Assistant Professor.
 - (k) Six members co-opted by the Academic Council from among persons outside the University for their special knowledge.



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2. The term of office of all members of the Academic Council, other than *ex-officio* members was fixed as three years.

Standing Committee of the Academic Council

The Standing Committee of the Academic Council which was the executive body of the Academic Council consisted of the Vice-Chancellor, the Pro. Vice-Chancellor, the Deans of Faculties and Principals of fourteen Colleges.

Finance Committee (previously called Standing Finance Committee)

1. The Pro. Vice-Chancellor and the Treasurer were added as *ex-officio* members of the Finance Committee.
2. In place of one member of the Court to be nominated by the Lord Rector and one member of the Court to be nominated by the Chancellor, it was provided that two members shall be nominated by the Visitor.
3. In place of two members of the Court to be elected by the Court, it was provided that the Court will elect two members who are not employees of the University and that at least one of them should be a person who is not a member of the Executive Council.
4. The Finance Committee thus consisted of the Vice Chancellor, Pro. Vice-Chancellor, and the Treasurer as *ex-officio* members, two members nominated by the Visitor and two members elected by the Court. The term of office of the members other than the *ex-officio* members was three years.

Faculties

1. It was in the year 1937 that the constitution of the Faculties was introduced for the first time. Each Faculty consisted of :—
 - (a) The Vice-Chancellor.
 - (b) The Pro. Vice-Chancellor.
 - (c) The University Professors of the subject assigned to them.
 - (d) The Principals of the Colleges, teaching the subjects assigned to the Faculty by the Senate.
 - (e) The Heads of such Departments teaching the subjects assigned to the Faculty, as may be recognised by the Senate for the purpose.
 - (f) Such teachers of the University and other persons as may be appointed to the Faculty by the Senate on account of their expert knowledge of a subject or subjects assigned to the Faculty.

2. The maximum number of members in each Faculty was also fixed: Arts—40, Science 35, Technology—35 and other Faculties 20. These numbers were changed in 1946 as follows:— Arts—50, Science—45, Technology 40 and other Faculties—20.
3. The new Statutes brought into force in 1951 changed the constitution of the Faculty. Each Faculty now consisted of.—
 - (a) The Vice-Chancellor;
 - (b) The Pro. Vice-Chancellor;
 - (c) Principals of all Colleges teaching subjects assigned to the Faculty;
 - (d) All University Professors in the Faculty
 - (e) One Professor and one Assistant Professor from each Department in the Faculty in rotation;
 - (f) One teacher from the Women's College in rotation: provided that the College imparted instruction in the subjects assigned to the Faculty;
 - (g) Persons not connected with the University having expert knowledge of the subject or subjects concerned co-opted by the Faculty one for each Department of the Faculty; and
 - (h) Five members elected by the Academic Council for allied branches of knowledge.

Selection Committee

The Board of Appointments which existed from the very beginning was now replaced by the Selection Committee. Appointments of University Professors, Professors and Assistant Professors and Registrar were to be made on the recommendation of the Selection Committee constituted for the purpose as laid down under the modified Statute 29.

Besides the modifications and amendments in the constitution of the various University Bodies mentioned above, the new Statutes also brought about several other changes. The Statute relating to the appointment of Patrons and Vice-Patrons was replaced by another Statute providing that the Visitor may, on his own motion, or on the recommendation of the Court, appoint such persons, as he may think fit, to be the Rectors of the University. The Statutes relating to religious instruction in the case of Hindu students were omitted. So were the Statutes relating to the constitution of the School Board. It was now laid down that the management of such schools shall be in accordance with the Ordinances to

be made in this behalf. A new Statute was inserted for the establishment of an Alumni Association.

The Statutes relating to the appointment of the Vice-Chancellor the Pro. Vice-Chancellor, and the Treasurer were also modified. The amended Statute provided for the appointment of the Vice-Chancellor from among persons recommended by the Executive Council. The Pro. Vice-Chancellor was to be appointed by the Executive Council on the recommendation of the Vice-Chancellor. The Treasurer was to be elected by the Court from among a panel of three persons nominated by the Executive Council. It was further laid down that the election would be subject to the approval of the Visitor. The duties and powers of the Vice-Chancellor, the Pro. Vice-Chancellor and the Treasurer were more clearly defined.

Under the old Statutes, the Pro. Vice-Chancellor was *ex-officio* Secretary of the Court and the Council. The Registrar was *ex officio* Secretary of the Senate and the Syndicate. The Registrar could be a member of the Court, the Council and the Senate though not of the Syndicate. Under the new Statutes the Registrar was *ex-officio* Secretary of the Court, the Executive Council, the Academic Council, the Standing Committee of the Academic Council, the Finance Committee and the Faculties but he could not be a member of any of these authorities. This increased his duties and responsibilities also.

Another important change was with regard to the Registered Donors. Under the old Statutes, persons donating Rs. 500/- and upwards were regarded as Registered Donors. This sum was now raised to Rs. 1000/- but all persons who had donated a sum of Rs. 500/- and upwards before the commencement of the Amended Act continued as Registered Donors.

Some amendments were also made in the Statutes relating to the Provident fund of the employees. Provision was made for the payment of premia on the life insurance policy of a subscriber out of his contribution to the Provident fund, and also for making an advance to a subscriber for the purpose of building or purchasing a house.

As already stated, Sections 1 to 14 of the Banaras Hindu University (Amendment) Act, 1951 came into force on the 3rd November, 1951. Only a day before was received the communication from the Visitor regretting his inability to accord his approval to the re-election of Pandit Govind Malaviya as Vice-Chancellor. But his first term of office was to expire only

on the 10th December, 1951. According to the new Statutes, the next Vice-Chancellor was to be appointed by the Visitor, who was now the President of India, from among persons recommended by the Executive Council. A meeting of the new Executive Council was convened for this purpose and it was to be held on the 24th November 1951. Two days before, on the 22nd November, Pandit Govind Malaviya tendered his resignation and requested the Pro Vice-Chancellor, Dr. Panja, to carry on the duties until the appointment of the next Vice-Chancellor.

Dr. Panja had also resigned about two months earlier on the 8th September but it had not been accepted. On the 20th November, he again expressed his desire to be relieved. However, in view of the special circumstances he agreed to continue till the arrival of the new Vice-Chancellor.

In the concluding paragraph of his letter of resignation Pandit Govind Malaviya had said " . . . I shall always pray for the ever increasing well-being, prosperity and success of our dear Benares Hindu University and of everyone of its ten thousand students, members of the staff and other workers and officers. May all be well with it and with them all ' "

Actually the number of students was not ten thousand. It only indicates what was there in his mind. Throughout the period of his office, he strove to expand the University and raise the number of students and bring it to ten thousand. The number of students which was 5233 in 1947-48 became 7630 in 1951-52. New hostels came into existence. More residential quarters for teachers were constructed. Extension to the buildings of the Women's College, Teachers' Training College and the College of Engineering, was undertaken with the grants sanctioned by the Government of India in 1946. During the year 1947-48 the Government of India sanctioned a non-recurring grant of Rs. 7,84,000 for the College of Agriculture. Further non-recurring grants were sanctioned for the Colleges of Engineering, Mining & Metallurgy and Technology under the A.I.C.T.E. Schemes (Schemes approved by the All India Council for Technical Education). The University received a sum of Rs. 24,35,921 towards these grants during the period 1947-48 to 1950-51 as noted below.

| | <i>Total grant sanctioned</i> | <i>Received during 1947-48 to 1950-51</i> |
|--|---------------------------------------|---|
| | Rs. | Rs. |
| For the College of Agriculture <i>Under A.I.C.T.E. Scheme :</i> | 7,84,000 | 6,74,921 |
| Building of Engineering College | 2,50,000 | 1,45,000 |
| Equipment | 16 87,000 | 4,90,000 |
| College of Mining & Metallurgy : | | |
| Building | 3,11,000 | 1,00,000 |
| Equipment | 6,85,000 | 3,48,000 |
| College of Technology : | | |
| <i>Chemical Engineering :—</i> | | |
| Building | 1,12,000 | 57,000 |
| Equipment | 3,25,000 | 42,000 |
| <i>Pharmaceuticals—</i> | | |
| Building | 50,000 | 10,000 |
| Equipment | 1,57,000 | 34,000 |
| Interest free Loan to— | | |
| Engineering College Hostel | 2,18,000 | 2,18,000 |
| College of Min. & Met. Hostel | 3,17,000 | 3,17,000 |
| College of Technology Hostel | 2,11,000 | .. |
| | 51,07,000 | 24,35,921 |

The following additional recurring grants were also sanctioned by the Government during the years 1947-48 to 1950-51 besides the old permanent annual recurring grant of Rupees three lakhs :

| | 1947-48 Rs. | 1948-49 Rs. | 1949-50 Rs. | 1950-51 Rs. |
|---|----------------|----------------|----------------|----------------|
| <i>Recurring :</i> | | | | |
| Development Grant | 4,00,000 | 4,00,000 | 4,00,000 | 4,00,000 |
| Ad Hoc Grant | .. | 4,00,000 | 4,00,000 | 3,00,000 |
| Dearness Allowance Grant | 1,63,569 | 1,30,000 | 1,55,775 | 1,68,956 |
| Ways and Means Grant | ... | ... | ... | 8,20,000 |
| Development Grant—for the College of Agriculture | 1,69,004 | 1,61,976 | 1,21,423 | 1,50,000 |
| Grants under the A.I.C.T.E. Scheme for : | | | | |
| (i) Engineering College | ... | 39,000 | 1,70,000 | 1,75,000 |
| (ii) College of Mining & Metallurgy | ... | 12,000 | 1,00,000 | 1,15,000 |
| (iii) College of Technology | | | | |
| Pharmaceutics | ... | ... | 10,000 | 34,000 |
| Chemical Engg. | ... | ... | 18,000 | 40,950 |
| Total | 11,57,613 | 11,42,976 | 13,75,198 | 22,03,906 |

Pandit Govind Malaviya took great efforts in getting these additional grants sanctioned. He also did not take his full salary as Pro. Vice Chancellor or Vice Chancellor and donated a major portion of it to the University.

The number of candidates admitted to the various degrees at the Convocations held during the period was as follows :—

| | Convocations held on | | |
|---------------------------------------|----------------------|----------|----------|
| | 2-12-48 | 20-11-49 | 26-11-50 |
| <i>Faculty of Theology :</i> | | | |
| Vedacharya | ... | 1 | 2 |
| Vedashastri | ... | 3 | ... |
| Veda Karmakand Shastri | ... | 2 | ... |
| <i>Faculty of Oriental Learning :</i> | | | |
| Shastracharya | 21 | 15 | 18 |
| Shastri | 26 | 19 | 33 |
| Shastri Sampurna | 4 | ... | ... |
| <i>Faculty of Arts :</i> | | | |
| D.Litt. | 1 | 6 | 2 |
| Ph.D. | ... | ... | 5 |
| M.A. | 140 | 159 | 221 |
| M.Com. | 16 | 18 | 40 |
| M.Ed. | ... | 18 | 20 |
| B.A. | 367 | 363 | 476 |
| B.Com. | 90 | 111 | 137 |
| BT/B.Ed. | 120 | 128 | 110 |
| <i>Faculty of Science :</i> | | | |
| D.Sc. | ... | 4 | 3 |
| Ph.D. | 4 | 4 | 4 |
| M.Sc. | 54 | 57 | 60 |
| B.Sc. | 110 | 127 | 171 |
| <i>Faculty of Technology :</i> | | | |
| Ph.D. | ... | ... | 2 |
| M.Sc. (Ind. Chem.) | 27 | 18 | 26 |
| M.Sc. (Agriculture) | 16 | 10 | 15 |
| M.Sc. (Agr. Botany) | ... | 1 | ... |
| M.Sc. (Glass) | ... | ... | 1 |
| M. Pharm. | ... | 3 | 2 |
| M.Sc. (Ceramics) | ... | 1 | 3 |
| B.Sc. (Mining) | 13 | 11 | 13 |
| B.Sc. (Metallurgy) | 39 | 46 | 31 |
| B.Sc. (Engineering) | 69 | 80 | 119 |
| B.Sc. (Glass) | 12 | 13 | 10 |
| B.Sc. (Ceramics) | 10 | 14 | 4 |
| B.Sc. (Ind. Chemistry) | 65 | 52 | 61 |
| B.Sc. (Agriculture) | 74 | 28 | 31 |
| B. Pharm. | 25 | 20 | 12 |
| <i>Faculty of Law :</i> | | | |
| L.L.B. | 59 | 77 | 45 |
| <i>Faculty of Ayurveda :</i> | | | |
| A.M.S. | 40 | 36 | 40 |

CHAPTER XXIX

PROGRESS AMIDST VICISSITUDES

चक्रारपंक्तिरिव गच्छति भाग्यपंक्तिः ।

Svapnavasavadatta—1-4.

The Executive Council constituted in accordance with the provisions of the new Statute 17(1) under the Benares Hindu University (Amendment) Act, 1951 met for the first time on Saturday, the 24th November, 1951. The circumstances under which the meeting was being held added to its importance. The atmosphere was charged with an anxiety as to who would be the next Vice-Chancellor of the University. A number of students had gathered in the Central Office building to have a glimpse of the new members of the Executive Council. As the members arrived one after another, they were greeted with cheers by the students.

The total strength of the Executive Council was twenty—one. Excluding the Vice-Chancellor, who had resigned, all the members were present. Besides the Pro. Vice-Chancellor, the Honorary Treasurer, Principals of five Colleges including that of the Women's College, two Deans of Faculties, the Chief Warden and the Chief Proctor, there were nine outside members, namely, Sr V. T. Krishnamachari, Pandit Hriday Nath Kunzru, Sri Justice N. H. Bhagwati, Dr. K. S. Krishnan, Sri G. L. Mehta, Dr. Iqbal Narain Gurtu and Sri Srinivas, all nominated by the Visitor; Sri Chandra Bhal, nominated by the Chief Rector and Pandit Gopinath Kunzru, nominated by the Chancellor.

In a short speech, Dr. Parija, who presided over the meeting, welcomed the members and said that the main item for consideration was to recommend to the Visitor a panel of persons for appointment to the post of Vice-Chancellor.

The Statutes did not lay down the number of persons to be recommended. So the Executive Council first decided that names of three persons should be sent to the Visitor and accordingly recommended the names of Dr. P. Parija, Acharya Narendra Deva and Pandit Govind Malaviya. A telegraphic communication was sent to the Visitor immediately.

The Executive Council met again on the 25th November and appointed Committees to frame Ordinances for all matters as required by the amended Act and Statutes. Under the provisions of Statute 29A, an Alumni Asso-

ciation was established. The subscription for its membership was fixed as Rs. 20, for life. It was also decided that the old Registered Graduates who had registered themselves for life would be automatically registered as Life Members of the Association provided they applied to the Registrar for the same. Directions were also given for election of the representatives of the Alumni Association to the Court of the University.

Out of the names recommended by the Executive Council, the Visitor appointed Acharya Narendra Deva as the Vice-Chancellor of the University for a period of six years with effect from the 6th December, 1951.

Acharya Narendra Deva was not a stranger to the University. Only two years before, the University had conferred the Honorary Degree of Doctor of Letters on him. He was connected with the University in several ways.

A selfless patriot of uncompromising integrity, and unparalleled devotion to ideals and idealism, a distinguished educationist of profound erudition whose contribution to the cause of education in its different aspects was a source of inspiration to many, Acharya Narendra Deva was one of the top most and respected leaders of the country. His acceptance of the Vice-Chancellorship brought a sense of satisfaction and relief to everyone.

Acharya Narendra Deva was to arrive at Banaras in the afternoon of the 5th December, 1951. Dr. Panja had also made arrangements to leave Banaras on the same date. The staff and students assembled in the Samskrit Mahavidyalaya Hall on the 4th evening to bid farewell to him. There was a tinge of sorrow in every mind that Dr. Panja was severing his official connection with the University.

The University was closed at 1 P.M. on the 5th December in order to enable the staff and students to accord a hearty send off to Dr. Panja and to give a warm reception to Acharya Narendra Deva. The scene at the railway station was an unprecedented one. Never before in the history of the University was given such a tremendous reception to a Vice-Chancellor. Acharya Narendra Deva arrived by Doon Express. He was received by Dr. Panja who also took leave of him. Then he was taken in a long procession which reached the University late in the evening. Acharyaji assumed charge of his office on the 6th morning.

The new Academic Council constituted under the amended Statute 19(1) had met on the 30th November, 1951 and adjourned to the 10th

December on the ground that the new Vice-Chancellor would take over charge in a few days and that the members would be in a position to take advantage of his advice in co-opting members to the Academic Council. The adjourned meeting was held on the 10th December under the Chairmanship of Acharya Narendra Deva. He was extended a hearty welcome and promised the best co-operation. The Academic Council then co-opted six members under Statute 19(i) (x) and also elected five members for each of the Faculties under Statute 24(1) (viii).

The first and most important matter now was the appointment of the Pro Vice-Chancellor. According to the new Statute, the Pro Vice-Chancellor was to be appointed by the Executive Council on the recommendation of the Vice-Chancellor. Acharya Narendra Deva made his recommendation in this regard to the Executive Council on the 24th December and accepting the same the Executive Council appointed Professor V. V. Narlikar as Pro Vice-Chancellor for a period of two years.

The annual meeting of the Court and the Convocation had been fixed on the 25th and 26th December, respectively. Professor Sir Ralph Turner, Director of the School of Oriental and African Studies, University of London had been invited to address the Convocation. The Academic Council decided, on the 20th December, 1951, to confer the Honorary Degree of Doctor of Letters on him. Prof. Turner was on the staff of the University during 1919-21.

While arrangements for the Convocation were going on, the University had the privilege of a visit by Dr S. Radhakrishnan. He was then the Ambassador of India in Moscow. Dr Radhakrishnan delivered a discourse on the 22nd December, 1951.

The annual meeting of the Court was held on the 25th December, 1951. The Court had not yet been fully constituted in accordance with the provision of the new Statute. The representatives of the Alumni Association and of Donors had yet to be elected. The Vice-Chancellor, Acharya Narendra Deva desired that in fairness to all the elections to the various authorities should take place only after the Court had been constituted fully. Moreover, under the new Statutes the financial estimates of the University for the next year had also to be placed before the Court. In view of these reasons, it was not possible for the Court to go through the agenda in full. Therefore, after listening to the report made by the Vice-Chancellor on the working of the University during the previous year and recording the

same, the Court adjourned to the 22nd April, 1952 for transacting the remaining business on the Agenda.

The Thirty-fourth Convocation was held on the 26th December 1951. The honorary degree of Doctor of Letters was conferred on Professor Ralph Turner who also delivered the Convocation Address.

During the month of January 1952 Acharya Narendra Deva was away for his election work. He expressed his desire not to draw the salary for this period, viz., from the 7th January to the 31st January, 1952, but the Executive Council did not accede to his request.

On the 17th February, 1952, the Executive Council framed the Ordinances prescribing the emoluments and other terms of appointment of the Vice-Chancellor, the Pro Vice-Chancellor and the Registrar as required under the Statutes. The Ordinance stated that "the Vice-Chancellor shall receive a salary not exceeding Rs. 2000/- per mensem. Acharyaji informed the Executive Council that he would not accept a salary of more than Rs. 1200/- per mensem, with effect from the 1st February, 1952. While accepting this, the Executive Council resolved "that ways and means be devised to create a Students' Benefit Fund on a permanent basis and that a sum of Rs. 800/- per month be paid by the University from its General Funds towards the Students' Benefit Fund so long as Acharya Narendra Deva holds office as the Vice-Chancellor of the University."

Following the creation of the Students' Benefit Fund, an announcement was made on the 7th March, 1952 that the University Students' Union would be revived from July, 1952.

Under the Benares Hindu University (Amendment) Act, 1951, the Central Government had the power to make adaptations and modifications in the Statutes, for a period of three months, from the date of the commencement of the Amended Act. Before the expiry of this period, some more modifications and additions were made by the Government in the Statutes by Notification dated the 15th November, 1951 and the 28th January, 1952 in the *Gazette of India*. These were reported to the Executive Council on the 17th February, 1952. The changes made in the Statutes in the designation of teachers, were also noted and it was resolved that steps be taken to give effect to them. The designations of University Professor, Professor and Assistant Professor were changed as Professor, Reader and Lecturer, respectively.

The Reviewing Committee, consisting of Syed Ashfaq Husain and Shri P. K. Basu, which visited the University in August, 1950 had in their

report dated the 20th February, 1951, recommended a Block Grant of Rs. 23.20 lakhs to the University. The Block Grant had been calculated on the basis of the net deficit on the revenue account for the last two or three years." The Committee had assumed that "other things being the same, the deficits of the succeeding years will be of the same order". The "net deficit" had been defined to mean the "net approved expenditure of the University on the revenue account minus the gross total revenue receipts from all sources, including grants from States, interest on investments and donations earmarked for specific purposes and income from properties but excluding Government of India grants on the revenue account". The word "approved expenditure" was defined to mean actual expenditure of the year limited to the budget provision, subject to certain conditions and also subject to such savings as might accrue on the implementation of the recommendations contained in the Report. The actual expenditure of the years 1947-48, 1948-49 and 1949-50 had been taken into consideration and the average expenditure per annum had been shown to be Rs. 46,47,685. In the same manner, considering the income of the above three years the average income had been found to be Rs. 26,37,858. The average deficit on the basis of these figures worked out to Rs. 20,20,000/- to which was added Rupees one lakh for depreciation on buildings etc. and Rupees two lakhs as cushion for vacant and new posts, increments, Provident Fund, Dearness Allowance, etc. The Block Grant was thus arrived at Rs. 23,20,000/-.

This amount was hardly sufficient to meet even the minimum requirement of the University. The report of the Reviewing Committee was considered by the Executive Council in December, 1951 and it was referred to a Committee to formulate proposals for submission to the Government of India. The matter was also considered by the Finance Committee on the 15th March, 1952 and it resolved that the Government of India be approached for additional grants due to the University on account of the expansion of the Technological Colleges.

While the matter was under consideration the Government of India informed the University in March, 1952 of their acceptance of the report of the Reviewing Committee generally and fixed the annual Block Grant of the University at Rupees twenty-three lakhs and twenty thousand only for a period of five years with effect from 1951-52. Acharya Narendra Deva immediately wrote to Maulana Abul Kalam Azad, Minister of Education, Government of India, explaining the difficulties with which the University

was faced in spite of the best efforts to cut down all avoidable expenditure and balance the budget. In order to meet the situation he asked for an *ad hoc* grant of Rupees two and a half lakhs for the year 1951-52. This request had immediate response and the Govt. of India sanctioned a special non-recurring grant of Rupees two and a half lakhs to cover the deficit during 1951-52.

The financial estimates for the year 1952-53 were scrutinized very carefully with a view to effect economy, wherever possible. Even then the Budget as presented to the Finance Committee showed a deficit of Rs. 12.10 lakhs including both Capital and Revenue Accounts. The deficit was reduced to Rs. 4.87 lakhs by imposing further cuts. The Budget estimates as approved by the Finance Committee provided only for expenditure on existing posts that had been filled up. A large number of posts remained unfilled and some of them were urgently required. It was resolved by the Finance Committee "that the University should make a special application to the Government of India for funds to enable it to fill such of the vacant posts as must be filled up or such new posts as need to be created in order to enable the University to function properly". The Finance Committee further decided that the Government of India should be approached to provide funds in order to enable the University to honour its old commitments and to discharge its primary responsibility towards its employees. The Executive Council also strongly supported this recommendation of the Finance Committee. The financial estimates for the year 1952-53 as approved by the Executive Council in the light of the recommendations of the Finance Committee were presented to the Court by the Honorary Treasurer on the 22nd April 1952, and they were recorded.

At this meeting of the Court some members expressed the opinion that the Statutes framed by the Government needed revision. After some discussion a motion was adopted that "since the new University Statutes have recently come into operation the Court appoints a Sub-Committee to revise them and suggest any amendments or modifications therein, if found necessary, through the Executive Council". A Sub-Committee consisting of thirteen persons was appointed under the chairmanship of the Vice-Chancellor.

The agenda of this meeting of the Court included election of the Treasurer and of the members to the Executive Council and the Finance Committee. A proposal was moved that since elections to the Court had not yet been completed, the elections to the Executive Council and the Finance

Committee be postponed to a future meeting of the Court. The proposal was, however, lost.

The Executive Council had proposed a panel of three names for election of the Treasurer. A Ballot was held, as a result of which Shri Jyotibhushan Gupta was declared elected.

The Elections to the Court, Executive Council and the Finance Committee were also held.

The Academic Council met on the next day viz. the 23rd April, 1952. An important decision taken by the Academic Council at this meeting was to recommend to the Executive Council under Statute 26A(2) that a Department of Spectroscopy be established in the Faculty of Science.

The Financial estimates as approved by the Executive Council and presented to the Court were forwarded to the Govt. of India along with the minutes of the Finance Committee and they were requested to accord administrative approval for incurring the additional expenditure on certain items. Two officers of the Government of India subsequently visited the University in June, 1952 and fully discussed the whole matter, including the question of effecting economies in expenditure as per suggestions made by the Reviewing Committee. As a result, the Govt. of India conveyed their administrative approval on certain items of expenditure including some vacant posts, to the extent of Rs. 4.09 lakhs. This did not, however, include the amount needed for the revision of the grades of the Class IV servants. The matter was represented to the Government. The Vice-Chancellor personally contacted the Ministers concerned and the Government of India approved an expenditure not exceeding Rs. 44,000 during the year 1952-53 for enhancement of the scales of pay of its Class IV staff with effect from August, 1952 subject to a maximum increase of Rs. 5 per head per month. This increase in the salary made every employee on the Class IV staff eligible to have the Provident Fund benefits.

The session 1952-53 was inaugurated by Dr. S. Radhakrishnan on 9th July, 1952. Dr. Radhakrishnan was then the Vice President of India. Before election as the Vice-President he had to resign his post as Savaji Rao Professor of Indian Civilisation and Culture at the University which was an appointment for life. In April 1952 the Executive Council accepted his resignation with regret and placed on record its deep sense of appreciation of the valuable services rendered by Dr. Radhakrishnan as Savaji Rao Professor. It was decided to advertise the post.

Pandit Ganga Prasad Mehta, who had been the Registrar of the University continuously from the 8th August, 1933 was due to retire under superannuation rules on the 30th June, 1952. His term was extended upto the 1st August, 1952. The Executive Council also placed on record its appreciation of the excellent work done by him. He commanded the affection and respect of all. The duties and responsibilities of the Registrar had very much increased in the new set up of the amended Act. Acharya Narendra Deva was able to persuade Dr. A. B. Misra to take up that office for a period of three years. The Executive Council appointed him Registrar on special terms for a period of three years with effect from the 1st August, 1952. He was allowed to retain, during the period of his occupancy of the post of Registrar, his lien on the Professorship of Zoology and Headship of the Department.

During the month of August, 1952, the University had the pleasure of welcoming Acharya Vinoba Bhave and the Chief Rector, Dr. K. M. Munshi. Acharya Vinoba Bhave delivered a discourse on Gita on the 3rd August, 1952. Dr. Munshi visited a week later and addressed the staff and students on the 11th August, 1952. He also laid the foundation stone of the Gujarat House on the same day.

The Central Hindu College which was established in 1898 and which became the nucleus of the University had completed fifty four years of its existence. In November 1952, the Central Hindu College celebrated its Golden Jubilee. The celebrations were presided over by President Dr. Rajendra Prasad. The University Union which was revived, was inaugurated by Jawaharlal Nehru on the 23rd November, 1952.

Dr. Bhagavan Das delivered the Convocation address at the Thirty-fifth Convocation which was held on the 21st December, 1952. Addressing the Convocation, he said :

"The call to address a Convocation of this University has come to me rather late. It has come to me from my dear friend, your Kula-pati. I hope you realise that this ancient word is much more significant, benevolent, and lovable than the new word Vice-Chancellor. It means 'the Head, the Guardian, of a great Family', and, by itself, tells you and the world at large, what the ancient ideal was, as to the relation which should exist between teacher and taught.

"I could not ignore the call. That it has come late has its disadvantages—those of a mind tired by old age. But it has also

perhaps the advantage that I have witnessed enormous changes in the conditions of individual as well as social life in India : conditions domestic, educational, economic political, recreational, legal, and religious. I may, therefore, be able perhaps to make suggestions to you regarding the conduct of your life amidst these new conditions.

"I am speaking to you in English for a special reason. A cry has been raised in several quarters that we should give up the use of English. Hindi is our National Language, Rashtrabhasha, as declared in India's new Constitution. We should, therefore, endeavour, to encourage the use of it all over India, gradually, without attempting in the least to force it on unwilling tongues. But we have to regard English as important for us in the immediate next degree, and indispensable even more. Our political, diplomatic and ambassadorial, economic and commercial, educational and scientific and cultural relations with other countries, our exchanges of Good will Missions and Professors and Students, our export and imports --all these depend entirely on English, as our only means of communication and correspondence with other countries. You know that India is a member of UNO and UNESCO and the Commonwealth of Nations. An Indian has recently been appointed to the International Hague Tribunal. The Vice-President of India was elected Chairman of UNESCO a few weeks ago. Our Professors must be familiar with one of the three world languages of to-day viz. English, French and Spanish, in order to keep abreast of Western progress in all departments of Science. And history decides that English is easiest for us. Yet more : Hindi though our National language *de jure*, is very far yet from being such *de facto*. Medium of communication, between our 22 State Governments, with each other and with the Central Government, will have to be English for many years yet. Also, quite obviously, we cannot dispense with some dailies, weeklies, monthlies and scientific journals in English, in every State, side by side with some in the State's mother-tongue, for a very long time yet.

"Our Universities have, therefore, to send out alumni adequately equipped with knowledge of English, who will supply the personnel needed to maintain and to carry on these manifold relations and activities efficiently.

"Study of English must therefore continue to be part of our general cultural education".

According to the Benares Hindu University (Amendment) Act 1951 the audit of the accounts of the University had to be done by the Comptroller and Auditor General of India. For the first time the audit was done by the Outside Audit Department of the Office of the Accountant General, Uttar Pradesh, during the year 1952-53.

The preparation of an Accounts Code for the University had been under consideration since a long time. A definite step in this direction was taken now. The services of an officer of the Accountant General's Office were secured on deputation and the work started in full swing with his arrival, on the 14th February, 1953.

During the months of February and March, 1953, meetings of the Budget Committee were held to prepare the financial estimates for the year 1953-54. The Economy Committee, appointed by the Executive Council on the 20th April, 1952, to effect economies in the University wherever possible, also met and explored the possibilities of reducing the expenditure. The financial estimates as approved by the Finance Committee and the Executive Council were presented to the Court on the 25th April, 1953. The Vice-Chancellor presented the report of the working of the University in Hindi. The Court adopted a proposal at this meeting that the work of the University should gradually be carried on in Hindi.

Acharya Narendra Deva had not been keeping good health since the beginning of April, 1953. During the summer vacation he left for Lucknow. His illness prevented him from returning to the University in July, 1953. He was medically advised to take complete rest for a few months and stay at Lucknow for treatment. He, therefore, applied for leave for the months of July and August. The state of his health was not good even then. He could return to the University only in November, 1953.

It had been decided at the annual meeting of the Court held on the 25th April, 1953 that a Special Meeting of the Court be convened before the Puja holidays for considering the Draft Statutes. In July the Executive Council decided that the Special Meeting be held on the 3rd October, 1953. Owing to the illness of the Vice-Chancellor the date had to be changed. The Special Meeting of the Court was held on the 29th November, 1953. After considering a number of Statutes, the Court adjourned to a day earlier than the annual meeting of the Court.

Soon after his return to the University in November, Acharya Narendra Deva expressed his desire to be relieved of the Vice-Chancellorship on grounds of health. His letter of resignation was placed before the Executive



Chirao Narendra Deva

Chancellor, 6th Dec. 1951 to 23rd May 1954





Sri M. C. Bijawal
as Vice-Chancellor from 9th January 1985



Major S. L. Dar
Registrar from 28th February 1956.

Council on the 13th December. The Executive Council unanimously requested him not to sever his connection with the University. Finally it was decided to take up the question at the next meeting on the 10th January, 1954. The term of the Pro. Vice Chancellor, Professor V. V. Narlikar, was to expire on the 23rd December, 1954. According to the Statutes the period of office of the Pro. Vice-Chancellor was coterminous with that of the Vice Chancellor. In view of the impending resignation of the Vice-Chancellor, Acharya, the term of Professor Narlikar was extended upto the 10th, January, 1954.

The Academic Council which met on the 15th December, 1953 also pressed Acharya not to relinquish his office which he had taken up in a very difficult situation and done his best to restore the University to its prestigue power and glory.

The Thirty sixth Convocation of the University was held on the 22nd December, 1953, and was addressed by Dr. S. S. Bhatnagar who was then the Chairman of the University Grants Commission.

The letter of resignation of Acharya Narendra Deva was considered by the Executive Council on the 10th January, 1954. The Council felt that his continued association as Vice-Chancellor was necessary in the best interests of the University and suggested that steps should be taken to make this possible by relieving him of part of his routine duties. It was resolved that the Vice Chancellor's letter of resignation be forwarded to the Visitor with this expression of the Council's opinion. Acharya agreed to continue for some time and also recommended that the term of the Pro. Vice-Chancellor be extended upto the 15th May, 1954. This was accepted. Subsequently, as desired by the Government of India, a Committee was appointed to find out from the Vice Chancellor and report to the Executive Council in what manner the burden of his work could be reduced. In the meanwhile Acharya's health again deteriorated and he pressed for the acceptance of his resignation. He explained to the Executive Council that he wanted to avail of expert medical advice and treatment in Vienna and in America which might keep him away for five months or more. He, therefore, did not want to keep the University in an unsettled condition for such a long period. The Executive Council then resolved that leave on medical ground for six months, commencing from such a date as was convenient to him, might be taken by the Vice-Chancellor and that his resignation could be considered on his return. The Council also suggested the appointment of a Special Officer to assist the Pro. Vice-Chancellor. This

decision was taken on the 29th March, 1954, and conveyed to the Visitor for consideration because under the amended Statute 18(2)(ii A) it was not within the powers of the Executive Council to grant leave of absence to the Vice-Chancellor.

Acharyaji had, however, made up his mind to leave the University and wrote to the Visitor expressing his desire to be relieved of his office from the 15th May, 1954.

While this matter was pending, the Court had its adjourned Special Meeting on the 24th April, 1954 to consider the Draft Statutes. The annual meeting of the Court was held on the next day, viz., 25th April. The financial estimates for the year 1954-55 were presented and recorded. Certain statutes proposed by the Executive Council were also approved. A proposal received for this meeting of the Court contained some insinuations against the Vice-Chancellor which deeply hurt the feelings of Acharyaji. He made a spirited speech. The proposal was not moved; it was withdrawn with the approval of the House; and the Court adopted a resolution in Hindi expressing its gratitude to Acharyaji for all that he had done to the University during the short period of two years.

The Visitor finally accepted the resignation of Acharya Narendra Deva with effect from the 31st May, 1954. And, the Executive Council was called upon to propose names for the appointment of the new Vice-Chancellor. The Visitor's decision was recorded by the Executive Council on the 16th May, 1954. The following resolution was unanimously passed.

"The Executive Council of the Banaras Hindu University places on record its high appreciation of the services that Acharya Narendra Deva has rendered to the University as its Vice-Chancellor. In spite of poor health, he did not spare himself, and his scholarship, spirit of sacrifice and his selflessness have been a source of inspiration to the staff and the students of the University. The Council hopes that he will recover his health and continue for many years to come to serve the country as he has so selflessly done for 40 years".

In accordance with the requirements of the Statutes, a panel containing four names was recommended to the Visitor for appointment of a new Vice-Chancellor.

Acharya Narendra Deva transferred charge of his office to the Pro. Vice-Chancellor on the 24th May, 1954, and left for Lucknow the same day.

The whole period of the Vice-Chancellorship of Acharya Narendra Deva was mainly one of consolidation. Every attempt was made to stabilise

the financial position of the University and to improve the conditions of the staff and students. The scales of pay of the teachers of the Samskrit Mahavidyalaya were revised. The Ayurvedic College was upgraded. The work of the University went on smoothly. During the absence of Acharyaji Professor Narbkar carried on the work with absolute calmness.

Out of the names recommended by the Executive Council, the Visitor appointed Dr. C. P. Ramaswami Aiyar as the Vice-Chancellor of the University for a period of six years with effect from the 1st July, 1954. The communication in this respect was received by the University on the 16th of June, 1954.

Dr. C. P. Ramaswami Aiyar was well-known as a great administrator, educationist and scholar. He had been one of the most prominent figures in India for over forty years. He had held the highest offices in the country with distinction. He had also been the Founder and Vice Chancellor of the Travancore University for well over eight and half years and then at the Annamalai University as its Vice Chancellor. Those who knew him well felt greatly heartened when they learnt that he had accepted the invitation of the President of India to take up the Vice Chancellership of the Banaras Hindu University. They hoped that the University would prosper and grow from strength to strength and that there would be an all sided consolidation and expansion in the University. The mind of everyone in the University was filled with awe. A fortnight passed like this.

Dr. C. P. Ramaswami Aiyar was to arrive at Banaras on the 30th June, but it was postponed. He assumed charge of the office of the Vice Chancellor by telegram from Madras on the 1st July 1954 and arrived at Banaras on the morning of the 4th July.

The academic session 1954-55 was inaugurated by Dr. C. P. Ramaswami Aiyar on the 9th July, 1954 when he gave some broad indications of the policies that he wished to follow.

The first meeting of the Executive Council under the chairmanship of Dr. C. P. Ramaswami Aiyar was held on the 25th July, 1954. On behalf of the members, Shri. Chandra Bhal welcomed him and expressed the hope that the University would prosper under him and benefit from his vast experience. Replying, Dr. C. P. Ramaswami Aiyar said

"I had made elaborate arrangements at another place but it was put to me very strongly that I should take up work here. There was something in the traditions of Banaras that exerted a pull and in

consequence I have accepted this responsibility. Success in this place is entirely dependent upon the co-operation that I receive from my colleagues, administrative, and academic, and from the several authorities and officers of the University. I am looking forward to such co-operation with confidence. I shall only add that I have always been a hard worker and I shall work hard to advance the interests of the Hindu University."

Within a few weeks of his arrival, the effect of the magnetic personality of Dr. C. P. Ramaswami Aiyar was visible in every activity of the University. Everyone felt a great joy and happiness. Some even thought that the spirit of the Founder had come and was animating all activities and efforts.

One of the first things that he proposed was to start a Fund styled "Vice-Chancellor's Poor Students' Fund" and to make an appeal to the Old Boys of the University to subscribe towards this Fund.

Dr. C. P. Ramaswami Aiyar was also continuing as the Vice-Chancellor of the Annamalai University in an honorary capacity. During August and September, 1954, he had to be away from Banaras for some days in connection with the work of that University. Before accepting the Vice Chancellorship of the Banaras Hindu University he had made it clear to the Visitor, the President of India, that he would take some time for making arrangements for being relieved from there and the President had given his consent.

Dr. C. P. Ramaswami Aiyar wanted that the University should be a centre of culture and of service. He wanted that the University should, year after year, produce books of science, of art, of literature, of drama, of poetry so that it may well be regarded as a focus of enlightenment for India and for the eastern world. He wished that every effort of the University should be towards that end, and he was of the opinion that this could be achieved only if the Professors and other teachers were contented, if their prospects were satisfactorily adjusted and if the students were given suitable amenities for careful study by minimising the distractions which too often took them away. The maintenance of a gentle but firm discipline, the provision of every amenity for stay and residence of the teachers, the placing of the teacher on a position of financial stability and making his position such that he was not tempted to change to any other position on these issues, these were some of the policies on which he laid great stress. In his opinion the students needed more attention than what was being paid to them. He felt that there ought to be closer relationship between the Chief Wardens, Wardens and their Wards. With this end in view he

proposed an overhauling of the existing arrangement, introduction of tutorials and a reorientation of the hostel life. The Executive Council empowered him to take such steps as might be deemed necessary to implement his ideas. After giving thought to the whole matter he came to the conclusion that the jurisdiction of the Principals of various Colleges should not be confined to their respective Colleges but ought to extend to the various hostels so as to keep them in touch with the day to day life of the students. He felt that the appointment of the Principals of Colleges as the Chief Wardens would involve a certain amount of reorganisation of the hostels and of the student population so as to make the scheme more effective. He, therefore, recommended the appointment of Principals as Chief Wardens and it was accepted by the Executive Council.

Another matter which received his attention was the creation of Honorary University Professorships. On his recommendation, the Academic Council which met on the 30th November, 1954 created sixteen Honorary Professorships and recommended names to the Executive Council for appointment as Honorary University Professors. This was the first meeting of the Academic Council which was presided over by Dr. C. P. Ramaswami Aiyar. On behalf of the members of the Academic Council, Dr. R. S. Tripathi extended to him a warm and respectful welcome.

Accepting the recommendation of the Academic Council the Executive Council appointed, on January 23, 1955, the following persons as Honorary Professors for a period of two years :

| | Subject |
|---|---------------------------------------|
| 1. Dr. S. Radhakrishnan | Philosophy |
| 2. Dr. Sardesai | History |
| 3. Dr. Vaidyanathaswami | Mathematics |
| 4. Dr. H. J. Bhabha | Physical Science |
| 5. Dr. C. V. Raman (for life) | Physical Science |
| 6. Dr. Maithili Saran Gupta | Hindi |
| 7. Dr. C. Rajagopalachariar | Tamil |
| 8. Dr. K. M. Munshi | Gujarati |
| 9. Dr. Suniti Kumar Chatterjee | Ancient Indian History and Culture |
| 10. Dr. Syama Charan De | Mathematics |
| 11. Dr. S. K. Maitra | Philosophy |
| 12. Dr. M. N. Saha | Physics |
| 13. Pandit Satya Naram Shastri | Ayurveda |
| 14. Dr. C. P. Ramaswami Aiyar | Law |
| 15. Mr. Justice B. K. Mukherji, Chief Justice of India | Law |
| 16. Mr. M. C. Setalwad, Attorney General of India | Law |

The Silver Jubilee of the Women's College was celebrated on the 9th and 10th of December, 1954. Shrinati Durgabai Deshmukh who was an old student of the College was the Guest of Honour for the occasion. Dr. C. D. Deshmukh who was then the Finance Minister of the Government of India, inaugurated the Jubilee celebrations. Dr. Deshmukh and Shrinati Durgabai Deshmukh addressed the staff and students of the University on the 10th December, 1954.

The annual Convocation was held a week later on the 17th December. The Convocation Address was delivered by Dr. Jnan Chandra Ghosh, who was then the Vice-Chancellor of the Calcutta University.

Since his arrival in the University in July, 1954, Dr. C. P. Ramaswami Aiyar was considering the question of the Pro. Vice-Chancellorship. He had approached Shri M. C. Bijawat, who was formerly the Pro Vice-Chancellor of the Roorkee University. Shri Bijawat had agreed to accept the appointment and work with him for the advancement of the University. He had written that he would be in a position to join his duties early in January, 1955. As recommended by the Vice-Chancellor, the Executive Council appointed Shri M. C. Bijawat as Pro. Vice Chancellor of the University for a period of three years. Shri Bijawat took over charge on the 9th January, 1955. Professor Narlikar continued as Pro. Vice-Chancellor till that date.

The first thing that the new Pro Vice-Chancellor, Shri Bijawat, did was to appoint an Ad hoc Committee in the office for the preparation of First and Second Five Year Plans. This was done on the 13th January, 1955. The University had not received any appreciable grant, except a small sum for the development of the Department of Hindi and for research in Vedas and Vedangas, under the First Five Year Plan of the Government of India.

The University Grants Commission had since been established in January, 1954 and Dr. S. S. Bhatnagar was its Chairman. He was also a member of the Executive Council of the University. Grants to the University were now being sanctioned by the University Grants Commission. In November, 1954, the University Grants Commission appointed a Reviewing Committee under the Chairmanship of Sir Navroji J. Wadia to go into the finances of the University to recommend such amount of Block Grant as would meet the normal expenses of the University for the years 1956-61. The University was hoping to receive substantial grants for Development purposes also. But unfortunately for the University Dr. Bhatnagar passed in January, 1955.

His place was temporarily taken by Professor Humayun Kabir. The University had the privilege of a visit by Prof. Kabir in January, 1955. He was present at an Old Students' Meet on the 28th January, 1955. The Portrait of Sir Sunderlal was unveiled on this occasion. The Maharaja of Banaras, Sri Vibhuti Narain Singh and the Vice-Chancellor addressed the gathering. The Vice-Chancellor also took this opportunity to emphasise some of the urgent needs of the University. In continuation of this some proposals were sent to the University Grants Commission which required immediate attention and necessary grants were asked for. In response to this, the University Grants Commission sanctioned a non-recurring grant of over Rupees fourteen lakhs under the First Five Year Plan.

The members of the University Grants Commission were having one of their meetings at Banaras on the 3rd April, 1955. They paid a visit to the University also on the 3rd April, and discussed several problems with the Vice-Chancellor. A number of schemes which had been prepared specially for this meeting were submitted to the members.

When every possible effort for getting funds for the development of the University was thus being made, the Finance Committee was to meet on the 12th and 13th April, 1955 to consider the financial estimates for the year 1954-55. At the end of the meeting on the 12th April, Dr C. P. Ramaswami Aiyar fell ill and his condition became very serious that night. The meeting had to continue without him on the 13th.

The annual meeting of the Court which was to be held in April, 1955 was postponed. Fortunately for the University, he recovered soon but he was advised complete rest for some time, and he left for Madras. He could return to the University only in July, 1955 after the summer vacation. The meeting of the Court of the University was held on the 24th July, 1955.

Welcoming the Vice-Chancellor, Dr. R. S. Tripathi said :

"We are to-day so happy to see you completely restored to health and vigour. When you fell seriously ill last April, we felt greatly concerned, and it was only natural, for you are not only the Head of this great family which is the Banaras Hindu University, but your life is a national asset. We are grateful to Providence for having spared you, and I take this opportunity to express our joy and sense of relief on your recovery. We hope and pray that you may long continue, in health and strength, to guide the destinies of this University by your mellowed wisdom and rich experience of men and matters.

Sir, this is the first time that you are presiding over the annual meeting of the Court—the Supreme Body of the University. May I therefore, on behalf of my colleagues here and on my own, accord you a most cordial and respectful welcome as Vice-Chancellor. It is the good fortune of the University that to-day you adorn the chair of the illustrious Mahamana Malaviyaji. You have been in our midst for over a year now, and I do not know what impressions you have formed of us and how you like the new scene of your activities, but permit me to say that so far as we are concerned you have proved a magnet. Since your arrival, there is a feeling of spring in the air of the University. The impact of your inspiring personality and scintillating intellect is felt on all sides. We know that age has not withered nor custom staled the infinite variety of your talents and virtues. A unique blend of the administrator, scholar and sportsman, you remind us of the well-known lines of Shakespeare :

“The elements are so mixed in him,
that Nature may well stand up and say
Here is a man”

It is such a gifted personage, who is to-day piloting the barge of the University. Well we may say : “Roll on, Roll on, Thou stately ship of the Banaras Hindu University. The captain is a seasoned veteran, and he will steer it safe on an even keel into the haven of academic progress and administrative efficiency”.

Welcoming the Pro. Vice-Chancellor, he continued :

“Mr. Bijawat comes here with a distinguished background of achievement as an engineer. When Mr. Herbert Hoover became President of the U.S.A. he was often described as the “Engineer in Politics” because of his ability in planning and organisation. Now that we have here a real Engineer in Education, we feel confident that the Banaras Hindu University will have a planned development and will soon grow into an attractive garden-city”.

The Academic Session 1955-56 was inaugurated by Dr. C. P. Ramaswami Aiyar on the 29th July, 1955.

In September, 1955, Dr. C. P. Ramaswami Aiyar led a Cultural Delegation of University teachers and students to China. Dr. Gopal Tripathi, Principal, College of Technology accompanied the delegation as its Technical Adviser. Sri D. N. Vohra and two students also went along with them.

After his return from China, Dr. C. P. Ramaswami Aiyar addressed the staff and students on the 26th November, 1955 on "China". The Academic Council which met on the 28th November, 1955 passed a resolution appreciating the excellent work done by him as the Leader of the Cultural Delegation.

During the next week the University had the honour of welcoming His Majesty the King Ibn Saud of Saudi Arabia who visited the University on the 4th December, 1955. Grand arrangements were made for the purpose. He was received at the main gate of the University by the Vice-Chancellor, Pro. Vice-Chancellor, Treasurer, and other officers, President and Secretary of the Union, Premier of the Parliament and the Leader of the Opposition. The N.C.C. presented a guard of honour and then the King went round the University, visited the Kala Bhavan, and the International House and was given a reception in the College of Agriculture. King Ibn Saud made a donation of Rupees fifty thousand to the University for the welfare of the students and also presented a set of Arabian robes to the Vice-Chancellor which was sent to the Kala Bhavan.

His Excellency Yusuf Al Fouzan of Saudi Arabia also presented a sum of Rupees one thousand for the benefit of the old students of the University.

The Annual Convocation was held on the 18th December, 1955 and was addressed by Sir V. T. Krishnamachari.

The Reviewing Committee appointed by the University Grants Commission in November, 1954 to recommend the Block Grant for the years 1956-61, visited the University towards the end of January, 1956 and went into the requirements of the University in detail.

Dr. A. B. Misra who, at the call of the University, had taken up the burden of the office of the Registrar in August, 1952, made over charge, on the expiry of his term, to Major S. L. Dar, the Deputy Registrar on the 31st August, 1955 and returned to his Department of Zoology. Major Dar continued as the Acting Registrar for some months and then he was appointed as Registrar by the Executive Council on the 26th February, 1956.

On the 27 February, 1956, the University accorded a grand welcome to His Imperial Majesty Mohammad Reza Shah Pahlavi, the Shahanshah of Iran. At a Special Convocation held on that day, the Honorary Degree of Doctor of Letters was conferred on His Imperial Majesty. This was a colourful function.

Many people did not know at that time that Dr. C. P. Ramaswami Aiyar had decided to resign from the office of the Vice-Chancellor and had already sent his resignation to the Visitor. It was a shocking news to many. There was no indication earlier that he was going to leave the University so suddenly. Everyone had expected that he would continue for the full term of six years. He had made arrangements on that basis. He had transferred the whole of his library to Banaras. He had a number of schemes for enforcement. Speaking at the meeting of the Court on the 24th July, 1955, he had said that his whole idea was "that the Banaras Hindu University should not only be an ideal national University but an international University and should represent people belonging to every part of India and indeed of the world."

Implementation of some of the development schemes had already been started with the assistance of the University Grants Commission. Improvements were made in hostels; better amenities were provided. A good part of the main road in front of the hostels was cement-concreted with a view to protect the students from constantly flowing dust. Several other roads were also repaired. Various other development schemes for the Second Five Year Plan were under preparation for submission to the University Grants Commission. The departure of the guiding hand at this moment was not in the interest of the University. Attempts were, therefore, made by some well-wishers of the University to persuade Dr. C. P. Ramaswami Aiyar to stay on. At one stage, when Pandit Govind Malaviya made a pathetic appeal to him, it appeared that he would change his mind. But the University was not fortunate enough.

The resignation of Dr. C. P. Ramaswami Aiyar was accepted by the Visitor on the 19th March, 1956, but he (the Visitor) asked him to continue in office till his successor was appointed. The Executive Council was called upon to submit names for appointment of a new Vice Chancellor. A meeting of the Executive Council took place on the 8th April, 1956 and four names were recommended to the Visitor.

Referring to his resignation at this meeting Dr. C. P. Ramaswami Aiyar said :

"Colleagues, while mentioning to the Executive Council the question of my resignation from the Office of the Vice-Chancellor of this University I wish to put on record the reasons of my resignation especially in view of the statements that have appeared in various newspapers. It has been stated in these papers that owing

to reasons of my health I had to resign from the Vice-Chancellorship. That is not so. Fortunately at present I am enjoying fairly sound health, but my age being what it is, and having received a warning last year, I feel it necessary to conserve my energy and my health. For over 35 years I had been collecting materials for writing several books and I had no time at my disposal to devote my attention to that work. I expected, when I was called upon to be the Vice-Chancellor of the Annamalai University, that I would get some time to devote my attention to this work. Even when I came to Banaras as the Vice-Chancellor, it was stated that I will not have much taxing work but I find that that was not so. So it was really the commitments that I had made and also the consideration of my health and impossibility of combining that work with this that made me go to the President and request him to relieve me from the Vice-Chancellorship....."

A resolution was then moved which said :

"The Executive Council of the Banaras Hindu University has learnt with deep regret of the resignation of the Vice-Chancellor Dr. Sir C. P. Ramaswami Aiyar and its acceptance by the President of the Union, in his capacity as Visitor of the University. Sir C. P. Ramaswami Aiyar brought to the service of the University a wealth of deep scholarship, wide experience, legal and administrative and unrivalled knowledge of men and affairs, gathered through three quarters of a century in various departments of public life. During his all too short a stay of less than two years, the University had felt the touch of his masterful personality and had shown definite progress in all its various departments. The Executive Council records their deep sense of gratitude for the work that he has done and of the sorrow at his departure. The Executive Council wishes him long years of useful life with sound health and peace of mind."

Many members spoke in support of the resolution and paid glowing tributes recounting the services rendered by Dr. C. P. Ramaswami Aiyar to the University. One member said : "I have seen many Vice-Chancellors—about fifteen of different Universities—during my life but Sir, I have never come across and I have never seen a more judicious Vice-Chancellor than yourself. That is the greatest qualification for a person who occupies the Chair in an institution."

Dr. C. P. Ramaswami Aiyar left for Madras the next day.

The annual meeting of the Court was held at eight in the morning on the 29th April, 1956 with Maharajadhiraj Dr. Kameshwar Singh of Darbhanga, the Pro. Chancellor in the Chair. As Dr. C. P. Ramaswami Aiyar could not attend this meeting, the Pro. Vice-Chancellor presented to the Court the report of the working of the University during the previous year. The Court then approved the following Statutes which had been recommended by the Executive Council:

"26(iii) the following departments be established in the Faculty of Technology:

- (a) The existing Department of Industrial Chemistry be reconstituted into a new Department of Chemical Engineering and Technology.
- (b) Department of Silicate Technology by absorbing the existing Departments of Glass and Ceramics
- (c) Department of Civil and Municipal Engineering."

The Court could not finish its deliberations in the morning session and adjourned to six in the evening on the same day. One of the important items in the agenda of this meeting was the election of the Chancellor and Pro. Chancellor. Different proposals had been received for this purpose. An attempt was made to arrive at a unanimity as a result of which the existing Chancellor and Pro. Chancellor, Maharaja Sir Jivaji Rao Scindia of Gwalior and Maharaja Sir Kameshwar Singh of Darbhanga, were re-elected.

Out of the names recommended by the Executive Council, the Visitor appointed Dr. V. S. Jha as the Vice-Chancellor for a period of six years with effect from the date he entered upon his office. Dr. Jha was then the Chairman of the Public Service Commission, Madhya Pradesh. After getting himself relieved from that post he assumed charge of the Office of the Vice-Chancellor on the 3rd July, 1956.

Soon after his joining, there was a students' strike in connection with the admission of students in some Colleges. Two students went on hunger strike on the 19th July, which lasted for four or five days. The Vice-Chancellor agreed to increase the intake of the Colleges and this prevented the strike from spreading further.

The first meeting of the Executive Council under the Chairmanship of Dr. Jha was held on the 5th August, 1956. Welcoming Dr. Jha, the members assured him of full support in all spheres.

Shri M. C. Bijawat, Pro. Vice-Chancellor had submitted his resignation on the 22nd May, 1956 as the term of office of the Pro. Vice-Chancellor was co-terminus with that of the Vice-Chancellor. Dr. Jha succeeded in persuading him to continue in his office. On the recommendation of the Vice Chancellor he was appointed Pro. Vice Chancellor for a period of two years.

Several schemes for implementation during the Second Five Year Plan were already under preparation under the guidance of the Pro. Vice-Chancellor. Dr. Jha had discussions in this connection with the members of the University Grants Commission. It was decided to draw out the schemes, arrange them in the order of priority and submit them to the University Grants Commission for sanction of funds. The Vice-Chancellor proposed to give high priority to the schemes concerning with the following :

- (i) Schemes for promoting the standard of teaching and academic work ;
- (ii) Schemes for starting the tutorial system ;
- (iii) Schemes for increasing the hostel accommodation ;
- (iv) Schemes connected with the welfare of the students ;
- (v) Schemes connected with the improvement of the University campus ;

The Executive Council agreed with the proposal of the Vice-Chancellor and authorised him to prepare and send the development plans to the University Grants Commission arranged in order of priority.

In September, 1956, Dr. Jha was away in the U.S.S.R. He returned after the Dashahara vacation early in November, 1956. The University was soon to have the privilege of welcoming His Imperial Majesty Haile Selassie I, Emperor of Ethiopia. It was decided to confer on him the degree of Doctor of Letters, *Honoris Causa*. A Special Convocation was held for the purpose on the 13th November, 1956. His Imperial Majesty made a munificent donation of a lakh of rupees to the University.

On the 14th November, 1956, Dr. V. S. Jha addressed the staff and students on "some aspects of the system of education in U.S.S.R." On the 20th November, Dr. K. S. Krishnan inaugurated the Banaras Hindu University Union.

The Annual Convocation was held on 21st December, 1956. The honorary degree of Doctor of Laws was conferred on Dr. C. P. Ramaswami Aiyar and that of Doctor of Letters on Mahamahopadhyaya Pandit Gopi-

nath Kaviraj. Dr. C. P. Ramaswami Aiyar delivered the Convocation Address. On the 22nd December, 1956, Dr. C. P. Ramaswami Aiyar was given a Farewell on behalf of the staff and students.

Following this function, the University had the honour of a visit by His Holiness the Dalai Lama and His Holiness the Panchen Lama. At a Special Convocation held on the 23rd December, 1956, the honorary degrees of Doctor of Letters were conferred upon both of them.

While the University was in this festive mood, the work in connection with the preparation of a number of schemes for consolidation and development of the University under the Second Five Year Plan was going on in full swing and they were sent to the University Grants Commission on the 7th January, 1957. Some of the schemes had been sent earlier.

The objectives were :

- (1) to raise the standard of instruction, academic work and research in the University ;
- (2) to implement the recommendation of the University Education Commission pertaining to the introduction of the three year degree course ;
- (3) to level up the deficiencies in the existing conditions of buildings, equipments, laboratories, hostels, staff and other essentials of University life ;
- (4) to attend to the immediate problems concerning the welfare of the students pertaining to provision of adequate hostel accommodation ; improvement in the existing hostel accommodation, provision of rooms for study and work for day scholars and cafetaria, etc. ; provision of play-grounds and stadium.
- (5) Development of essential services in the University campus particularly provision of adequate quarters for members of the staff ;

The schemes were divided into three categories, viz.

Category A Schemes pertaining to academic and teaching side in the various Colleges.

Category B—Schemes pertaining to General Administration, improvement of University campus, etc.

Category C—Schemes pertaining to Students' Welfare.

The Schemes were also arranged in order of priority under each category. The total cost of all the schemes proposed came to about fourteen crores during the period of the Second Five Year Plan.

Just about this time, the University Grants Commission fixed the annual Block Grant of the University for the quinquennium 1956-61 at Rs. 50.40 lakhs on the recommendation of the Reviewing Committee appointed by them in October, 1954 under the Chairmanship of Sir Navroji J. Wadia. This Block Grant of Rs. 50.40 lakhs had been calculated on the basis of the Block Grant for the previous quinquennium plus the extra expenditure approved during the quinquennium 1951-1956 with an addition of a cushion of twelve and a half per cent. The Reviewing Committee itself was of the opinion that the average deficit of the University for the last three years would not reflect correctly the normal expenditure of the University and had therefore recommended that the actual financial requirements of the University should be taken into consideration in fixing the Block Grant for the quinquennium 1956-61. This principle had, however, not been followed in calculating the Block Grant.

The difficulties of the University were represented to the University Grants Commission and they were requested to reconsider the whole question. The Chairman, University Grants Commission, Dr. C. D. Deshmukh, paid a visit to the University on the 18th March, 1957 and stayed for a couple of days during which he discussed all the problems of the University with the Vice-Chancellor. A memorandum on the birth and growth of the University stating its requirements for consolidation and expansion was also submitted to him for consideration. Then, towards the end of April, 1957, the Vice-Chancellor and the Pro. Vice-Chancellor went to Delhi and held further discussions with Dr. Deshmukh and other officers of the University Grants Commission. As a result of all this the Block Grant was raised from Rs. 50.40 lakhs to Rs. 55.50 lakhs.

The annual meeting of the Court was held on the 29th April, 1957. One of the important items on the agenda of this meeting was the election of the Honorary Treasurer. The Executive Council had recommended a panel of three names. Voting took place by ballot and Shri Kishori Raman was elected Honorary Treasurer for a period of five years. But Shri Kishori Raman expressed his inability to take up the office and so the Executive Council appointed Shri Jyotibhushan Gupta to continue as Treasurer till the next meeting of the Court.

In the month of March, 1957, there was a strike in the College of Technology and some students boycotted the examination. This led to lot of trouble.

A doubt was already gaining strength in some quarters that there was something wrong somewhere in the University which was responsible for the frequent changes in the Office of the Vice-Chancellor and for the strikes. This point appears to have weighed with the Visitor also.

On the 20th July, 1957, in exercise of the powers conferred by Sub-Section 2 of Section 5 of the Banaras Hindu University Act, the President of India, in his capacity as the Visitor of the University, appointed a Committee under the Chairmanship of Dr. A. L. Mudalar, and consisting of Shri M. C. Mahajan, Dr. P. Subbarayan, Shrimati Sucheta Kripalani, and Shri Navroji J. Wadia, as members to enquire into and report on certain matters relating to the University.

The terms of reference of the Enquiry Committee were as follows :

- (1) To examine the general state of discipline in the University, keeping in view the recent disturbances in some of the Institutions ;
- (2) To enquire into the adequacy and effectiveness of the existing rules and procedure for ensuring proper conduct and discipline amongst the employees of the University ;
- (3) To examine the working of the Act, the Statutes and the Ordinances of the University in general and with particular reference to :
 - (a) The composition of the Authorities of the University ;
 - (b) The institution of the Principal and their ex officio appointment as Chief Wardens ; and
 - (c) The powers of the Vice-Chancellor vis-a-vis the administrative and the teaching personnel of the University ;
- (4) To suggest such remedies and measures as are necessary in respect of matters specified in items (1) to (3) ; and
- (5) To suggest such other measures of reform as are necessary for the betterment of the academic life and efficient functioning of the University.

After the summer vacation, the University was scheduled to be reopened on the 9th July, 1957 but due to the epidemic of Influenza which was raging in the State of Uttar Pradesh in a virulent form, the Summer Vacation was extended till the 21st July, 1957 and the University reopened on the 22nd July, 1957. The new session was greeted with the news of the appointment of the Enquiry Committee by the Visitor and everyone felt great concern.

The Committee met in New Delhi on the 31st July, 1957 and discussed the procedure to be adopted for the enquiry. The Committee resolved to request the members of the teaching staff and others connected with the University to submit memoranda, taking due note of the terms of reference of the Enquiry and also to indicate whether they would be prepared to appear before the Committee, should they be requested to do so. Several other persons were also requested to give their views and to state whether they would be willing to give oral evidence before the Committee, if required. As desired by the Committee the University requested its teachers to submit memoranda if they so liked to the Committee by the 30th September, 1957 which date was later extended upto 31st October, 1957.

The University's work, however, went on without disturbance. Consequently upon the sanction of the additional Non-Recurring and Recurring Grants by the Government of India and the University Grants Commission, for the expansion of training in the Engineering College of the University, the intake of students in the Engineering College was raised from 160 to 270. In the College of Mining and Metallurgy also the intake was raised from sixteen to forty in Mining Course and from thirty two to sixty in the Metallurgy Course.

On the recommendation of the Visiting Committee appointed by the University Grants Commission for the development of higher scientific education and research, which visited the University in December, 1956, the University Grants Commission sanctioned non recurring grants for the new buildings on Botany and Zoology, for the purchase of Scientific Equipments for the various Science Departments and for purchase of books. They also sanctioned additional staff consisting of one Professor, three Readers, and eleven lecturers. Grants were also sanctioned for building, equipment etc. for the development of Post-Graduate Training and Research in Geophysics. Arrangements were made to implement these schemes.

The Chancellor paid a visit on the 6th September, 1957 and addressed the staff and students. The Parliament was inaugurated by the Vice-Chancellor on the 16th September, 1957. The students of the University took part in the Inter-University Youth Festival held in New Delhi in November, 1957.

The Estimates Committee of the Parliament visited the University in the beginning of November, 1957. Pandit Govind Malaviya was one of the members of the Committee. A note giving the historical background and the evolution of the University and its needs, was submitted to the

Committee. Pandit Govind Malaviya himself helped in explaining the needs of the University to the Committee.

The Annual Convocation was held on the 23rd December, 1957 and was addressed by Shri M. Patanjali Sastri.

The Enquiry Committee appointed by the Visitor had its sittings in Banaras from the 15th to the 20th January, 1958. Some of the members visited the University, the Colleges and the hostels. Then the Committee met at Madras in February, 1958.

In March, 1958, the Registrar proceeded abroad to the U.S.A. as a member of a Delegation and he was away for four months. Dr. A. B. Misra was persuaded to take up the work of the Registrar during this period.

The annual meeting of the Court was held on the 27th April, 1958. The election of the Honorary Treasurer was again an important item on the agenda. The Executive Council had sent a panel of three names one of whom was Maharajkumar of Vizianagaram. He had sent a letter withdrawing his name from the panel. It was, therefore, decided that the House may elect a Treasurer out of the remaining two names only. This caused some trouble and some members walked out of the Court. There was a demonstration by some students outside the Hall and some of them entered the Hall also. The election, however, took place and Shri Jyotibhushan Gupta was elected Honorary Treasurer for a period of five years.

The Report of the Banaras Hindu University Enquiry Committee was published by the Government of India in June, 1958 and it led to the promulgation of the Banaras Hindu University (Amendment) Ordinance, 1958 by the President of India on the 14th June, 1958.

The Ordinance made the following changes in the Banaras Hindu University Act and Statutes :

1. The Court which was the Supreme Governing Body of the University was made an advisory body and its functions were :
 - (a) to advise the Visitor in respect of any matter which may be referred to it for advice ;
 - (b) to advise any authority of the University in respect of any matter which may be referred to the Court by such authority ; and
 - (c) to perform such other duties and exercise such other powers as may be assigned to it by the Visitor or under this Act."

2. The constitution of the Court was also changed. It now consisted of fiftyone members as noted below :
 - (a) the Chancellor, ex-officio,
 - (b) Nine members of the Executive Council, ex officio,
 - (c) two representatives of the departments and Colleges of the University, nominated by the Visitor,
 - (d) two representatives of the teachers of the University other than Professors nominated by the Visitor,
 - (e) five representatives of the old students of the University, nominated by the Visitor,
 - (f) three representatives of Parliament, two to be nominated by the Speaker of the House of the People from among the members thereof,
 - (g) twenty-nine persons nominated by the Visitor from among persons who have special knowledge or practical experience in education or have rendered eminent service in the cause of education or are men of standing in public life.
3. The constitution of the Executive Council was changed. The Executive Council now consisted of nine members, viz. the Vice-Chancellor ex-officio; seven persons nominated by the Visitor and one person nominated by the Chief Rector.
4. The Executive Council was given the power to make new or additional statutes or to amend or repeal the Statutes with the previous approval of the Visitor. Consequential changes were also made in Section 17 and 18 of the Act.
5. Statute 29 relating to Selection Committee for appointment to the posts of Professors, Readers, Lecturers and Registrar was amended. The Selection Committee now consisted of such number of members as the Executive Council might appoint. The procedure to be followed by the Selection Committee in making recommendations was to be determined by the Executive Council.

The Ordinances included a new Statute for appointment of a Screening Committee "to examine the cases of all persons who at the commencement of the Bararas Hindu University (Amendment) Ordinance, 1958 are holding teaching, administrative or other posts in the University in respect of whom there is reason to believe that their continuance in office would be detrimental to the interests of the University, and to forward its recommendations to the Executive Council; and the Executive Council shall take such

action thereon as it may think fit. Provided that before taking any such action against the person concerned the Executive Council shall give him a reasonable opportunity of being heard."

A Bill to replace the Ordinance was introduced in the Lok Sabha on the 11th August, 1958 and it was referred to a Select Committee on the 16th August. The Select Committee recommended certain amendments and presented its report on the 27th August, 1958. The Bill as recommended by the Select Committee was then passed by both Houses of Parliament and received the assent of the President of India on September 20, 1958.

The amendments made in the Banaras Hindu University (Amendment) Ordinance 1958, by the Banaras Hindu University (Amendment) Act, 1958 were:

1. The Vice-Chancellor was added as an *ex-officio* member of the Council. The result the total number of members of the Council to fifty-two.
2. The composition of the Selection Committee was successfully laid down in Statute 29.
3. The name of Screening Committee proposed in Statute 30 was changed to the Reviewing Committee and the procedure of the examination of the cases by the Committee was amended. Under the revised procedure instead of the Committee itself examining the cases the Executive Council had to refer and to the Senior General Officer in such cases. The Council had to report to the Reviewing Committee in office of the person concerned would be determined to the interest of the University. The Director General was to be satisfied that a prima facie case existed, had to forward to cases to the Screening Committee which after such investigation or enquiry as it might consider necessary would make its recommendations to the Executive Council for further action. Provision was made in the Statute to include the cases of complaints against the members of the Executive Council also.

Whatever could have been the reactions to the Madal Committee Report and the promotion of the President of the Banaras Hindu University were started in July 1958 in an unusually peaceful atmosphere. But trouble started in the last week of August, 1958, the student of the

[illegible][illegible]

"The Executive Council,

It was also stated that the Government had no objection to the Government of the United States continuing to carry out the activities set out in the memorandum hereto annexed:

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Considering that Mr. Chabot has been prevented from entering the campus and completing his usual place of residence for over a month;

"Considering further that the Pres. Vice-Chancellor and the Registrar were prevented from leaving the campus of the University

to meet the Vice-Chancellor on official business on the morning of the 27th September, 1958, and that the Registrar and the Chief Proctor find it very difficult to discharge their day to day functions of the University and that thus the administration of the University has been virtually brought to a stand-still;

"Considering also the threats which have been held out by some of the students of the Ayurvedic College and the College of Technology to the effect that if their demands are not accepted immediately, serious consequences would follow;

"Considering also the report from Professor Rajeshwar Dutt Shastri to the effect that the students of the College of Ayurveda would not accept him in the College in any capacity and he should therefore submit his resignation;

"Realising that it has become practically impossible to carry into effect the object and purpose for which it has been constituted, first in the President's Ordinance and later by the recent Act of Parliament and

"Profoundly regretting that in the circumstances there is no other practical means of restoring normal conditions of life and work in the University;

"Resolved that the University be closed with effect from the 8th October, 1958, and that the date of reopening be notified later as soon as normal conditions are restored in the University."

The formal announcement of the closure of the University was made at 11.00 A.M. on the 7th October, 1958. All the students residing in the Hostels and Approved Lodges of the University were directed to leave the University immediately and go to their respective homes.

An extremely tense atmosphere prevailed during the next twenty-four hours. The agitators announced their intention to oppose the decision of the Executive Council. A big demonstration was organised which started from the main gate of the University to Moti Jheel the personal residence of the Honorary Treasurer where the Vice-Chancellor was staying. Eventually, District authorities were obliged to intervene in order to put a stop to the coercive activities of the agitators, to protect the property of the University, to facilitate the departure of the students and to help in establishing order in the University area. Police entered the University campus on the morning of the 8th October, 1958.

The Executive Council's resolution was communicated to the Parents and Guardians of the Students of the University along with an Annexure giving detailed narration of the circumstances which led to the closure of the University. A copy of the Vice Chancellor's Appeal, addressed to the Teachers and Students, the Guardians of the Students and all the well-wishers of the University, seeking their co-operation for the restoration of normal conditions and for the creation of an atmosphere which may enable this great institution to regain the glory which justly belongs to it, was also sent.

Fortunately, things improved very soon. Measures were taken to reopen the University gradually. A letter was sent by the Registrar on the 13th November, 1958, to the Parents and Guardian of every student soliciting active co-operation and assistance in restoring the spirit of discipline and goodwill in the University and asking for assurance of that co-operation in writing by signing a form which was sent with the letter.

The various Colleges of the University reopened on the dates noted below and they settled down to serious work :

From the 8th December, 1958

College of Engineering
College of Mining & Metallurgy
College of Agriculture
Teacher's Training College
College of Music & Fine Arts
Women's College

From the 20th December, 1958

College of Science
College of Technology
Central Hindu College (Kamakhya)

From the 3rd January, 1959 :

Central Hindu College (under graduate classes)
Library Science Diploma Class

From the 17th January, 1959

All Post-Graduate Classes of the Central Hindu College

From the 20th January, 1959 :

College of Indology
Law College

From the 31st January, 1959 :

Sanskrit Mahavidyalaya

From the 3rd March, 1959 :

College of Ayurveda

As the students had already lost much time due to the closure of the University, all functions were curtailed. The Convocation was also not held. The degree and diplomas were sent by post to the persons concerned. The academic session 1958-59 was also extended upto the 15th of May, 1959.

After the summer vacation the University reopened on the 9th July, 1959 in a quiet atmosphere. The formal inauguration of the academic session 1959-60 was made by the Vice-Chancellor, Dr. Jha, College-wise. Every attempt was made to tone up the academic atmosphere. Special care was taken with regard to the admission of students. Besides the College Admission Committees, Student Welfare Committees were formed for proper reception of the candidates for admission, to appreciate their problems and difficulties and to render them proper guidance and advise in matters pertaining to admission and to their other difficulties. All efforts were made to put the students to the least possible inconvenience in seeking admission to the various Colleges and Departments.

A separate office of Dean of Students was established to look after the Welfare of the students, in the hostels and outside. Shri S. C. Das Gupta who was the first Dean of Students to be appointed took charge of the office on the 16th June, 1959. An Assistant Dean of Students was appointed to look after the Welfare of Women Students. Miss Padma Misra took charge of this office. The Proctorial System was also reorganised with the appointment of Dr. R. S. Choudhury as Chief Proctor in June, 1959. Subsequently in August, 1959 the Information and Public Relations Office was established.

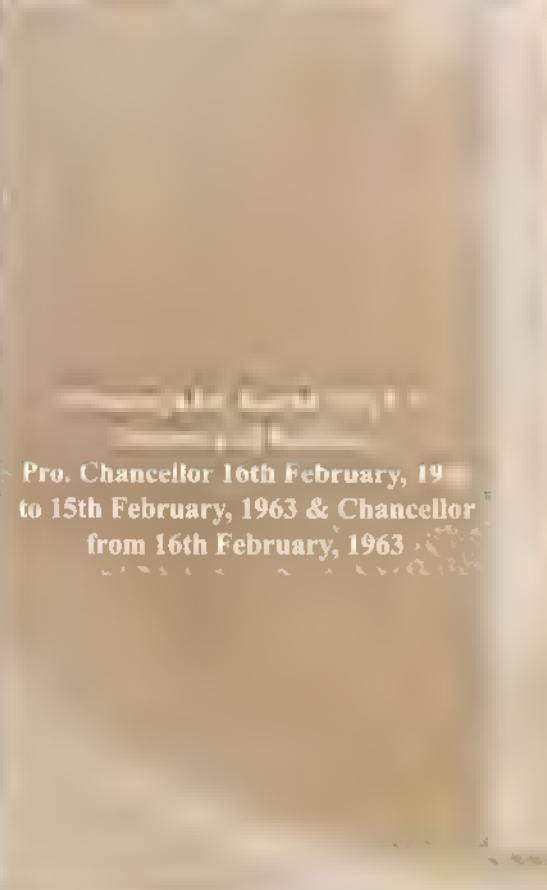
In accordance with the decision of the Academic Council and the Executive Council of the University, the Pre University Courses in Arts and Science were started from July, 1959, preliminary to the Three Year Degree Courses in Arts and Science proposed to be started in 1960.

While the University was settling down to normal work, Dr. Jha resigned from the Vice-Chancellorship in December, 1959. The Executive Council to which the matter was reported on the 12th December, 1959, felt that the continuance of Dr. Jha as Vice-Chancellor was necessary in the interest of the University till the cases referred to the Reviewing Committee under Statute 30 of the amended Statutes of the University were finally disposed of by the Executive Council. This was communicated to the Visitor. The resignation was accordingly accepted by the Visitor from a date when the cases were finally disposed of and the new Vice-Chance-



Vice-Chancellor

July 1930 to April 1931



Pro. Chancellor 16th February, 19
to 15th February, 1963 & Chancellor
from 16th February, 1963

llor was able to take over. Recommendation of the Executive Council with regard to the appointment of a new Vice-Chancellor was also called for in due course.

The work of the University continued in a proper academic atmosphere. A series of lectures and discourses were arranged. Steps were also taken to introduce a scheme of University Extension Lectures. The series of Extension Lectures for the year 1959-60 was inaugurated on the 5th January, 1960.

There had been a long-felt need for a University Gazette for supplying authoritative information to the teachers and students and others about the activities of the University, academic and extra-curricular. This need was fulfilled and the first number of the University Gazette was brought out on the occasion of the forty-fourth Foundation Day of the University which was celebrated on the 2nd February, 1960.

The first meeting of the Court constituted under the Banaras Hindu University (Amendment) Act 1958 was held on the 16th February, 1960. At this meeting the Court elected Maharaja Jaya Chamaraja Wadiyar of Mysore and Maharaja Dr. Karan Singh of Jammu and Kashmir as Chancellor and Pro. Chancellor of the University respectively for a period of three years.

The Forty Second Convocation of the University was held on the following day, the 17th February, 1960. Professor M. S. Thacker delivered the Convocation Address. The honorary degree of Doctor of Letters was conferred on Sri V. V. Giri, and on Rasntrakavishri Maithil Sharan Gupta. The Degree of Doctor of Science, *Honoris causa*, was conferred on Professor M. S. Thacker.

The excellent seating arrangements along with the exemplary discipline, decorum and dignity exhibited by the students made this convocation a memorable one. Sri V. V. Giri gave explicit expression to the general impression regarding the Convocation in the following words.

"I had the pleasure of attending the Convocation, held at the University on February, 17, 1960. During the last three years, I have attended many convocations of different Universities. I feel happy to say that this convocation was the best conducted convocation. There was great dignity, decorum and discipline, displayed by all students who took their degrees as well as by those who merely attended it. I take this opportunity of

congratulating the Vice-Chancellor, the Deans, the Professors and the students of the University for the successful efforts they have continuously made to get back to normalcy "

On the 27th February, 1960, Dr. Syama Charan De passed away. Attracted by the inspiring work and personality of Mrs. Annie Besant, he joined the Central Hindu College in 1913 and along with it he came as a gift of Mrs. Besant to the University. His whole life was dedicated to the University and he sought nothing else of life. He served as the Professor and Head of the Department of Mathematics, as Registrar of the University, as the Vice-Principal and Principal of the Central Hindu College, as Chief Warden and as Pro. Vice-Chancellor. At times he performed the functions of the Honorary Treasurer also. He was an honorary Professor of Mathematics upto the end. He did all this without accepting any salary or remuneration from the University. On the other hand he made donations of over a lakh of rupees to the University and the Ramakrishna Mission. With him the service of the University was an article of faith; it was a Grand Duty to perform. He did this duty as few could have done. The sacrifice he made for the University, great as they were, brought him happiness and satisfaction. The inspiration which he left behind is immortal; it will continue for generations to enthuse those who work for the good of the University.

Homages were paid to this saint. Bhajans were held at the place where he lived in the University quarter constructed with his donation.

As already stated, Dr. Jha had resigned in December, 1959 and it was deferred for sometime. In March, 1960, Dr. Jha informed the Executive Council that he had received the offer from London for the post of Director, Commonwealth Educational Liaison Unit and that he was required to join there in April. Arrangements had been made by him to fly over to London from Bombay on the 19th April, 1960 to take up his new post.

The Executive Council which met on the 10th April, 1960 recommended names to the Visitor for appointment of a new Vice-Chancellor and passed the following resolution :

"The Executive Council of the Banaras Hindu University places on record its high appreciation of the services rendered to this University by Dr. V. S. Jha as its Vice-Chancellor. Since his acceptance of Office on July 3, 1956, the University has made rapid progress in many directions. With wisdom, courage and a high sense of duty, Dr. Jha has guided the University through

many a difficult situation. He never spared himself in his efforts to improve the general tone and discipline of the University, and to encourage its activities in the fields of scholarship and sport. The Executive Council regrets that his services should be lost to the University when they are needed most and hopes that he will continue to serve actively and in good health the great causes of education and of youth welfare for many years to come."

The communication of the Visitor appointing a new Vice-Chancellor was received on the 11th April, 1960. Shri N. H. Bhagwati was appointed as Vice Chancellor for a period of six years. Shri Bhagwati had just then retired as a Judge of the Supreme Court of India. Prior to his joining the Supreme Court in 1952, he was a Judge in the High Court of Bombay. While being a Judge of the Bombay High Court, he was nominated a member of the first Executive Council constituted under the Banaras Hindu University (Amendment) Act, 1951. Besides being a Judge he had been Vice-Chancellor of the Bombay University during the period 1949-51. He had also served as a Professor at the Law College, Bombay for some time. Thus Shri Bhagwati combined in him all the qualities that were required the Vice-Chancellor of the Banaras Hindu University.

Shri Bhagwati arrived at Banaras on the 16th April, 1960 and took over charge of the University from Dr. Jha. It was a touching scene when he and Dr. Jha embraced each other at the Railway Station

Immediately on his arrival, Shri Bhagwati started working with a lightening speed with a firm determination to put everything in order and to raise the University to the height of glory. Before the University closed for the summer vacation on the 1st May, 1960, he visited all the Colleges and Departments and acquainted himself with all the necessary information.

After the summer vacation the University reopened on the 9th July, 1960. Extending a hearty and cordial welcome to all the students, old and new, the Vice-Chancellor in a Message said :

"We are at the threshold of a new era. Let us forget the past and strive for raising the prestige of our University and making it the envy of the world. Let us get together and achieve the great ideal set before us by the Mahamana, of the revered memory, with mutual trust and confidence, cooperation and goodwill. Let us work with undaunted zeal, indefatigable energy and singleness of purpose."

He also suggested one of the measures or reforms which he wanted to introduce in the University and appealed to one and all for full co-operation. The proposed reforms were:

- (1) Establishment of private messes managed by the students themselves;
- (2) Introduction of compulsory N.C.C. training or in the alternative compulsory Auxiliary Cadet Corps training except for those certified to be medically unfit.
- (3) Introduction of instruction in spiritual and moral values and
- (4) working of student cooperatives, among others.

Out of the above, the N.C.C. training was introduced immediately from July, 1960 for all the students including the women students.

The Three-Year Degree Courses in Arts, Commerce and Science were started in July, 1960. For the first time B.Sc. classes were started in the Women's College. The Five Year Integrated courses in Engineering and Technology were introduced in the Colleges of Engineering Technology and Mining and Metallurgy while the four Year Integrated Courses were started in B.Pharm and in Agriculture.

The series of University Extension Lectures for the year 1960-61 was inaugurated in the beginning of the session itself. The first lecture under the series was held on the 4th August, 1960.

Another important development rather an achievement which took place at this time was the introduction of the M.B.B.S. course. The Founder of the University had envisaged the establishment of a Medical College with the distribution of imparting instruction in Hindu Medical Sciences along with modern system of Medicine and Surgery. The College of Ayurveda was started for this purpose. The Faculty of Medicine and Surgery (Ayurveda) had always been anxious to improve the standards of teaching and training in the College of Ayurveda. Minor changes in the syllabi were made from time to time but a big change was introduced in 1949 when the Faculty prescribed a two year course in fundamental sciences called the Praveshika Course to be followed by a six-year Professional course. In 1952, the Praveshika course was abolished; a combined five year course was introduced leading to the degree of A.B.M.S. The minimum qualification for admission to the course was fixed as I.Sc. with Biology or Madhvama with training in Basic Sciences lasting for one year. The courses were so formulated as to provide good training both in ancient and modern systems of Medicine

and Surgery. However, the graduates passing out of the College had to face many difficulties. Their degrees did not have the due recognition from the Government. This naturally resulted in a great frustration amongst them. The University therefore decided to embark upon another experiment in order to promote Ayurvedic studies. A decision was taken in 1959 to introduce the regular M.B.B.S. course and to include in its curriculum the essentials of Ayurveda so that the Medical graduates who pass out of this college with the M.B.B.S. degree might be on par with the medical graduates of other Universities and institutions and might also, at the same time, promote Ayurveda as far as possible with sincerity of purpose. Necessary schemes were prepared for this purpose and sent to the University Grants Commission for sanction of funds. The approval of the University Grants Commission was received in January 1960. The study of Ayurveda was redesignated as the College of Medical Science and the M.B.B.S. course was started from the 1st September 1960. Fresh admissions to the A.B.M.S. course was stopped. It was decided to continue the course gradually as the students already studying for the course passed out of the College. A Nurses' Training Centre was also started in the College of M.B.B.S. since it was formally inaugurated on 10th October 1960 by Dr. D. P. Kulkarni, the Minister of Health and Family Welfare. The inclusion of the essentials of Ayurveda in the curriculum of the M.B.B.S. course.

The University Grants Commission constituted a Visiting Committee to look into the needs of the University and to report on the progress of the M.B.B.S. course. This Committee visited the College in November of 1960 and again in December 1960. The Committee reported that on the recommendation of the Visiting Committee the University Grants Commission sanctioned a grant of Rs. 10,000 for the purchase of books and an ultimate requirement of Rs. 20,000 for the purchase of books and expenditure on staff for the next year.

Another Visiting Committee reported to the University Grants Commission for examining the progress of the University and the Institute of Post Graduate Ayurvedic Studies and Research in the University in November, 1960.

In the same month the University was visited by Dr. Theodor Heuss, ex-President of the Federal Republic of Germany. During his impression on the University, Dr. Heuss said that every German Professor of medicine says that India is a great country, the size and ball outline of the country is like a giant.

The University also felt great joy when Dr. V. S. Jha visited the University early in December, 1960 as Director, Commonwealth Educational Liaison Unit, London.

The forty-third Convocation of the University was held on the 15th January, 1961. Sardar Gurmukh Nihal Singh, Governor of Rajasthan, delivered the Convocation Address.

On 3rd April, 1961 the University had the privilege to welcome Janab Bakshi Gulam Mohamad, the Prime Minister of Jammu and Kashmir. On this occasion he announced a donation of Rs. 50,000 for the extension of the Malaviya Mandir and Rs. 50,000/- for the construction of a "Kashmir House" in the University to serve as hostel for the students from all over India. He also restored the annual recurring grant of Rs. 12,000/- of the Kashmir Government to the University which had not been received for some time past.

The academic session 1960-61 ended with a good news of the revision of the scales of pay of the teachers of the non-Technological Colleges from the 1st April, 1961. The scale of pay of Professors was revised from Rs. 800-50-1250 to Rs. 1000-50-1500; of Readers from Rs. 500-25-800 to 700-40-1100; and of Lecturers from Rs. 250-20-450 to Rs. 400-30-640-40-800. The scales of pay of the teachers of Technological Colleges had also been revised earlier from the 1st April, 1960.

The rate of Provident Fund contribution of the employees as well as of the University was also raised from $6\frac{1}{4}\%$ to $8\frac{1}{2}\%$ from 1st April, 1960.

The academic session 1961-62 will ever remain a memorable one in the history of the University. The N.C.C. training which was started the previous year was made compulsory for all the students from July, 1961. The scheme of Group prayer proposed by the Vice-Chancellor was also introduced in the Colleges and hostels. All the Colleges and Departments started their daily work with prayer.

In August, 1961, the University had the pleasure of welcoming Dr. C. P. Ramaswami Aiyar who had come to Banaras in connection with the Hindu Religious Endowment Commission of which he was the Chairman. On the 19th August, he addressed the staff and students and exhorted the students to be strong in body, firm in mind and disciplined in behaviour. Dr. C. P. Ramaswami Aiyar addressed the students of the Women's College also.

The month of August, 1962 witnessed the establishment of the Banaras Hindu University Students' Association, in place of the Banaras Hindu

University Union and the Parliament which had stopped functioning after the disturbances of 1958. This Association was constituted with a view to consolidate the activities of all the students, organisation which had been existing in the University and with a view to canalise the energies of the students and to direct them towards better achievements of students, welfare in all respects. The objects of the Association were :

- “(a) To foster fellow-feeling and disciplined corporate life among the students of the University;
- (b) To promote the intellectual and cultural advancement of the students of the University;
- (c) To promote the study and discussion of subjects of national and international importance;
- (d) To uphold and foster the development of the moral and spiritual values of the student community;
- (e) To promote the growth of a sense of civic responsibility among the students of the University and, thereby, to prepare them for shouldering the civic responsibilities of a democratic state;
- (f) To promote among the students of the University the sense of national unity; and
- (g) Any other object which, in the opinion of the Standing Committee of the Academic Council, is conducive to the welfare and advancement of the student community.”

All the students other than those of the Pre University Course or of any class lower than that, and all the teachers and “Officers” within the meaning of the Banaras Hindu University Act were declared to be the members of the Banaras Hindu University Students’ Association. The Association had two divisions (1) Banaras Hindu University Students’ Parliament, and (2) Banaras Hindu University Students’ Cultural Centre. The objects of the Banaras Hindu University Students’ Parliament was to provide forum for :

- (i) Training in Parliamentary Procedure
- (ii) Developing debating talents; and
- (iii) Discussing subjects of national and international importance

The Banaras Hindu University Students’ Cultural Centre provided a forum for :

- “(i) Organisation of such programmes as are representative of the Indian Culture including Dramas, Folk-songs, Folk-dances in the National Language and the various other languages mentioned in schedule viii of the Constitution of India;

- (ii) Organisation of social gatherings for the benefit of its members ;
- (iii) Organisation of such other activities and programmes as may be conducive to the moral, spiritual, cultural and social welfare of its members ;
- (iv) Organisation of programmes directed to promote national unity ; and
- (v) Doing of all such other acts and things as are incidental to the aforesaid objects and as are not expressly provided for "

The activities of the Association were to be carried on in collaboration with the Dept. of Students. The Association was duly constituted in September 1960. Under the cultural activities, the first important function arranged by the Association was the Tagore Centenary Celebrations. The main function was held on the 27th September, 1961 and was addressed by Professor Humayun Kabir.

On the 22nd September 1961, the staff and students had the privilege of listening to Dr. K. M. Munshi who stressed that the most important task of the University was to create the consciousness of national integration, to preserve Indian heritage and to develop Hindu Culture.

The foundation stone of the new building of the College of Medical Sciences was laid by Dr. Jivraj Mehta on the 27th November, 1961. The College celebrated its annual day in the same afternoon with Dr. D. S. Kothari, Chairman of the University Grants Commission as the Chief Guest of Honour.

The forty-fourth convocation was held on the 23rd December, 1961. The Chancellor of the University, Maharaja Sri Jva-honaraja Wadiyar of Mysore presided over the Convocation and also delivered the Convocation Address. One of the special features of this Convocation was the conferment of the degree of Doctor of Letters on Maharaja Sri Vibhuti Narain Singh of Banaras.

The proceedings of this Convocation was fully and very successfully conducted in Sanskrit by the Vice-Chancellor. This can well be regarded as one of the greatest achievements of Sri Bhawadatta in the University.



Shri N.H. Bhagwati
Vice-Chancellor from 16th April, 1960



1890

1890

CHAPTER XXX

MALAVIYA CENTENARY AND AFTER

उत्सर्पिणी खलु महतां प्रार्थना ।

Sakuntalam—7

The Birth Centenary of Mahamana Malaviyaji fell on the 25th December, 1961. It was decided to celebrate the centenary in a befitting manner. An All-India Committee was constituted with Jawaharlal Nehru as Chairman and the Vice-Chancellor as Secretary to organise the celebrations. The Committee met at Delhi on the 27th August, 1961 and decided the preliminaries. An appeal was issued to the Old Boys to organise celebrations in their respective towns and also to join the celebrations at the University. The Committee subsequently decided at its meeting held on the 26th October, 1961 that the centenary celebrations should extend over a period of one year from the 25th December, 1961 to 24th December, 1962. It was further decided to have the celebrations in three phases :

1. Centenary celebrations from 25th to 30th December, 1961.
2. Publication of speeches and writings of Mahamana Malaviyaji in July, 1962.
3. Industrial Exhibition in Varanasi in December, 1962.

Arrangements for the celebrations were soon started. The Malaviya Bhavan where Mahamana Malaviya lived and breathed his last was renovated, improved and extended. The donation of Rupees fifty thousand given by the Kashmir Government was utilised for this purpose. It was also decided to install a white marble bust of the Mahamana under a pink canopy in the Malaviya Bhavan.

A donation of Rupees fifty thousand had been received as early as in 1947 for a statue of Malaviyaji in the University. It was decided to utilise this money to erect a heroic size bronze statue of the Mahamana at the main gate of the University. The preparation of the heroic size statue and of the bust was entrusted to Shri Talm, a well-known sculptor of Bombay. President Dr. Rajendra Prasad had agreed to unveil the statue but due to his illness the task fell on Dr. Radhakrishnan.

The first phase of the centenary celebrations commenced at eight in the morning on the 25th December, 1961 with invocation at the University Temple. The function for unveiling the statue was to be held at eleven.

It was one of the coldest days that Banaras had ever experienced but over a lakh of persons were present to witness the ceremony.

The function started with the Vedic chant after which Dr. Radhakrishnan lighted the brass tree with one hundred bulb lamps to mark the centenary of the Mahamana. The recorded speeches of Mahamana Malaviya in English and Hindi were then played upon.

After the Vice-Chancellor's welcome speech Dr. Radhakrishnan addressed the gathering :

"I feel honoured by the invitation to unveil this life-size statue of Mahamana Pandit Madan Mohan Malaviya. He was born on December 25th the Christmas Day. It symbolises peace on earth and good-will to man. If anyone embodied the great quality of love and peace and friendship it is Madan Mohan Malaviya. There was no trace of ill-will or hatred in him. Love is blind, but truth is blinder. We all know it. That is why in our scriptures when teacher and pupil sit together we say मा विदिषावर्हि—"We do not hate each other." We will develop love between ourselves. That is how we started.

"I know Madan Mohan Malaviya for many years. In 1908, when he came to Madras in connection with the Indian National Congress I looked at him as a cat looks at the cage and never had an opportunity of meeting him or talking to him. But I listened to his oratory. He was the greatest orator in both Hindi and English. We had some illustrations of it just now

"I again met him in Bangalore while he was convalescing. The words which you just heard in his speech, he used it in an appeal to lift the submerged persons of humanity.

श्रुतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

"What you don't wish to be done to yourself don't do to others." That philosophy counted when he was asking the people of Bangalore to raise the down-trodden and the fallen people of this country whom we now call the Harijans.

"After that I met him in London when he was a member of the Round Table Conference. He tried to conform to his orthodox habits even in that distant part of the country where he was. Again I saw him a number of times in Delhi, Benares, etc till at last I came here as the Vice-Chancellor of this University and spent a happy eight year period.

"Yesterday, I was at Jamshedpur and I was told that that town had about two to three hundred graduates of Banaras Hindu University working there in Mining, Metallurgy, Mechanical and Electrical Engineering. As an outstanding sturdy patriot he realised that our country suffered on account of technical backwardness, lack of public spirit, inattention to our own great culture. These were the defects which he attempted to remove by the establishment of this University.

"He established for the first time institutions for Glass Technology, Pharmaceutical Chemistry, Mining and Metallurgy, Mechanical and Electrical Engineering. There were other courses which were found in other Universities but these were the special things which were the characteristic of this University. In whatever part of the country you go, you find graduates of the Banaras Hindu University. Public spirit, the embodiment of it, he worked for several movements social, political etc. but the most important monument of his work is this University, and the greatest character of Malaviya was his devotion to Indian culture. The speeches which you just listened to will give you an idea of how his enduring passion was to make Indian culture alive.

"He is said to be a supporter of Sanatana Dharma. What is Sanatana Dharma? Not the rites and ceremony, not the different things which have changed from centuries but there are certain qualities which are of a universal character which has got an appeal in vitality even to-day. अभय, अहिंसा, असंग *Abhaya, Ahimsa, Asanga*. These are the qualities which are the characteristics of Indian culture. अभय Freedom from fear, integrity of spirit. Look at the world and you find everything is subject to the Law of Time, to rotation, to death, to annihilation. You ask whether this death, whether this annihilation is all. If that were all, we will be terribly frightened. How that is all to develop is the great achievement of our culture. It is the masterpiece of our Art and Literature. All succumbs in the law of time. What is then worth doing in this world if nothing endures, if nothing is to be found permanent? Is there any value in human life? How can we have अभय (*Abhaya*) or freedom from fear? We can have it if you are able to be sure that there is a depthness even in the midst of death. That there is a non-successive in the series of succession is Samsara in its perpetual procession of events, where one thing follows another. It is full of sickness, old age, death. If that were all there is nothing worthwhile in this world. That is the question which our great seers raised. They were convinced of the reality of the eternal. That is why the Upa-

nishadic seers say : "Lead me from death to immortality, from darkness to Light, Lead me from the unreal to the real." When the Buddha saw the symbols of old age, sickness and death, he was distressed by the same problem. He asked himself : "Is the world full of sickness, old age and death ? Is there nothing else ?" He met a recluse ; he saw him and he asked him. "Who are you ?" His answer was हे नरपुंगव जन्ममृत्यु भीत. श्रमणः प्रव्रजितोऽस्मि मोक्षहेतोः । "This Law of time is symbolised by births and deaths. I want to escape from it. I want to establish my superiority to it. I want to grasp whether there is anything timeless in this world. That is what I am attempting to do. I have become a Shramana, a recluse. I have become a Parivrajaka." Moksha is the establishment of superiority over this temporal succession. That is really Nirvana Nirvana for him was enlightenment. Enlightenment, the grasping of the eternal, the grasping, to use his own words, of the unmade, the un compounded, the eternal. That is what he strolled for. We can be free from fear. We can secure *Abhaya*, only if we are convinced of the reality of something which subsists behind the series of events, which impounds its theory which abides to it, which animates it, which makes us go forward from one step to another. This big cosmic phenomena which starts as a molten mass of fire and it hinges to-day in this sputnik and space-ship. It is all due to the Divine in man, to the spirit in man which is able to help him to establish his superiority to nature, to sit in judgment on nature. In that it gives us freedom from fear. If we want to have *Abhaya* the first thing that we have to do is to ascertain whether this passing show is all or whether there is something behind this which gives meaning and significance to it and which makes us feel though temporal things may pass away there is a permanent reality, that sense of security. That alone can give the human mind true security. If that is *Abhaya* it remains to be followed that it must result in action of love and friendship, *Ahimsa* You find Dhammapada saying Victory breeds hatred. The conquered live in sorrow. The *Yogasutra* tells us when *Ahimsa* is established, there is वैरत्याग (*Vairatyaga*). There is a complete aspect of renunciation, so to say, of hatred. Violence in deed, violence in speech, these are the things which are subdued. We are called upon to practise friendship and love. All our great ethics, all our great scriptures call upon us to adopt such higher attitude. Indignation, anger, passion, greed, these are the opposites of *Ahimsa*. We are talking to-day about disarmament. Why are there armaments ? Armaments are there because we want to defend our own injustices. Racial

discrimination, colonial domination ; these things are there Why are these things there ? Why do we have colonial domination ? Why do we have racial discrimination ? On account of our greed, on account of our passion. The crisis in the world is the reflection of the crisis in the human soul. If we want to rebuild this world, we have to remake the human individual. We have to change ourselves if we wish to bring about a changed world. You and I are responsible for the present condition of the world and if that has to be altered you and I have to change It is this remaking of self, the substitution of love for hate of friendship for antagonism, that is the thing which we are called upon to adopt It does not mean that we should retire from the world, when we want to enjoy what in essential reality is. We should try to live in the world, reduce and minimise its suffering and lift the barrier which is blowing heavily on human individual. The truly religious man is not the man who gets to the top of the hill, for all time ; who gets away from the parts of life He wants to live in this world and reduce the sufferings in the world

विदेही सर्वदा मुक्त कृत्वो नास्ति कर्त्ता ।

अवेपमानमाश्रित्य श्रीकृष्ण जनकं यथा ॥

Even as Shri Krishna and Shri Janaka filled with spiritual wisdom, came down to earth, tried to rectify the wrong, tried to remove the inequalities and the injustices, tried to raise the world to a higher plane, we also, if we are of ethical and religious feeling, we suffer the times of liberation under which many people are born gurus : we feel that those things are our own and we go there and try to remove whatever we can That is the work which we are expected to do And when Malaviyaji took up this problem of raising our country from slavery to freedom, from spiritual ignorance to some kind of spiritual enlightenment he tried to remove all these technical difficulties and defects from which we suffer He tried to throw himself into the work of the world He tried to do what one man can do and he has done a great deal to remove the suffering in this world, to raise the country to a higher level Religion is a supreme effort to improve the human condition. It is there for the purpose of helping us to feel that there is nothing to be afraid of मा शुच Do not fear. That's the advice of Sri Krishna. The Upanishads say यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह । आनन्द ब्राह्मणो ब्रह्मान् न विभेति कदाचनेति He is never afraid of anything that can happen. It is that sort of religion which we should have It is not metaphysical speculation, it is not ritualistic policy. It is transformation of the human being It is the remaking of man's own nature. The absolutic experience cannot be brought out by the absolutic language. The language guarded religion

it can never grasp the essentials of the action. It is therefore that our people insisted again and again "Do not follow the way of hatred" We have shown such an enormous amount of hospitality, to other creeds. If experience is there, it can be expressed through poetry, through silence, through adoration, through prayer, but it can't be expressed through words and both are utilised for the purpose of expressing them. Then these words must be regarded as relative expression never raised to the rank of absolute. If we have that it will be possible for us to live in this world as friends and comrades in one supreme spiritual quest. We should not regard ourselves as rivals fighting with one another. We should regard ourselves as partners in the supreme task of raising the level of human kind. These three points of *Abhaya*, *Ahimsa*, and *Asha* must be regarded as the category of Sanatana Dharma. It is not whether you cross the sea or whether you touch this food or that food. They do not constitute the essential religion. We have suffered; lives are broken; opportunities are wasted; hearts are angry on account of our submission to this rigid fanaticism and false orthodoxy. These things have to be set aside. The truly religious man is one who harbours no greed, no passion, no hatred. He will look upon his brother as his own brother. There are no strangers for him. There are no enemies for him. If the world is to be lifted and established in a better plane it is only due to that. I hope that all those who study in this University and all those who enter this University, will look at that statue which I have now the pleasure of unveiling and will remember his fascination for patriotism, his insistence on purity, his adherence to supreme for the rational values of life - Fearlessness, love and detachment."

As Dr. Radhakrishnan pressed an electric switch, the lemon yellow satin drape covering the 9 ft statue placed on a 11 ft high marble pedestal slowly fell away amidst thundering sounds of "Malaviya ki Jai."

The next important function was the opening of the Malaviya Bhavan by Maharaja Kama Singh on the 28th December, 1961.

The last day of the functions was the 30th December, 1961, on which day fell Malaviya's Birthday according to the Indian Calendar. The public meeting was addressed by Shri Jawaharlal Nehru.

During the whole week, a number of Cultural Programmes were arranged in the evening. Besides the religious ceremonies in the morning, religious discourses were held every day in the afternoon.

Within a fortnight, the citizens of Banaras and the University had the pleasure to have Shri Jawaharlal Nehru again in their midst on the

12th and 13th January, 1962, along with the Prime Minister of Burma, U Nu. At a special convocation held on the 12th January, 1962, the University conferred the honorary degree of Doctor of Letters on U Nu. The Vice-Chancellor delivered the Special Convocation Address. About a lakh of persons witnessed this historic function.

After the Special Convocation U Nu delivered the first of his two lectures on Buddhism. The title of the first lecture was "What are Mangalas". The second lecture which was delivered on the next day was on "Metta".

Shri Jawaharlal Nehru who presided over the functions made his concluding remarks. On the 13th January he also formally opened the Bharat Kala Bhavan.

During the Centenary year, the University celebrated the "Teachers Day" on September 5, 1962, on the occasion of the 75th birthday of Dr. Radhakrishnan, and funds were collected for the establishment of the National Foundation for Teachers' Welfare.

Under the second phase of the Malaviyaji Centenary Celebrations, the first volume of the speeches and writings of Mahamana Malaviyaji on religion was released by the Education Minister to the Government of India, Dr. K. L. Shrimani at a function held on the 1st October, 1962.

Earlier on the 29th September, 1962, Dr. Shrimani inaugurated the Banaras Hindu University Students' Association.

Dr. Shrimani's visit was in connection with a meeting of the Parliamentary Consultative Committee which was held in the University on the 30th September. The Committee discussed the role of Central Universities in national life. About forty members of the Parliament who had come for the meeting attended the inauguration of the Students' Association and the function for releasing the book containing the speeches of Malaviyaji on religion. The members of the Parliament expressed satisfaction with the progress of the University.

The third phase of the Malaviyaji Centenary Celebrations was to have an Industrial Exhibition in Varanasi in December, 1962. This idea was subsequently dropped. Instead, the All-India Malaviyaji Centenary Celebrations Committee decided to start an Industrial and Scientific Museum in the University. The Committee also resolved that all efforts should be concentrated towards collection of funds for the Hospital of the College of Medical Sciences and for the development of the Industrial and Scientific Museum.

In the meantime, the country had to face the Chinese Aggression and a period of Emergency was declared. It became necessary to mobilise all our strength and resources to safeguard the motherland. Ever since he assumed charge of the Vice-Chancellorship, Shri Bhagwati had been emphasising the need of compulsory military training or in the alternative compulsory A.C.C. training to all the students. The national emergency necessitated the acceleration of these efforts. It was decided that every student of the University should receive military training twice a week. The scheme was launched in November, 1962. The University decided to impart emergency military training to the members of the staff also once a week. This scheme was launched on the 2nd December, 1962. Members of the staff also decided to donate their one day's salary every month towards the National Defence Fund. Gold and silver were also contributed.

The forty-fifth Convocation was held on the 17th December, 1962. The Convocation Address was delivered by the Pro. Chancellor, Dr. Karan Singh.

The annual meeting of the Court which was held on the next day elected Maharaja Dr. Karan Singh and Maharaja Dr. Vibhuti Narain Singh of Banaras as Chancellor and Pro. Chancellor respectively. Shri Jyotibhushan Gupta was re-elected the Honorary Treasurer for a period of five years.

The foundation-stone of the Industrial and Scientific Museum was laid by Maharaja Dr. Vibhuti Narain Singh on the 19th December, 1962, the Malaviya Jayanti Day. This was the concluding function of the Malaviyaji Birth Centenary Celebration-. Dr. Vibhuti Narain Singh made a thought-provoking speech on the occasion laying stress on the objects with which the movement for the establishment of the University was started by Mahamana Malaviyaji and expressed the hope that the University would follow the ideals set by him. He suggested that the University should develop a spiritual atmosphere by arranging regular discourses and *Bhagavat Saptah* every year.

The Vice-Chancellor Shri Bhagwati had himself been taking keen interest in having regular religious discourses in the University since the very beginning of his assuming charge with a view to inculcate in the students spiritual and moral values. Group prayers had been introduced. The Vice-Chancellor had also been insisting on the students and staff to attend the Gita Lectures every Sunday in more and more numbers. He introduced a new system of recitation of two Adhyayas of Gita after the lecture every



THE CHORUS OF THE CHURCH OF THE HOLY TRINITY

1880



THE BROTHERS OF THE CHURCH OF THE HOLY TRINITY
1880



Special Convocation held to confer Honorary Degree on His Majesty
King Mahendra of Nepal



THE UNIVERSITY OF CHICAGO

1911





Medical School



Dr. Kuran High operating the Mahabha "Pharao"

*Conferral of the honorary
degree of Doctor of Letters
on Ulan.*



week. The Malaviya Bhavan had been resounding with religious discourses by eminent persons. And so has it been continuing till to-day.

In other directions too, the University has made immense progress. The various development schemes undertaken with the grants sanctioned by the University Grants Commission during the Second and Third Five Year Plans have been implemented. The new buildings of the Departments of Botany, Zoology, Geology and Geophysics, and of the Post-Graduate Arts Departments have all been constructed. Additional building accommodation has been provided for the Departments of Chemical Engineering and Technology, Silicate Technology and Pharmaceutics; for the Engineering College; for the College of Mining and Metallurgy; for the Women's College; and for the Library. The Teachers' Training College has been shifted to its new building at Kamachha. The new buildings of the College of Medical Sciences, College of Music and Fine Arts and of the Law College are coming up fast. The scheme of the College of Agriculture is under implementation. The Development Schemes have rendered it possible to provide more equipment, apparatus and books and better laboratory facilities.

The conditions of the teachers have also been improved. Soon after his assuming charge, Shri Bhagwati represented to the University Grants Commission that the ratio between Professors, Readers and Lecturers in the University should be improved. The Commission acceded to the request of the University and approved that twenty per cent of the existing posts of Lecturers in the Faculty of Arts, Science and Oriental Learning may be upgraded to that of Readers. A number of Lecturers in the different departments under these Faculties have been upgraded as Readers. The University has moved the University Grants Commission to extend this benefit to the Lecturers in the Faculty of Technology also.

A triple benefit Pension-cum-Gratuity-cum-Provident Fund scheme has been approved by the University Grants Commission for the teachers and other employees of the University. The scales of pay of the non-teaching employees of the University also received revision with retrospective effect from 1st July, 1959. The sanction in this regard was received towards the end of November, 1961.

Residential accommodation for more teachers have been provided in the University campus. The hostel accommodation has also been increasing year after year. Five more hostels and a hostel for foreign students have come into existence. Sanction of a grant of Rupees fourteen

lakhs has been received for the construction of another hostel. In all there are twenty-two hostels at present in the University excluding the International Hostel. This provides accommodation for about 55% of the students of the University. Constant endeavour is being made to increase this percentage.

A health service scheme has been started to check up the health of the students periodically and to prescribe measures of improvement. A Health Centre has been established for this purpose.

Play-grounds have been improved and better facilities have been provided for indoor and outdoor games. The construction of the Olympic-size swimming pool is nearing completion.

The general condition of sanitation in the University campus has also greatly improved. The Sewage Scheme, the Water Supply Scheme and the Electric Supply Re-organisation Scheme have all been implemented. Better medical facilities have been provided.

Thus there has been enormous improvement in all directions. All this would not have been possible without the generous assistance of the University Grants Commission.

An idea of the grant sanctioned by the University Grants Commission during the period from 1953-54 to 1964-65 towards the implementation of the various development schemes of the University can be had from the figures given below :

| | |
|---------|------------------|
| 1953-54 | Ra. 10,43,979.00 |
| 1954-55 | Ra. 1,09,110.00 |
| 1955-56 | Ra. 16,07,500.00 |
| 1956-57 | Ra. 16,84,442.56 |
| 1957-58 | Ra. 3,46,138.81 |
| 1958-59 | Ra. 10,62,025.94 |
| 1959-60 | Ra. 37,69,246.24 |
| 1960-61 | Ra. 37,33,467.69 |
| 1961-62 | Ra. 62,34,232.65 |
| 1962-63 | Ra. 63,38,508.79 |
| 1963-64 | Ra. 61,49,949.81 |
| 1964-65 | Ra. 74,23,343.04 |

The above grants were in addition to the annual Block Grant for the maintenance of the University. The Block Grant during the quinquennium 1956-61 was Ra. 55.50 lakhs. The amount paid by the University

Grants Commission towards the Block Grant during the next quinquennium 1961-66 is as follows :

| | |
|---------|-----------------|
| 1961-62 | Rs. 75.00 lakhs |
| 1962-63 | Rs. 72.00 lakhs |
| 1963-64 | Rs. 91.00 lakhs |
| 1964-65 | Rs. 96.00 lakhs |
| 1965-66 | Rs. 92.00 lakhs |

Several schemes have also been proposed under the Fourth Five Year Plan and it is expected that many of them would receive attention.

The academic work has progressed satisfactorily. Seminars, Summer Institutes and Academic Conferences, have now become a regular feature. The teachers have been carrying on their academic pursuits and have made good contribution towards advancement of knowledge. Some of the teachers have been honoured for outstanding work in their fields. We shall deal with these matters in detail in the next volume.

A new Faculty of Commerce has been created. Several new departments in the College of Medical Sciences and in the College of Music and Fine Arts have received statutory recognition. A Centre of Advanced Study in Philosophy and a Post-Graduate Research Institute in Indian Medicine and a Hindi Cell for publication of scientific books in Hindi have been established. The re-organisation of the integrated courses in Technology, the amalgamation of the First year integrated and Pre-Professional courses at Kamachha with the main institutions, viz., the Colleges of Mining & Metallurgy, Engineering, Technology, Agriculture and Medical Sciences, the shifting of the Pre-University Courses from Kamachha to the University campus, the starting of Bachelor's and Master's degree courses in Library Science and a diploma course in Physical Education are some of the latest developments. The Pilot Plant in the Department of Metallurgy has made considerable headway and is training students in the manufacture of steel. Visiting Professors from abroad have come from time to time and so have our Professors gone to foreign countries particularly to the United States as Visiting Professors, thus making for a healthy interchange of Professors. A scheme has also been inaugurated for exchange of Professors between the various Universities in the country.

The University has the following constituent Colleges and Departments at present :

Colleges

Faculties & Departments

1. Sanskrit

(i) Faculty of Theology :

Mahavidyalaya :

(a) Department of Theology

(b) Department of Religious Instruction

(c) Department of Mimamsa & Dharma Shastra

| <i>Colleges</i> | <i>Faculties & Departments</i> |
|---------------------------------|---|
| | (ii) Faculty of Oriental Learning : (a) Department of Sahitya (b) Department of Vyakarana (c) Department of Jyotish (d) Department of Darsan |
| 2. Central Hindu College : | (iii) Faculty of Commerce : Department of Commerce |
| | (iv) Faculty of Arts : (a) Department of Mathematics (b) Department of Philosophy (c) Department of History (d) Department of Politics (e) Department of Economics (f) Department of English (g) Department of Hindi (h) Department of Arabic, Persian & Urdu (i) Department of Psychology (j) Department of Indian Languages (k) Department of Foreign Languages (l) Department of Indo-Sumerian Studies |
| 3. College of Indology : | (m) Department of Sanskrit & Pali (n) Department of Art and Architecture (o) Department of Indian Philosophy & Religion (p) Department of Ancient Indian History and Culture and Archaeology |
| 4. Teachers' Training College : | (q) Department of Education |
| 5. College of Science : | (v) Faculty of Science : (a) Department of Physics (b) Department of Chemistry (c) Department of Botany (d) Department of Zoology (e) Department of Geology (f) Department of Geography (g) Department of Spectroscopy (h) Department of Geophysics |
| 6. Women's College : | Arts Section under Faculty of Arts Science Section under Faculty of Science |

- | <i>Colleges</i> | <i>Faculties & Departments</i> |
|--|--|
| 7. Law College : | (vi) Faculty of Law : Department of Law |
| 8. College of Music and Fine Arts : | (vii) Faculty of Music and Fine Arts : (a) Department of Vocal Music (comprising both Hindustani & Karnatak) (b) Department of Instrumental Music (comprising both Hindustani and Karnatak) (c) Department of Musicology (d) Department of Painting (e) Department of Plastic Arts (f) Department of Applied Arts |
| 9. Engineering College : | (viii) Faculty of Technology : (a) Department of Mechanical Engineering (b) Department of Electrical Engineering (c) Department of Civil & Municipal Engineering |
| 10. College of Technology : | (d) Department of Silicate Technology (e) Department of Pharmaceutics (f) Department of Chemical Engineering and Technology |
| 11. College of Agriculture : | (g) Department of Agriculture |
| 12. College of Mining and Metallurgy : | (h) Department of Mining (i) Department of Metallurgy |
| 13. College of Medical Sciences : | (ix) Faculty of Medical Sciences : (a) Department of Ayurveda (b) Department of Surgery (c) Department of Medicine (d) Department of Anatomy (e) Department of Pathology (f) Department of Biochemistry (g) Department of Pharmacology (h) Department of Preventive & Social Medicine (i) Department Physiology (j) Department of Obstetrics and Gynaecology (k) Department of Microbiology (l) Department of Ophthalmology (m) Department of Radiology (n) Department of Forensic Medicine (o) Department of Paediatrics (p) Department of Nuclear Medicine |

14. Post-Graduate Institute of Indian Medicine with the Departments of Dravya Vijnana, Kaya Chikitsa, Basic Principles, Prasuti Tantra and Shalya Vijnana.

The total number of students at present is about 8300. The strength of teachers is about nine hundred.

Besides the constituent Colleges, the following institutions are admitted to the privileges of the University :

- (1) Arya Mahila Degree College, Varanasi.
- (2) Dayanand Mahavidyalaya, Varanasi.
- (3) Rajghat Besant School, Varanasi.
- (4) Vasanta College for Women, Rajghat.
- (5) Vasant Kanya Mahavidyalaya, Varanasi.

The University also maintains the following schools under the Central Hindu School Board :

- (1) Central Hindu School (for boys), Varanasi.
- (2) Central Hindu Girls' School, Varanasi.
- (3) Ranvir Sanskrit Pathshala, Varanasi.

The University has been working under peaceful atmosphere and the discipline of the students has been admirable

The action taken by the University under Statute 30 of the Banaras Hindu University (Amendment) Act, 1958 involved the University in unavoidable and unfortunate litigations. The University ultimately lost in many of the cases on technical and procedural grounds. Some Appeals of the University are still pending in the Supreme Court.

The 46th Convocation was held on the 24th December, 1963. The Honorary Degree of Doctor of Letters was conferred on Dr K. L. Shrimah and Pandit Omkar Nath Thakur.

The Thirty-ninth meeting of the Inter-University Board of India and the Ninth Quinquennial Conference of the various universities were held on December 29, 30 and 31, 1963. The Conference was inaugurated by the Chancellor of the University, Dr. Karan Singh and was presided over by Dr. Triguna Sen, Rector, Jadavpur University. It was attended by about 150 delegates including 34 Vice-Chancellors.

The 47th Convocation was held on the 25th December, 1964 and was addressed by the Prime Minister Lal Bahadur Shastri. The University conferred on him the honorary degree of Doctor of Laws. The next day, Shri Lal Bahadur Shastri laid the foundation stone of the Law College

building, and also inaugurated the Eye Hospital in the premises of the S. S. Hospital of the University.

In 1964, the University instituted the Malaviya Memorial Lectures. The first series of these lectures was delivered by Dr. C. P. Ramaswami Aiyar on the 29th and 30th January, 1965. The subject was "Reorientation of the System of University Education".

Another memorable event was the visit of Dr. J. V. Narlikar, an alumnus of the University whose work on relativity in collaboration with Professor Hoyle of Cambridge has received international recognition. Dr. Narlikar delivered two lectures in the University on the 2nd March, 1965.

The last important function which was held during the recent years was on the 30th November, 1965 when the University had the honour of welcoming His Majesty King Mahendra of Nepal. A Special Convocation was held to confer the honorary degree of Doctor of Letters on His Majesty. King Mahendra donated a sum of Rupees one lakh to the University.

One of the unfulfilled desire of Mahamana Malaviyaji was the construction of the temple, the foundation-stone of which was laid in 1931. Seth Jugulkishore Birla who had promised Malaviyaji the fulfilment of his wish interested himself in this big work. The work of construction started in 1948 and progressed well and by the year 1954 a good portion was completed; and construction of the tower was going on. A large sum was required for its completion. Dr. C. P. Ramaswami Aiyar thought that it would be more easy to get funds from the pious public if a *Pratishta* was made and images were installed. He had therefore been urging on the Birlas to instal a *Shiva Linga* and certain other images. Steps were taken in this direction. A murti of *Panchamukhi Siva* and another of *Parvati* were got prepared at Madras strictly in accordance with shastric injunctions and they were brought to Banaras in April 1956. It was decided to hold the *Pratishta* ceremony on the 13th July, 1956. The installation could not, however, take place and was postponed. Finally the Deity was installed on the auspicious *Sivaratni Day* on the 17th February, 1958. The construction work of the tower had been going on all these years and it has been completed now. The Temple stands magnificently in the centre of the University campus.

Fifty years have passed since the foundation of the University. The inspiration that led to the establishment of this great institution has all the

potentialities required to make it fulfil its primary functions in the task of building up the New India. It furnishes exemplary possibilities to the world of knowledge. The working out and giving effect to that inspiration needs that same unremitting zeal, sweep of imagination and largeness of vision with which the University was built up by Mahamana Pandit Madan Mohan Malaviya and it demands that same enthusiastic generosity of response that was given to his appeal. On the occasion of the Golden Jubilee of the University let us only repeat the prayer :

"May Sarasvati, incarnate in the Shruti-Heart of Wisdom, ever bloom and shine with worship from her human children ; may they ever assiduously imbibe the vital milk of knowledge flowing from her sweet breasts of Science and Philosophy ; may all minds turn to acts of good alone ; and may all hearts be filled with Love of the Supreme !"

सरस्वती श्रुतिमहती महीयताम्
ततः स्नुता ज्ञानसुषा निपीयताम् ।
सदा मतिः बुभक्षरिते विधीयताम्
रतिः परा परमशूरी प्रचीयताम् ॥

APPENDICES

APPENDIX-I

BANARAS HINDU UNIVERSITY : RETROSPECT AND PROSPECT*

DR. VISHWANATH PANDEY
OSD (Publications) & Public Relations Officer
Banaras Hindu University, Varanasi

To a few men it is given to conceive great and noble things for the benefit of their fellowmen, to fewer still given the good fortune to see their noble conceptions only realised by their own efforts. Of Pandit Madan Mohan Malaviya-ji, the revered founder of Banaras Hindu University, it can be truly said that he not only had the vision of dedicating a new temple to Sarasvati in the ancient and sacred city of Banaras, but also the tenacity of purpose to achieve its material realisation, and within his own life time to see it become a great seat of learning

Pt. Malaviya-ji belongs to that galaxy of leadership who were dreamers and enquirers and whose perceptions matched their actions. It is a tribute to the genius of Malaviya-ji for envisaging a model university for the country that would combine the best in the western scientific thought and the eastern traditional wisdom. The University was planned to be located at a strategic point of Varanasi, which had been the cultural capital of the country since the dawn of history. Apart from this sacred purview, this region was the most backward area and needed a viable educational and manpower base for harnessing the rich potentials of the region for development purpose.

Since the inception of the University in 1916, it has been playing major role in the nation building process and contributing immensely by providing educational training, and research facilities in various disciplines to the young minds. The students of this University did not live in an ivory tower during the formative stage of its growth but were integrated in the national stream of India's struggle for independence. It has produced many outstanding freedom fighters

* Updated : 21 December, 2006

and was considered as the second Anand Bhavan by the nationalists during the freedom movement. It was a centre of clash of ideologies and many groups ideological poles apart, who were nurtured and nourished in this sacred environment, contributed meaningfully to the process of political development.

The scheme to establish the University was first discussed at a meeting held in 1904 at the 'Mint house' at Banaras, under the presidentship of His Highness Maharaja Prabhu Narayan Singh of Banaras. A prospectus of the proposed University was published and circulated in October 1905 and it was discussed at a select meeting held at Banaras on 31st December 1905.

The story of its establishment is quite fascinating and romantic and even incredible and often one wonders as to how the founder of the University was able to raise the gigantic material and imaginative manpower resources for the fruition of his dream.

The very foundational edifice of Banaras Hindu University rests on late 19th and early 20th century Social Reform Movements as well as the new renaissance dawning upon the continent. Banaras Hindu University's profile cannot be separated from this historic transformative process. The genesis of the synthetic view of the Founder Malaviya lay in the labyrinth of reformatory movement of the day. The Government initiatives in this regard were expressed through Indian Education Commission of 1882 which suggested the establishment of a University in the then United Province. The demand of the University was fulfilled by an Act of 1897 which brought the Allahabad University into being. Along with this programme/progress on the educational side, there was developing a new social, political and spiritual awakening and Keshav Chandra Sen was spreading its tenets far and wide. Svami Dayanand Saraswati founded the Arya Samaj in the 1870s and kindled national spirit in the country. In Bombay, the Prarthana Samaj social reform movement, and the industrial movement under the leadership of Mahadeva Govind Ranade were awakening the people to bring about the social and religious regeneration. The Theosophical Movement also set in India by this time. It was established in the South India in 1882. This movement was endeavouring to bring recognition of universal brotherhood by reviving spirituality in major parts of the world. It treated every religion holy, as a path towards the supreme

to enrich the eternal aspect of the spiritual life on which rests the destiny of man. The message of Shri Rama Krishna Paramhans also helped in bringing about the synthesis of the eastern and western civilization. His teaching brought new hope.

These movements were tending to bring about the national renaissance. The Indian National Congress also came into existence which marked the beginning of a new era in the history of the country. In its very second session held at Calcutta in December 1886, the country saw a bright star emerging on horizon it was Malaviya-ji.

During his tour of the country while attending the Congress sessions, Pt. Malaviya-ji had an opportunity of observing the conditions in different spheres of national life. He felt that universalistic spiritual message of religion was pushed out of agenda everywhere. He felt that patriotism was not possible without proper grasp of message of religion. The essence of religion is also the basis of morality and of all true patriotism. A fairly large number of patriots in the history were men of spirituality. Religion does develop spirit of unselfishness. A selfish person cannot be a patriot. Pt. Malaviya-ji, therefore, came to the conclusion that in order to revitalise India as a nation, it was necessary to feed her youth with its old spirit and moral reservoir. While Pt. Malaviya was trying to revitalise the nation in this way, the Theosophical Movement was spreading fast throughout the country. The movement had gained new impetus with the arrival of Mrs. Annie Besant in India in 1893. Mrs. Annie Besant felt that the needs of India were among others, the development of national spirit through an education founded on the ideal and enriched, not dominated, by the thought and culture of the west. She therefore felt that in order to develop true Indian nationality and spirituality, religion and ethics must be made part of the training of every child, to generate patriotism inspired by ideals of self sacrifice and spirituality. With this idea, she set about to establish the Central Hindu College in Banaras in 1898. The College was established to give to its students the best learning of the east while training them in religion and morality on the lines of the Hindu *Shastras*, by encouraging Sanskrit learning and research to acquire a model institutional status all over the country. There was a time when Indian could claim to be the largest contributor at least in the Indo European language Family of the human race, not only to study

of religion and philosophy, but to science, arts crafts and all else that makes up a civilization. European scholars and investigators acknowledge that India is the birth place of arithmetic, algebra, geometry, astronomy and medicine and of another most important material factor of our civilization viz the use of metals. But the process of regression took toll of all that was important.

India can not, it was visualised, regain its prosperity until the study and application of modern science, becomes, so to speak, naturalised in the country. A wide diffusion of science in India is a means for rescuing the people from the abject poverty into which they have fallen. Freedom from poverty was not possible until science, both theoretically and practically can be absorbed by Indians in their own country and in their own vernacular.

The first prospectus of Banaras Hindu University circulated inter-alia included in the Resolution on Education which the Government of India published in 1904, and it noted that 'the provision for agricultural education in India is at present meagre and stands seriously in need of expansion and reorganization'. Much progress has been made since then. An Imperial Agricultural College and Research Institute have been established at Pusa, and provincial Agricultural College have been improved. For all this we must feel thankful to the Government. But the need for mere provision for agricultural college, established and maintained by the voluntary contribution of the people, is likely to prove specially useful in making the study of agricultural science much more popular and fruitful than it is at present.

The 21st session of the Indian National Congress was held in Varanasi in 1905 at which a number of distinguished educationists and representatives of the Hindu Community from almost every province of India were present. Top Congress leaders such as Gopal Krishna Gokhale and Surendra Nath Banerjee, blessed Malaviya-ji and asked him to go ahead with the scheme. The scheme was also considered and approved by the Sanatan Dharma Maha Sabha which met at Allahabad in January 1906 under the presidentship of Jagatguru Shankarcharya of Govardhan Math. Malaviya-ji issued the prospectus to the general public on 12 March 1906. The scheme met with approval and strong support of the press and the public. However, owing to the unfavourable political atmosphere in the

country, nothing substantial could be achieved until 1910 when Malaviya-jī decided to give up his roaring practice at the Bar in order to devote all his energy to the Hindu University Movement. In the meantime a revised prospectus of the university had been prepared and issued to the public.

Under the aforesaid prospectus, the objectives of the proposed university were formulated as under :

- 1 To promote the study of the Hindu *Shastras* and of Sanskrit literature generally as a means of preserving popularizing for the benefit of the Hindus in particular and of the world at large in general, the best thought and culture of the Hindus and all that was good and great in the ancient civilization of India
2. To promote learning and research generally in arts and science in all branches.
- 3 To advance and diffuse such scientific, technical and professional knowledge combined with the necessary practical training, as is best calculated to help in promoting indigenous industries and in developing the material resources of the country, and
4. To promote the building of character in youth by making religion and ethics an integral part of education.

An important feature of the proposed University was to be its residential and teaching character with special emphasis on character building and religious instruction. All the then universities of India viz. those of Calcutta, Bombay, Madras, Lahore and Allahabad were mainly examining universities. While they had accomplished and were doing very meaningful work, Malaviya-jī felt that a mere examining university and its very nature tended to develop the memory out of all proportion to the other faculties of mind and could do little to promote the formation of character. He quoted an English writer who had observed, that "although genius always commands admiration, character secures most respect. The former is merely the product of brain power, the latter of heart power; and in the long run it is the heart that rules in life". Malaviya-jī emphasized, "a teaching university would but half perform its function if it does not seek to develop the heart power of its scholar with the same solitude with which it would develop their brain power. Hence, it is that the proposed University has placed the formation of character in youth as one of its principal objects and what can be more helpful and effective

in the training of the character of Hindu youth than the noble teachings of the Hindu religion."

The Banaras Hindu University Act came into force on 1st April, 1916. Sir Sunder Lal, an eminent jurist and the secretary of the Hindu University Society, was appointed as the first Vice Chancellor of the university. He was followed by Sir P S Sivaswami Aiyer after whom the Mahamana himself assumed the charge of the Vice Chancellorship and continued to guide the destiny of the university in that capacity until 1939. An extensive area of about 1300 acres was acquired for the University. A lay out plan was prepared, roads were laid out and the construction of buildings began in 1919.

The Central Hindu College became first constituent college of University on 1st October 1917, followed by the College of Oriental Learning and Theology (July, 1918), the Teacher's Training College (August, 1918) and Engineering College in (August 1919). The construction of building of Arts College, The Physics Laboratory, The Chemical Laboratory, The Power House, several workshops of the Engineering College, Ruiya, Birla and Brocha Hostels and some residential quarters were completed by 1921. These were formally opened by the Prince of Wales in December 1921.

Courses in Geology, Mining and Metallurgy and Industrial Chemistry followed in quick successions. The Law College was established in 1923, Ayurvedic College in 1924 and the Women's College in 1928. An Institute of Agriculture Botany was also established. Thus, within a short span of 16 years, the university had established as many as 32 departments of instructions and training. A separate College of Science was constituted in 1935 comprising the departments of Physics, Chemistry, Botany, Zoology, Pharmaceutical Chemistry and Industrial Chemistry and Ceramics. A new Department of Glass Technology was added to it in 1937 and a separate degree course in Pharmacy was instituted in 1938, separate college of Technology was organized consisting of the departments of Industrial Chemistry, Pharmaceuticals, Ceramic and Glass Technology. In addition to these institutions, the university provided extensive playground for various games and sports and gymnasium hall named after Shivaji was constructed.

Malaviya-ji was an ideal Vice-Chancellor (*Kulpati*). To the students, teachers and other employees of the university, he was

more of a guardian angel than a mere Vice-Chancellor. Nobody returned from his door without receiving some help or encouragement. Although the teachers were paid much less than their marked value, a galaxy of eminent scholars were attached to almost every department of the University under his Vice-Chancellorship. Conscientious workers never failed to receive a pat on their back from him. He often paid visit to various Colleges, Hostels and Laboratories to have first hand knowledge of the difficulties of the students and teachers. His role as the Vice-Chancellor of University for two decades was no less glorious than his role as its Founder.

Dr. Sarvepalli Radhakrishnan succeeded the Manamana Malaviya as Vice-Chancellor on 24th September, 1939 and remained at the helm of affairs of the University for about nine long years. It was during his regime that Commerce Course was started in 1940 and the University celebrated its Silver Jubilee in 1942 with Mahatma Gandhi delivering the Silver Jubilee convocation address in Hindi. Dr. S. Radhakrishnan speaking at Silver Jubilee of the Banaras Hindu University said "Here we did not have a bit of stone but whole landscape. If only nature could have life and memory the stone of Banaras would be able to repeat the words of Ved Vyas and the Rishis of Upanishads, the sermons of the Buddha, the message of the *Gita* and the saying of hundreds of saints and teachers who have lived in this neighbourhood." Dr. Amar Nath Jha succeeded Dr. S. Radhakrishnan in 1948 and he was succeeded in the same year by Pt. Govind Malaviya, son of Malaviya-ji.

The University witnessed another spurt in its developmental activities during the regime of Pt. Govinda Malaviya. During a short period of three years he was instrumental in the establishment of the College of Indology, College of Music and Fine Arts and the Bharat Kala Bhavan. Four new hostels named after Dr. S. Radhakrishnan, Dr. Bhagwan Das, Dr. I.N. Gurtu and Dr. Shyama Charan De and a large number of residential quarters were constructed.

The University was able to establish its identity brick by brick and its reputation spread throughout the country and across the continents. It has been able to attract to its Vice-Chancellorship the very best in the field of education in India. After Pt. Govinda Malaviya, Acharya Narendra Dev, Sir C.P. Ramaswamy Aiyer, Dr.

V.S Jha Shri N.H. Bhagawati, Dr. Triguna Sen, Dr. A.C. Joshi, Dr. K.L. Shrivastava, Dr. M.L. Dhar, Dr. Hari Narain, Prof. Iqbal Narain, Prof. R.P. Rastogi, Prof. C.S. Jha, Prof. D.N. Mishra, Dr. Hari Gautam, Prof. Y.C. Simhadri, and Prof. P. Ramachandra Rao successfully adorned the office of its Vice-Chancellor and have helped it to continue its progress unabated.

Several of its departments, 129 including four schools, had been elevated to the status of Advanced Centre of Studies and Special Assistance Programme. The trajectory of the historic institution has not only been a witness to the enduring fate of the great saga of nation building in the 20th century but also as a participant in the extraordinary venture of this country. This history of BHU runs literally in tandem with the intricate exercise of weaving and reweaving renaissance and re-utilization of this country and civilisation. The strength of its research potential is tremendous. The area of main campus is 1,370 (554.5 ha).

The ranking of the Banaras Hindu University has been notable and remarkable. It ranked as number (1) during the reference period of 1993-2002 on the basis of publications (3746- index 1.00) amongst all the Indian universities.

- (I) The table below shows its rank amongst some of the Indian universities:

| University | Composite Index | Rank |
|------------|-----------------|------|
| BHU | 2.25 | 1 |
| Jadavpur | 1.87 | 2 |
| Hyderabad | 1.74 | 3 |
| Delhi | 1.37 | 4 |
| JNU | 1.34 | 5 |

Source : Data from office of Principal Scientific Advisor, Government of India, New Delhi-2005

- (II) Details of Faculties/ Institutes/ Constituent Colleges

| Faculty | No of Departments | No. of Schools | No of Centres | Units/ Cells |
|------------------------------|-------------------|----------------|---------------|--------------|
| Sanskrit Vidya Dharma Vigyan | 08 | — | — | — |
| Faculty of Arts | 21 | — | — | — |
| Faculty of Social Science | 05 | — | — | — |

| | | | | |
|---|----|----|----|----|
| Faculty of Science | 13 | 01 | — | — |
| Institute of Technology | 13 | 03 | 04 | 06 |
| Institute of Agriculture Science | 11 | — | — | — |
| Institute of Medical Science (consisting of three faculties) | | — | — | — |
| Medicine | 33 | | | |
| Ayurveda | 14 | | | |
| Dental Science | 01 | | | |
| Faculty of Law | 01 | — | — | — |
| Faculty of Management Studies | 01 | — | — | — |
| Faculty of Commerce | 01 | — | — | — |
| Faculty of Education | 01 | — | — | — |
| Faculty of Visual Arts | 03 | — | — | — |
| Faculty of Performing Arts | 03 | — | — | — |
| Mahila Mahavidyalaya | — | — | — | — |

In addition to the above, 4 undergraduate colleges are also affiliated to the University.

(III) CAS DSA/FIST Supported Departments Schools

A large number of departments/ schools are also supported by the UGC under its CAS/DSA programmes and the DST FIST programme. A list of such departments is given below :

| Department | CAS | DSA | FIST |
|---|-----|-----|------|
| Department of Physics | √ | | √ |
| Department of Botany | √ | | √ |
| Department of Zoology | √ | | √ |
| Department of Chemistry | | √ | |
| Department of Biochemistry | | | √ |
| School of Biotechnology | | √ | √ |
| Department of Geology | | √ | √ |
| Department of Geography | | | √ |
| Department of Geophysics | | | √ |
| Department of Home Science | | | √ |
| Department of Mathematics | | √ | √ |
| Department of Statistics | | | √ |
| Department of Electronics Engineering | √ | | √ |
| Department of Metallurgical Engineering | √ | | √ |
| Department of Chemical Engineering and Technology | √ | | √ |
| Department of Mining Engineering | √ | | √ |

| | | | |
|--|--|---|---|
| Department of Ceramic Engineering | | ✓ | ✓ |
| Department of Civil Engineering | | ✓ | ✓ |
| Department of Electrical Engineering | | ✓ | |
| Department of Mechanical Engineering | | | ✓ |
| School of Materials Science and Technology | | | ✓ |
| Mahila Mahavidyalaya | | | ✓ |

(IV) Current Academic Programmes

The University offers the following academic programmes

| Programmes | Number |
|--------------------|------------|
| UG | 63 |
| PG | 139 |
| Certificate course | 10 |
| Diploma | 28 |
| PG Diploma | |
| Ph.D. | 140 |
| Total | 380 |

(V) Broad areas of the various extension activities of the university

- Community development
- Social work
- Health and hygiene awareness
- Medical camp
- Adult education and literacy
- Blood donation camp
- AIDS awareness
- Environmental awareness
- Gender Sensitization; awareness creation
- Advise and help to patients, farmers, NGOs, etc

The University enthusiastically promotes the following activities for strengthening research, consultancy and extension services:

- Extension Lectures
- Extra-mural research
- Short term courses for industry personnel and others.
- Professional societies in the departments.
- Alumni-meet

(VI) Details of present teaching staff:

| Post | Sanctioned Strength | Occupied |
|--------------|---------------------|--------------|
| Professor | 257 | 111 |
| Reader | 534 | 336 |
| Lecturer | 1,036 | 785 |
| TOTAL | 1,827 | 1,232 |

Career Advancement: July 2000 onward :

| | |
|-----------------|-----|
| Professors | 239 |
| Readers | 217 |
| Selection Grade | 027 |
| Senior Grade | 110 |

550 positions of Professors (139) Readers (184) and Lecturers (226) have been advertised and process of their selection has already started and expected to be completed by December 2006

(VII) Details of Present Non-teaching staff

| Post | Sanctioned Strength | Occupied |
|--------------|---------------------|--------------|
| Group A | 237 | 174 |
| Group B | 292 | 241 |
| Group C | 3,217 | 2,229 |
| Group D | 3,643 | 3,146 |
| TOTAL | 7,389 | 5,790 |

(VIII) Number of students enrolled in the university for the last academic year according to regions and countries

| Student Enrolment | UG | | | PG | | | Ph.D. | | | Diploma/Certificate | | | Self financing | | |
|--|------|------|------|------|-----|------|-------|-----|-----|---------------------|-----|-----|----------------|-----|-----|
| | M | F | T | M | F | T | M | F | T | M | F | T | M | F | T |
| No. of students from the state where the university is located | 3985 | 1401 | 5386 | 1577 | 987 | 2564 | 358 | 186 | 544 | 420 | 214 | 634 | 105 | 125 | 230 |
| No. of students from other states | 2752 | 651 | 3403 | 1257 | 275 | 1532 | 157 | 58 | 215 | 292 | 106 | 398 | 8 | 11 | 19 |
| No. of NRI student | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| No of overseas student | 58 | 18 | 76 | 59 | 9 | 68 | 29 | 5 | 34 | 15 | 21 | 36 | — | — | — |

M - Male , F-Female, T-Total

Total Students 15,290

The figures shown above are in respect of the last year (2005-06), however the number of research scholars registered for Ph.D is 2,252 (M: 1,404 and F: 848).

(IX) Infrastructural Facilities

(i) Library Facilities

The Central Library of the University is very rich in its collection of Reference Books like - Encyclopaedias, Dictionaries, Bibliographies, UN Collection, Govt of India Reports, Parliamentary Debates, Theses etc.

| Books in the library | 1.3 millions (approx.) |
|---|---------------------------|
| Journals/Periodicals subscribed to by the library | 1,330 |
| National : | 537 |
| International : | 793 |

In addition, the faculties, Institutes and a few departments have their own libraries for the students and faculty as per the details given below :

| | |
|---------------------------|----|
| 1. Institute Libraries | 3 |
| 2. Faculty Libraries | 10 |
| 3. Departmental Libraries | 25 |

(ii) Computational and Internet Facilities

All Faculties and some Departments have their own Computer Laboratories. In addition, the University has a Computer Centre which provides services to the faculty and students.

All the departments/ schools and hostels have been provided internet connectivity through three parallel lines total capacity of 15Mbps.

(iii) Hostel and Residential Accommodation

There are 61 hostels (including 17 Girls Hostel) with an accommodation capacity of 9,128 students (7,003 boys and 2,125 girls) in the campus.

The university provides accommodation to its faculty as well as staff. The numbers of residential quarters are 538 and 678, respectively for teaching and non-teaching staff.

In addition, the university has 4 guest houses and a transit house to provide accommodation to the guests.

(iv) Sports and Co-curricular Activities Centres

The games and sports activities of the University are looked after by the Sports Board of the university. A few faculties and institutes have their own gymkhanas also. The major central facilities include:

| | | |
|-----------------|-------------|----------------|
| Swimming Pool | Gymnasium | Indoor Stadium |
| Outdoor Stadium | Playgrounds | Hobby Centres |
| Yoga Centre | | |

(v) Health Care

The University has a 1000 bedded hospital (modern and well as Ayurveda) with 10 super-specialty departments. In addition, the university also provides health care facilities to students and staff through 3 Health Centres and dispensaries.

(vi) Employment Cell

The University as well as some faculties have placement cells. The main function is to publicize available positions, hold campus interviews and arrange for training/internship programme. The extent of gainful employment is variable across faculties. It is nearly 100% in the Institute of Technology, Institute of Medical Sciences, Institute of Agricultural Sciences, Faculties of Law, Management Studies and Commerce.

(vii) Alumni Cell

The University as well as a number of faculties and institutes have alumni cells. Also, there are a large number of alumni associations spread across the country and abroad. The Third International BHU Alumni Meeting will be held in January 2007. The associations hold meetings to keep the ideals of the founder alive as well as to help and assist the University fulfilling its mission and objectives. The University receives handsome donations from its alumni.

(viii) Others

Other infrastructural facilities of the University include

| | | |
|---------------------------|-----------------------------|-----------------------------------|
| Workshop | Dairy Farm | Schools |
| Units of Public Relations | Bharat Kala Bhavan (Museum) | Academic Staff College |
| Canteen | Shopping Complex | UWD (University Works Department) |

| | | |
|------------------------|--------------------|--|
| Publications and Press | Ayurvedic Garden | Airstrip and Helipad (used by air wing of NCC) |
| Auditoria | Ayurvedic Pharmacy | Banks with ATM |
| Malaviya Bhavan | Post Offices | Sanitary and Support Services |
| Vishvanath Temple | University Club | Electric and Water Supply Services |
| Petrol Pump | Telegraph Office | |

(X) Collaborations/Linkages with international institutions

MOU's have been signed with SAARC and other Asian countries as well as those in the European Union and the Americas. As an example faculty from the IMS are deputed to B.P Koirala Institute for Health Sciences University, Nepal to assist in their teaching programmes. International bilateral programme for research also exist.

Industrial Collaborations

Some faculties of the University have strong formal and informal linkages with industries. The Industry-Institute Partnership Cell in the Institute of Technology facilitates these linkages in the form of several consultancy and sponsored research projects

The table below shows the resources generated through consultancy and testing activities in the last five years (in IN Rs) :

| Department | 2000-01 | 2001-02 | 2002-03 | 2003-04 | 2004-05 | Total |
|---------------|-----------|-----------|-----------|-----------|-----------|------------|
| Civil | 1,726,850 | 2,575,758 | 2,755,573 | 2,563,041 | 4,871,661 | 14,912,883 |
| Mining | 136,333 | 1,000 | 710,900 | 1,124,167 | 1,352,896 | 4,166,196 |
| Metallurgical | 33,277 | 1,051,526 | 112,407 | 89,616 | 68,105 | 2,035,918 |
| Chemical | 210,916 | 165,150 | 68,750 | 189,150 | 154,088 | 788,052 |
| Ceramic | 5,000 | 10,000 | — | — | 15,000 | 30,000 |
| Mechanical | — | — | 20,000 | 1,000 | 155,510 | 176,510 |
| Electrical | 149,050 | 41,500 | 11,700 | 95,150 | 20,000 | 317,400 |
| TOTAL | 2,351,426 | 4,395,834 | 3,609,323 | 4,762,118 | 7,218,258 | 22,126,959 |

(XI) Research and Development

Major research facilities

1. Atomic Force Microscope
2. Multiphoton Confocal Microscope as National Facility
3. Hydrogen Energy Centre

4. Transmission and Scanning Electron Microscopes
5. Rotating anode X-ray generator and diffractometer
6. CAD-CAM Laboratory
7. Materials Testing Facilities (Mechanical Properties)
8. Chemical Analysis and Characterization Instruments (GC - MS, FTIR, etc)
9. Animal Houses
10. Botanical Gardens
11. Ayurvedic Gardens
12. Agriculture Farm
13. Dairy and Dairying Farm
14. Horticulture Orchard

Summary of Research and Development work

| | |
|--|------------------------|
| Research projects completed and their total outlay (last three years) | 165 Rs. 370,259,077 |
| Teachers who have received national recognition for teaching/research/consultancy (last three years) | 480 |
| Teachers who have attended international seminars (Last three years) | 964 |
| Teachers who were resource persons at national seminars/workshops (last three years) | 927 |
| Number of ongoing research projects and outlay | 191 Rs. 188,295,358 |
| Total number of research students currently registered for Ph. D. : | |
| Full Time | 2,216 |
| Part Time | 63 |
| Full time research scholars having fellowships | 195 |
| Number of Post Doctoral Fellows | 46 |
| Research Publications by the faculty (last three years) | |
| International Journals | 1,674 |
| National Journals | 1,714 |
| Patents (last three years) | 33 |
| Number of Books published (last 3 years) | 278 |
| Number of Ph. D. awarded | 729 |

XII Participation of students and the outcome, at the state, regional, national and international levels, during the last year : B H U. bagged the top position (Overall Champion) in the East Zone Inter University Youth Festival 'Lasubon 2005" held at N E H U Shillong held from October 24-28, 2005. B.H.U. was the Runner Up at the Inter-University National Youth Festival held at Banaras Hindu University, Varanasi from 17.1.05 to 21.1.05 B H U. had been Runners Up at the Inter-University East Zone Youth Festival held at Manipur University Chandipur, Imphal, from October 27-31, 2004 B H U. won the Championship in Fine Arts at the Inter University National Youth Festival held at Jiwaji University, Gwalior from Feb. 04 to 08, 2004 and was Overall Champion at the Inter University East Zone Youth Festival held at Vinoba Bhave University, Hazaribag from 28th November to 2nd December 2003

XIII Distinguished Alumni and Awards and Honours: Since its foundation in 1916 the Banaras Hindu University has produced galaxy of alumni in all walks of life who have been leaders in the national movement, in nation building after independence and in establishing its infrastructure through major industries such as steel, coal, minerals, energy, railways and water reservoirs/dams etc. This also includes developing institutions like the IITs', the IIMs. health education, universities and agriculture universities/ institutions.

Its alumni have been Vice-President of India, Prime Ministers, Chief Justice of Supreme Court, Members of Parliament, Chairman and Vice-Chairman of Rajya Sabha, Chief Ministers of States, Vice-Chancellors, Chairmen of ONGC, SAIL, Steel Plants, Coal India, Mineral Industries, Railway Board, Directors of Indian Institutes of Science, Indian Institutes of Technology and Indian Institutes of Management, Director General of CSIR, ICAR, Directors of CSIR, DAE, DRDO laboratories, Secretaries of Government Departments, Bharatratna, Padma Vibhusans, Padmabhusan, Padmashrees, Fellows of Royal Society, Fellows of Academies of Science, Music, Literature, Dance and Drama, and numerous bodies and organizations all over the country.

The teachers of Banaras Hindu University being noted scholars have been honoured with all prominent awards and recognitions of the country and abroad such as Padmavibhushan, Padmabhushan, Padmashree, Bhatnagar Award (Six), Fellows of Indian National

Science Academy (26), Rashtrapati Samman for Sanskrit Scholars (Six), B. C. Roy Award and Jawahar Lal Nehru Fellowships and almost all well known fellowships and awards in the field of scholarship and research.

The present Vice-Chancellor, Prof Panjab Singh, a distinguished academician & agricultural scientist joined on 3rd May 2005. He has priorities on his agenda and released a vision document BHU Centennial Decade titled "*Challenges & Opportunities 2016*". With his untiring efforts he has succeeded to create a niche for the university in the right circle and able to manage substantial funding for all round development. He has also succeeded to get recognitions for Institute of Technology and Institute of Medical Sciences at par with IITs and AIIMS. The Institute of Agricultural Sciences has been recognized by ICAR for funding on the pattern of state agricultural universities which will substantially enhance the annual grant. Likewise the Prime Minister's Office has accepted in principle to upgrade faculty of science to the level of Indian Institute of Science. Several ambitious projects like super-specialty wing of medicine, improvement in infrastructure, reorganization of the social sciences and humanities sector, manpower recruitment to the sanctioned level, restructuring of the cadres, augmenting research facilities, improvement in governance and decentralizations, giving autonomy for working to the researchers etc are relentlessly on. His spectacular achievement has been to start a Rajiv Gandhi South Campus at Barkachha, Mirzapur on 2,764 acres (1,119 ha) of land and got it inaugurated on 19th August, 2006 with introduction of 7 academic programmes and 165 students. Master Plan of the south campus has been drawn and vigorously pursued. He has also published documents on prioritization of researches and Master Plan of south campus.

Thus the march of the university towards the path to contribute in national reconstruction, as envisaged by its great patriot Founder, Pt. Malaviya-jī is relentlessly on. With this in view, *Mahamana Malaviya Heritage Complex* being envisaged which shall be a national and international centre for grappling with issues and problems, challenges and perspectives, horizons and heights from the new millennium. It shall provide forum for focusing upon the rich cultural heritage of Indian and the entire humanity at large and transmit message for the peaceful development of mankind on the basic principle of truth and non-violence.

APPENDIX-II

BANARAS HINDU UNIVERSITY, ARCHITECTURAL PLAN : SYMBOLISM AND MEANING*

PROF. RANA P. B. SINGH
Professor of Cultural Geography
Banaras Hindu University
Varanasi, UP 221005, India.

BHU Plan: The Background

The idea of an institution based on ancient Hindu thoughts and ethics was first introduced by the foundation of the Central Hindu School in 1898 by an Irish lady named Dr. Mrs Annie Besant (1847-1933), a theosophist. Later with the help of the kings of Darbhanga (Rameshwar Singh 'Bahadur') and Banaras (Prabhu Narayan Singh), Pt. Madan Mohan Malaviya (1861-1946) founded this university as an extended form of the Hindu College on 14th February 1916. At the entrance gate the statue of Malaviya in a standing pose reminds viewers of his devotion and energy to the cause of this university (cf Singh and Rana 2002: 141). This gate itself is like a temple gate, a visual reference to the 'Temple of Learning' which is how Malaviya referred to this university campus. It spreads over an area of 1,370 acres (554.5 ha). There are 127 post-graduate departments under 14 faculties, including 3 institutes of Agricultural Sciences, Medical Sciences, and Technology (Fig. 1). It consists of about 1,827 teachers, 15,290 students and 7,389 non-teaching employees. There are 61 students' dormitories in the campus, and 6 halls of students' residence outside the campus. In addition there is the Mahila Mahavidyalaya (Women's College) situated in the Main Campus and three Schools in the Kamachha Campus, from which the University sprang in 1916. The Faculty of Education is at Kamachha Campus. It continues to retain its links with its cultural heritage through the Faculty of Oriental Learning and Theology and Sunday programmes of the *Gita* lectures, etc - encouraging students to appear in the *Gita* examinations and the Yoga courses. In 1975 the university acquired

* Updated : 21, December

the lease for an agricultural farm of 2,764 acres (1,119 ha) from the Bharat Maha Mandal Trust at Barkachha in Sonbhadra District, about 83 km southwest, with an aim of promoting agricultural innovations and indigenous techniques in the form of the second campus, 'Raji Gandhi Campus'.

BHU Layout Plan : Conception and Designing

During the initial phases of the conception of the layout plan of BHU, there had been close discourses among the three great personalities, Mahatma Gandhi, Mahamana Malaviya-ji and Patrick Geddes. Malaviya-ji conceived and proposed the ideology of layout plan of the BHU, a vibrant Scottish biologist-cum-town planner and anti-imperialist Patrick Geddes prepared the overall plan and prepare the details that suits to Indian environment and serve as nexus of meeting the East and West; and, the final design was shaped under the supervision of Patrick Geddes that fitted to the *genus loci* of India by organic and nature architect Frank Lishman. Since its inception Mahatma Gandhi's blessings served as vital energy as evident by his first revolutionary speech at the foundation of the BHU. It was not a mere coincidence, also a symbiotic outcome of meeting divine and human energies. It is notable that, both, Mahatma Gandhi (1869-1948) and Frank Lishman 'FRIBA' (1869-1938) were born on the same day, 2nd of October 1869, while Patrick Geddes (1854-1932) was also born on the same day but fifteen years earlier.

Geddes seems to symbolise what might conceivably come to pass at some future date, if and when our descendants ever achieve the new synthesis of East and West upon which the future survival not only of the holy city of Banaras and the conceived university, but civilisation itself may depend (Lannoy 2002: 339). Mahatma Gandhi agreed with Patrick Geddes that the town planning of a nation was the measure of its civilization, and he would add that not only individual, but communal and civic cleanliness was next to godliness. Geddes's firm belief that 'one can get a true picture of the culture of a country from a sight of the structure and management of its cities and roads', had a very strong impression on Malaviya-ji who himself was the real practitioner of these enlightened thoughts. Both agreed that the outer cleanliness of the people may be a reflection of their inner cleanliness. This is reflected in the layout plan of BHU where the physical Body, conscience Mind and the motherly Nature

integrated in a deeper and visionary way. It was their further strong believe that our faith our *shastras* (ancient classics of the Vedic and Upanishadic traditions) teach the setting of both outer and inner, individual and civic, cleanliness. God dwells in libraries and the shrines of learning like in all other things. Geddes learned from the Hindus *shastras* and meditative science even deeper habits of withdrawal and contemplation than those he had long practised, and he more fully united Eastern passivism and Western activism in his own life and he successfully attempted to transfer these values in the spatial plan of the BHU, similar to the 'Karmuka' plan of the *Manasara Shilpashashtra*.

Lewis Mumford's critical remarks about Geddes are merely a painful memory in the history of layout plan of the BHU. "Geddes coupled thought to action, and action to life, and life itself to all the highest manifestations of sense, feeling, and experience: organic life did not merely culminate in man's superior cunning but in man's superior ideals. Into the piled-up tenement districts of Edinburgh he brought gardens; into the plague-ridden streets of Indian cities, he brought cleanliness.." We should not allow this brilliant Scottish town planner, energetically infusing his audience at the newly-founded BHU with activist fervour, to be crowded out of our consideration by our more immediate concern for the state into which Banaras, once a Geddes project, has fallen since he worked here (Lannoy 2002: 340). In fact, "Geddes sought to extract the essence of a... deeper understanding of man's drama and destiny. In Shiva he found the doctrine of natural selection, in Brahma the *élan vital*; he knew that the roots of life lay deep" It was also Geddes's doctrine that every part of the social and cultural heritage must be unlocked for the common man. In that respect he is at one with Gandhi, whose speech at the BHU inauguration he witnessed and absorbed in his heart. His philosophy has much in common with that of E. Schumacher's *intermediate technology* (ibid.. 342).

Geddes became involved in the planning of Banaras Hindu University in 1915 together with Frank Lishman. To his son Alasdair Geddes outlined the main gist of his architectural plan, with "a long series of one-story courtyards, each a quad for its department, with shade and ventilation through by open verandas communicating. All simply built within their temple scheme... To build in mud and bamboo in first place. . some day to be replaced by something statelier

in carven wood or stone, or in brick sometimes." But his biographer Philip Boardman relates that anti-Geddesian idealism forces were in the majority, and "all his dreams and concrete plans for making a temple of higher education in the Sacred City vanished" Geddes, who told a friend that the man responsible for this was "an officially minded enemy, the Principal of Allahabad", told Alasdair in this connection: "I continue to like the Indians I meet; and am often disappointed with my countrymen's wooden inability to get on with them" (ibid.: 344).

The Campus scheme was sanctioned in 1912 and construction began in 1916 on land donated by Maharaja Prabhu Narayan Singh (1855-1931), the occasion being marked by a momentous three-day ceremonial opening, at which Mahatma Gandhi made a famous extempore speech, launching his political career in India. In the design for the BHU Campus, Frank Lishman supposedly drew upon indigenous Hindu sources for his inspiration, particularly the ideal layouts and proportional systems propagated in the *shilpashastras* (science of architecture and buildings). However, what seems a more obvious source for Lishman's scheme are the Garden Suburb and City Beautiful movements in Britain and overall insightful guidance of Patrick Geddes.

B.H.U. Layout Plan: Symbolism, Meaning and Message

The radial ground plans of the BHU Campus in spacious green park-like settings with centralised religious monuments, like the huge Vishvanatha temple at its core replicate the cosmogonic frame of Varanasi (cf. Mitchell and Singh 2005: 136-137). The BHU layout in a semicircular (crescent-shaped) and radial pattern, symbolises the 'half moon on the forehead of Shiva', and is based on the ancient plan known as "*Karmuka*". This employs to an architectural style of the most imposing proportions, with the emphasis on traditional Hindu designs, especially in its temple-like towers (cf. Lannoy 2002: 316). This symbol is comparable to the crescent-shaped northerly flow of the Ganga river in Varanasi, which flows about 1.5km parallel east to the N-S axis of the eastern longitudinal axis of the university road. This spatial orientation also fulfilled the wish of Malaviya-ji who thought that all the students see the Ganga in the east and early morning they will perform the *Gayatri mantra* (sacred prayer honouring the vital radiance of the Sun god), as said in the *Rig Veda* (III.62.10) :

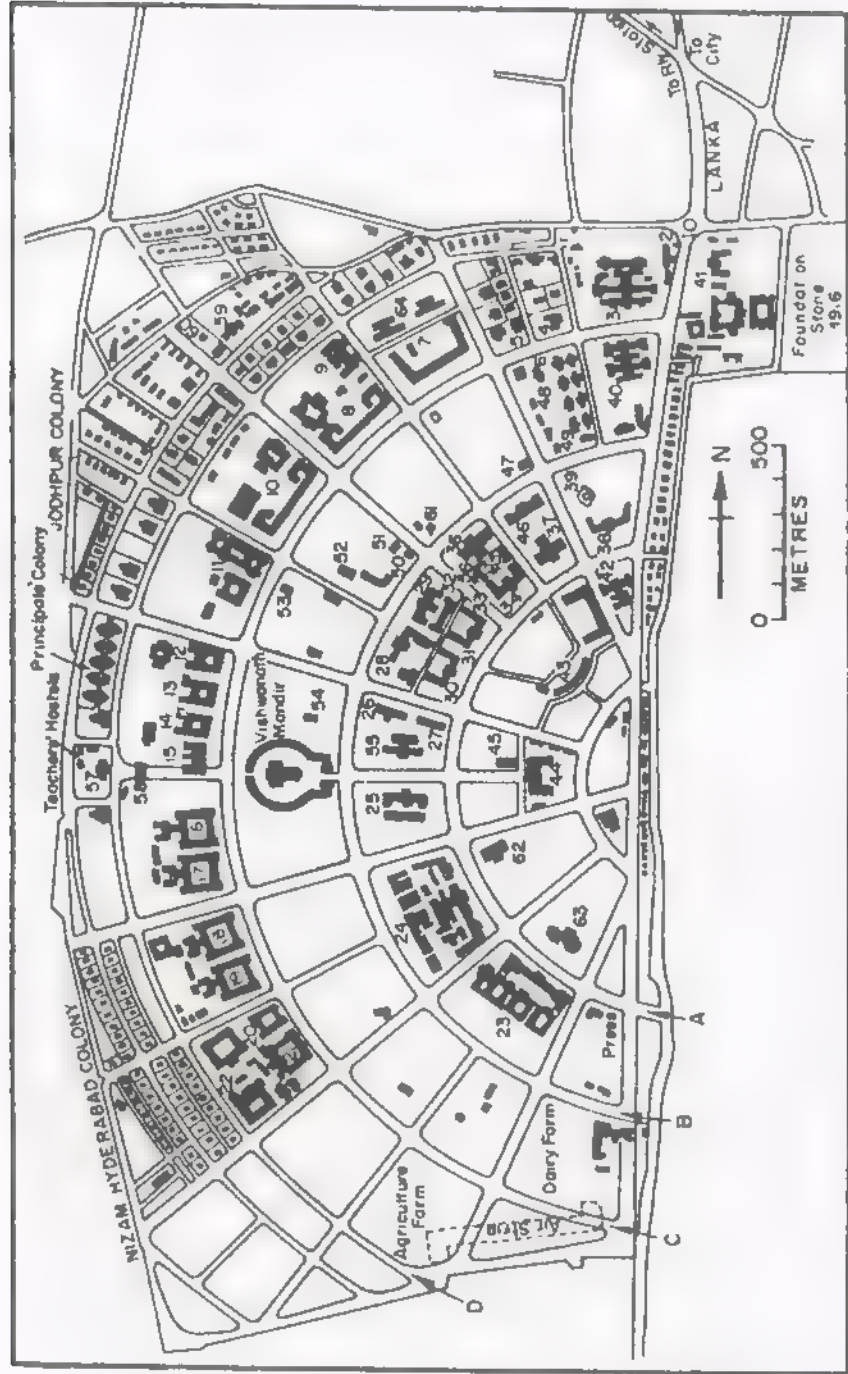


Fig. 1. BHU Plan: The Basic Frame of the Layout.

***"Let us obtain the adorable splendour of the Sun;
May He arouse our minds".***

Originally the foundation stone of the university was laid in 1916 ca 500m east from the present eastern boundary in the north-western part. This site faced the havoc of periodic flood due to the nature of low-lying land, and this compelled the shifting of the University to the west of its foundation stone (Singh 1955: 49). In the meantime under the supervision of Partrick Geddes the layout plan of the BHU worked out by Frank Lashman had taken shape which had satisfied Malaviya-ji and Mahatma Gandhi. The building construction started in 1918 under the supervision of Sir Gangaram, and by 1921 some of the major buildings were constructed.

Following the *shipashastras* and the numerical symbolism, the subdivisions (*upakhandas*) have been organised. The navel point (nexus) of the semi-circular form lies at the centre of the N-S axis and directly linked to the inner sanctum (*garbha griha*) of the Vishvanath Temple, which is surrounded by the six blocks in each north and south areas of the radial path. This way the temple represents the supreme form of Shiva as *Diadasheshvara* ('The Twelve Lingas of Shiva, representing 12 Self-born, *Stayambhu*, and 12 Light-manifested, *Jyotir*, lingas of Shiva scatted in different parts of India) (cf. Singh 1987). The westerly block is divided by the five broad radial roads, denoting the *panchamahabhtas* ('the Five Gross Life-substance Elements'; Fig. 1). The existence of the Panchabhuteshvara linga of Shiva in the BHU Vishvanatha temple is a testimony of this.

There are seven (I to VII) semi-circular paths that serve as delineating edges for the sub-circular sub-blocks, *Kshetras*, connoting the seven *chakras* ('sheaths', *parikshetra*) of the human body, i.e. from outer to inner: *Brahmarandhra* (pineal gland), *Ajnakhya* (pituitary gland), *Vishuddhaka* (thyroid), *Anahata* (thymus gland), *Manipuraka* (pancreas), *Stadhishtana* (spleen) and *Muladhara* (sexual glands). These Chakra elements are the representative of the seven elements of cosmic organism, respectively as the 'infinity', vital force, sky, air, fire, water and the earth. In the I Kshetra there are six sub-blocks, showing integrity between 3 edges of Purusha (male) energy and 3 edges of Prakriti (female) energy, which in cosmic design shown as hexagram. Further, it also refers to the six Hindu seasons: Vasanta

(spring), Grishma (summer), Varsha (rain), Sharata (autumn), Hemanta (winter) and Shishira (cold) These six seasons are abbreviated in six small areas in Varanasi and annual pilgrimages are regularly performed. In the frame of spatial transposition this is set in the BHU Plan in the form of six sub-blocks, *Kshetras*.

The II Kshetra is divided into nine subdivisions (*upakhandas*), replicating the nine Hindu planets, viz Surya (Sun), Chandra (Moon), Mangala (Mars), Buddha (Mercury), Brihaspati (Jupiter), Sukra (Venus), Sani (Saturn) Rahu (ascending node) and Ketu (descending node). The III Kshetra consisting of twelve *upakhandas*, indicating twelve divisions of time and celestial parts, i.e. months or zodiacs [This is also parallel to the twelve months/zodiacs of the West] The IV Kshetra records fourteen *upakhandas*, symbolising the twelve *Bhuvanakoshas* ('vital substance') of the human body. Similarly in each of the successive two other Kshetras, V and VI, also exists fourteen subdivisions. Thus together from IV to VI Kshetras emerges forty two subdivisions, denoting the 42 important Shiva lingas of Varanasi aligned to three sacred routes.

From the structural perspective of land use, four types of uses superimposed. The western part shows residential quarters and students' hostels, open ground, faculties and the departments, and returning back in between the last two a circular seat of Vishvanatha Shiva temple. This arrangements is an attempt to represent the four stages of life in Hindu cosmogony, i.e. respectively *Kama* (action), *Artha* (economy), *Dharma* (morality with wisdom), and finally *Moksha* (relieve from this world). One of the frescos in the (BHU) Vishvanatha temple shows the 'boat of life' that flows in the world of ocean ('*bhavasagara*') having four waves of crossing that by 'conscience' and worthiness one can easily cross. Showing Malaviya as boatman indicates that by learning, realising and revealing oneself in his magnificent sacred-craft BHU, one can surpass all the troubles in this life and make the world more peaceful and pleasant.

In a sense of aesthetical reflection, the BHU layout plan could be visualised like a dancing peacock (*Mayur*) in a natural setting. The middle part refers to his body, to which the two sides covered by the Central Office and the Vishvanatha temple. The followed up crescent-shaped roads and attached building of different faculties, and sequentially lying playgrounds and students' dormitories for the

respective faculties, and finally the residential buildings – altogether looks like ribs and feathers of the dancing peacock that reminds the harmonious ballet and interrelatedness between man and the nature

New Vishvanatha Temple

This temple is third in the list of Vishvanatha temples, and in a sense represents in abbreviated form the archetypal personality of 'Shiva as Lord of the World'. Begun in 1938 but completed only in 1966, this white marble mosaic clad structure presents yet a further variant of temple architecture in Banaras. It is dominated by a hugely impressive 76.5-metre high tower, with plain sides relieved by shallow modelled *shikharas* in two tiers. Its gently curved upper portion is capped by an *amalaka* and *kalasha*. Smaller model towers of the same type are positioned at the corners to create a *panchayatana* (five-fold) scheme (cf. Michell and Singh 2005, 82). The sanctuary is approached from the east through a two-storied hall with almost European Classical columns, overlooked by a gallery. Staircases ascend to the *linga* sanctuary at the upper level. This is roofed by a corbelled dome and surrounded by a spacious passageway that gives access to terraces on four sides. The New Vishvanatha may be grouped with other 20th-century examples exhibiting similar styled towers and elevated sanctuaries, such as the 1938 Lakshminarayana temple in New Delhi and the more recent Birla temples in Kolkata and Hyderabad.

This temple welcomes all, irrespective of caste, creed and colour and so in accord with the idea of the founder to promote Neo-Hinduism. On the temple walls, selections from the *Vedic* and *puranic* literature, and the total verses of the *Bhagavata Gita* are inscribed together with colourful scenic drawings and sketches. There are several images of various gods and goddesses. The beautiful, neat and attractive lawns are maintained around the temple where a visitor finds a peaceful rest.

In the purview of the 'wholeness of the holistic BHU plan, it can easily be concluded that it represents the 'mesocosmic' reflection of the several niches and layers of Hindu cosmogony where lies the harmonious interdependency and interaction between 'Nature and Man': 'Divinity and Humanity', a way to '*rita*' as mentioned in the *Rig Veda* (II.23.3). The vision and craftsmanship of the BHU as reflected in its architectural grandeur and inherent symbolic messages are

unified by human wisdom, by the light and colour of Nature, by decorative arrangement of heritage designs, and by ideas of 'the true, the good and the beautiful' *Satyam, Shivam, Sundaram*. With this spirit of understanding let the messages of Malaviya-ji touches the heart and breathe of the universe

BHU ("bhu"), where the East and the West Meet

The Nobel Laureate poet Rudyard Kipling (1865-1936) said in his imperialistic jingoism :

"Oh, East is East, West is West,
and never the twain shall meet,
Till Earth and Sky stand presently at God's
great Judgement Seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face,
though they come from the ends of the earth!"
—(from *The Ballad of East and West*)

The willingness to work hard at taking each other, East and West, seriously was evident in the built environment and functioning goals of the Banaras Hindu University, exemplified and envisioned in the form of the habitat of the 'BHU', i.e. replicating the organic sense of the Mother Earth. "bhu". Paraphrasing Shashi Tharoor's (1997: 6) words is a testimony to it: 'The reason BHU has survived all the stresses and strains that have beset it for ninety years (especially after independence), and that led so many to predict its imminent disintegration, is that it maintained consensus on how to manage without consensus'. This has been difficult to practice and maintain, but not impossible; in the passage of time BHU has testified it beautifully. Says Lannoy (2002: 316), "Banaras Hindu University has transformed the intellectual life of the city and brought to it a new wave of scholars from all over the world to join its faculty. Familiarly known by its initials, BHU, it must surely be one of the first institutions to be known by a punning acronym. For the world was created by Brahma thundering out the creative symbol 'BHU' [*the force to sustain the Earth*]."

Malaviya-ji initially formulated his objectives for the BHU as follow .

- (1) "As the teaching of *Dharma* was the most essential of all and the Government could not take it up, we resolved to make up the deficiency through the Banaras Hindu University.
- (2) The second essential feature of our University would be to revive the study of Hindi literature and culture. We knew much about Greek philosophy, old Roman civilisation and English achievements. There was hardly any nation on earth more ignorant of the history of their ancestors than the Hindus.
- (3) The third object of the Hindu University would be to substitute the rule of science for the rule of thumb."

After passage of time the above objectives have been revised taking into consideration of the contemporary arena of culture, society and the demand of the nation.

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Fig 1 Spatial Plan of Banaras Hindu University [FULL page, Left side]

Map Index: the Banaras Hindu University

[FULL page, Right side]

- | | |
|-------------------------------------|---|
| 1. Mahamana Malaviya Statue | 33. Geography Department and Main Gate |
| 2. Chief Proctors' Hall | 34. Arts College |
| 3. Sir Sunderlal Hospital | 35. Post Graduate Building |
| 4. Mahamana Malaviya Bhawan | 36. Ancient Indian History, Art & Culture |
| 5. Kulpati Niwas | 37. Sanskrit Maha Vidyalaya |
| 6. Holkar Bhawan (Up-Kulpati Niwas) | 38. Post Graduate Research Centre (IMS) |
| 7. Ruiya Hostel | 39. Music & Fine Arts |
| 8. Birla Hostel | 40. Institute of Medical Sciences |
| 9. Dhanwantri Hostel | 41. Mahila Maha Vidyalaya & Hostels |
| 10. Broacha Hostel | 42. Law College |
| 11. Dr. C.P. Ramaswami Aiyer Hostel | 43. Amphitheatre |

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|---|-----------------------------------|
| 12. Dr. Savapalli Radhakrishnan Hostel | 44. Central Office & SBI |
| 13. Dr. Bhagwan Das Hostel | 45. Multipurpose Hall |
| 14. Dr. I.N. Gurtu Hostel | 46. Bharat Kala Bhawa (museum) |
| 15. Shri Ram Krishna Hostel | 47. Guest House |
| 16. Dhanraj Giri Hostel | 48. International Hostel |
| 17. Morvi Hostel | 49. Students Union |
| 18. Limbdi Hostel | 50. City Students Home |
| 19. Rajputana Hostel | 51. Dean of Students |
| 20. Dr. S C.De Hostel | 52. Shivaji Hall |
| 21. Svami Vivekanand Hostel | 53. B.H.U. Dispensary |
| 22. Vishwakarma Hostel | 54. Botanical Garden |
| 23. Technology (I.T.) | 55. Central Library |
| 24. Engineering | 56. C.H.C. Auditorium |
| 25. Institute of Agricultural Sciences (IAS) | 57. Old Boy's House |
| 26. Botany Department | 58. Swimming Pool |
| 27. Zoology Department | 59. Central School |
| 28. Geology & Geophysics Departments | 60. Post & Telegraph Office |
| 29. Mining & Metallurgy (I.T.) Depts | 61. Students Cafeteria |
| 30. Chemistry Department | 62. Computer Centre |
| 31. Physics Department | 63. Swatantrata Bhawan |
| 32. Statistics Department | |

















Fig. 1. A





Fig. 1.



Fig. 2.























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THE HOUSE



1887









Broacha Hostel



THE UNIVERSITY OF CHICAGO



THE UNIVERSITY OF CHICAGO







Refugee Hotel

11







Dhanwantari Hostel



Annie Besant Hostel-Kamachha



Vivekanand Hostel



New Hostel

HISTORY

of the

BANARAS HINDU UNIVERSITY

S.L. Dar
and
S. Somaskandan

